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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd January 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
8	„ Spy of the Day	Bombay	Weekly	...
	ANGLO-MARÁTHI.			
9	The Amba Lahari	Poona	Weekly	...
10	„ Bodh Sudhákar	Sátára	Do.	275
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,200
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
15	„ Indu Prakásh	Bombay	Weekly	925
16	„ Jagad-hitechchhu	Poona	Do.	4,125
17	„ Native Opinion	Bombay	Bi-Weekly ...	600
18	„ Prabhákar	Do.	Daily	350
19	„ Subodh Patrika	Do.	Weekly	965
20	„ Sudhárak	Poona	Do.	2,565
21	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
22	The Arunodayă	Thána	Weekly	600
23	„ A'ryávart	Dhulia...	Do.	200
24	„ Bakul	Ratnágiri	Do.	450
25	„ Belgaum Samáchár	Belgaum	Do.	281
26	„ Bhámini Prakásh	Poona	Do.	...
27	„ Chandánshu	Tásgaon	Do.	110
28	„ Chikitsak	Belgaum	Do.	390
29	„ Chitragupta	Karád	Do.	100
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	...
32	„ Dhárwár Vritt	Dhárwár	Do.	850
33	„ Dnyán Ságar	Kolhápur	Do.	315
34	„ Ganga Lahari	Násik	Do.	100
35	„ Hindu Punch	Thána	Do.	700
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	392
39	„ Jagan Mitră	Ratnágiri	Do.	160
40	„ Kalpataru...	Sholápur	Do.	265
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karmanuk	Poona...	Do.	1,000
43	„ Kárwár Samáchár	Kárwár	Do.	200
44	„ Kesari	Poona	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	75
46	„ Khándesh Vaibhav	Do.	Do.	125
47	„ Mahárashtra Koki	Sátára...	Monthly	279
48	„ Mahárashtră Mitr	Do.	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
49	The Mahárâshtrâ Vritt	Sátára	Weekly	...
50	„ Moda Vritt	Wái	Do.	350
51	„ Nagar Samáchár	Ahmednagar	Do.	150
52	„ Násik Vritt	Násik	Do.	285
53	„ Nyáyâ Sindhu	Ahmednagar	Do.	168
54	„ Pandhari Mitrâ	Pandharpur	Do.	306
55	„ Poona Vaibhav	Poona	Do.	1,150
56	„ Prabodh Chandrika	Jalgaon	Do.	100
57	„ Prabodh Ratnâ	Bárui	Do.	350
58	„ Pratod	Islámpur	Do.	400
59	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
60	„ Rághava Bhushana	Yeola	Weekly	130
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	...
63	„ Satyâ Shodhak	Ratnágiri	Do.	325
64	„ Satyâ Sadan	Alibág...	Do.	...
65	„ Sholápur Samáchár	Sholápur	Do.	273
66	„ Shri Shiváji	Poona	Do.	200
67	„ Shubh Suchak	Sátára	Do.	250
68	„ Sudhákar	Pen	Do.	260
69	„ Sumant and Satyâ Sudha	Kárwár	Do.	100
70	„ Suryodayâ...	Thána	Do.	290
71	„ Vanapriya...	Chikodi	Fortnightly ...	90
72	„ Vengurla Vritt	Vengurla	Weekly	180
73	„ Vidushak	Karád	Do.	310
74	„ Vidya Vilás	Kolháp ur	Do.	250
75	„ Vijay	Sháhápur	Do.	175
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	132
78	„ Vrittamála	Sátára...	Do.	...
79	„ Vrittasár	Wái	Do.	299
80	„ Vritt Sudha	Sátára	Do.	100
81	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach...	Weekly	551
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
84	„ Gujarát Darpan	Surat	Bi-weekly ...	600
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrâ	Surat	Do.	769
87	„ Hitechchhu	Ahmedabad	Do.	350
88	„ Kaiser-i-Hind	Bombay	Do.	2,502
89	„ Rást Goftár	Do.	Do.	1,747
90	„ Surat Akhbár	Surat	Do.	589
91	„ Suryâ Prakásh	Do.	Do.	325
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	25
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ A'ryâ Dharm Prakásh	Do.	Monthly	394
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitrâ	Broach	Weekly	539
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	536
100	„ Chának	Surat	Do.	450
101	„ Deshi Mitrâ	Do.	Weekly	984
102	„ Dnyánodayâ	Broach	Monthly	475
103	„ Dnyán Vardhak	Bombay	Do.	700
104	„ Fursad	Do.	Do.	350
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afshán	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	918
110	„ Jáme Jamshed	Bombay	Daily	1,600
111	„ Kaira Khetiwádi Patrâ	Nadiád	Monthly	1,154
112	„ Kaira Vartamán	Kaira	Weekly	125
113	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
114	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
115	„ Kelavni	Baroda	Monthly	455
116	„ Madhamákh	Junágad	Do.	...
117	„ Madhur Vachan	Bombay	Do.	1,412
118	„ Nure Elam	Do.	Do.	316
119	„ Nyáyadarshak	Ahmedabad	Weekly	415
120	„ Pársi Tikákár	Bombay	Fortnightly ...	500
121	„ Praja Matâ	Ahmedabad	Weekly	465
122	„ Rájyabhakta	Bombay	Do.	687
123	„ Samsher Báhádur	Ahmedabad	Do.	200

PART I.—*Politics and the Public Administration.*

1. The *Gujarát Mitra* (86), in its issue of the 28th December, writes :—

Remarks in connection with the visit of His Imperial Highness the Czarewitch to India and the peace and contentment prevailing in India under the British.

The visit of His Imperial Highness the Czarewitch to India will be long remembered as one of the most memorable events in the annals of the British Empire. Its significance cannot be overrated in international politics. Although we have steadfastly been of opinion, ever since the news of the visit was first flashed across to India, that there is no warrant for entertaining any anxiety by the people of India on the score of political complications, we venture to say that when in the course of his tour the Prince comes in contact with the princes and peasants of this country, and personally sees for himself their tendency and indirectly sounds their loyalty, he will carry home with him an impression of a prosperous country and a contented people. With the instinctiveness of a true-born Christian Prince, he will have the hardihood and courage to say to his august father's diplomatic advisers that all along the country he could see nothing but peace and plenty, and an earnest desire on the part of the British administrators to rule on the principles of justice tempered with mercy. Still on our part we believe he could not better return the obligation of his Indian hosts than by conveying to the Russian statesmen a correct idea of the fabulous wealth of Hindustan. He will do well to dispel the erroneous notion lurking in the minds of ill-informed men that it is the land of pagodas where gold mohars and rubbies are freely scattered in Native darbárs. We believe the idea is gaining ground in Russia that the agitation for political reform, which has been progressing for the last few years in this country, and whose latest phases have manifested themselves in the origin and growth of a National Congress, is one of the latent symptoms of popular discontent and a necessary preliminary to a determined effort against British rule. But the Congress, it is needless to say, is a stone in the foundation and consolidation of the British Indian Empire. If the Russian diplomatists are labouring under the false impression that a change of rule is desired by the masses, it is undoubtedly a delusion and a snare; and if any hasty action is taken by the Russians under this mistaken impression, it will doubtless be fraught with the most serious consequences to the Russian Empire at large. But we have sufficient faith in the good sense and intelligence of Russia; and our hopes for more peaceful times will be strengthened by the accurate conception which will be diffused in his country and among his father's political advisers by His Imperial Highness the Czarewitch on his return home. The Czarewitch will see during his residence in India how the Governor of Madras, who has just left the country, consigning the entire administrative portfolio to an honourable member of the Provincial Council without waiting for the arrival of his successor, will be succeeded by Lord Wenlock without dread of a rising or rebellion in Madras during the interval. To appreciate this unparalleled proof of the stability of British rule, His Imperial Highness will have to call back to his mind the lessons, if he has learnt any, in the history of India anterior to the administrations of Clive and Warren Hastings. To the student of Indian history it is scarcely necessary to say how uncertain were even the domineering Moghuls of the stability of their empire at the succession even of the most rightful heirs to the Imperial throne at Delhi. Those were the days of plots behind the magnificent throne, plots beyond the precincts of the palace, and plots even behind the Zenana doors and royal sick-beds. But fortunately now, under the rule of one on whose dominions the sun never sets, they are things of the past. The smoothness and calmness which characterise the exit of an old and the advent of a new Viceroy or Governor, Commissioner or Collector, are so striking that if Aurangzebe or Shiváji were to rise from the dead, the existing sight would perhaps dazzle his eyes or shake his belief. Such is the marvellous contrast in only one of the thousand and one features of *pax Britannica* which will convey to the Czarewitch many a useful lesson on the India of the Queen-Empress on whose empire the sun never sets, and in whose dominions—

" Freedom broadens slowly down
From precedent to precedent."

2. The *Gujaráti* (85), in its issue of the 28th December, writes:—There are some among us who will attribute the visit of His Imperial Highness the Czarewitch to political motives. We prefer to believe that the tour is intended to impart to His Imperial Highness' education that finish which otherwise it would have been wanting in. India is a vast continent inhabited by nationalities as different in race, religion and habits as any two different nations may well be. It boasts of a civilization that is unfortunately now lost, and a grandeur that is extinguished. Here in the different parts of the country you find at once the various climates of Europe; the Himálayas and the country surrounding them remind you of the frozen North, while lower down you feel the warmth of the sunny South. This will be an agreeable phenomenon for His Imperial Highness to observe. However, what will perhaps strike him most is the universal peace reigning throughout the land, and the spectacle of a heterogeneous people contented and loyal to the British Crown. His Imperial Highness will also notice the freedom which under British rule the Indians enjoy; it is the result of the confidence which the rulers have in course of time found the Indians worthy of. Education has already made rapid strides, and people have learnt gradually to demand from their rulers those popular rights which by their education and ability they think they are entitled to at the hands of an enlightened Government. They have evidently great confidence in the liberal instincts of the English nation, to whom they appeal for the redress of any grievance they may feel. Many Indians occupy high offices under the State in the Judicial, Revenue and Political Departments, in the Councils of Governors, and in the Council of the Viceroy. The Indian press has a freedom that was unknown before. All this, we repeat, is the result of mutual confidence between the rulers and the ruled, of a sympathy begotten of long association.

3. The *Rást Goftár* (89), in its issue of the 28th December, writes:—We expect that the visit of the Czarewitch to India will have a good educational effect upon His Imperial Highness. He will see that the British Government derives its strength from the diversity of races inhabiting it, as well as from their interested, and therefore staunch, loyalty. He may notice that although the masses are too ignorant to make any difference between one European power and another, they are perfectly contented under the just and peaceful rule of England. He may also see that those who declaim most strongly against particular measures of the Government and who demand most unreasonably the rights and privileges of popular government,—even these do not for a moment harbour a secret desire in their hearts for the subversion of British rule. It may be that imperfect, exaggerated, garbled and perverted reports may have travelled as far as Russia about the doings of the Indian National Congress. They may have created an impression that India is in a ferment of discontent against the British Government. If it had been possible for the Czarewitch to witness the proceedings of the Congress which is now holding its sittings in Calcutta, he would have seen with his own eyes that, with all its aberrations and excesses, it is not a seditious organization aiming against the British Government. Both Russia and England have their missions in Asia. The continent is large enough to give ample room to both. England has been nobly fulfilling her mission in the East. Russia has entered the field some two centuries after her great rival, and it will be some time before the world will have an opportunity of judging how she is acquitting herself of her task. With the advance of Russia the rival powers are gradually coming nearer to each other. The nearer they are the greater will be their circumspection and jealousy of each other; and in an international affair like this it will be a futile wish, though it may quite be a pious one, that the two powers may live ever in neighbourly peace and charity. The visit of the Czarewitch is to be welcomed as creating a friendly spirit between the two powers and cultivating a better understanding. These are forces which may either avert international complications, or prevent their assuming a form dangerous to the interests of peace.

4. The *Indu Prakásh* (15), in its issue of the 29th December, writes:—The political significance of the visit to India of His Imperial Highness the Czarewitch cannot be exaggerated. Too great reliance cannot, indeed, be placed upon such friendly and casual visits. At the same time we do not think there is any cause or justification for smelling any nefarious

designs as being concealed under this simple incident. At any rate, it will serve no purpose to raise up imaginary spectres and to vex ourselves with fancying daggers where there are none. The truly prudent position is, as the *Bombay Gazette* points out, to "interpret this auspicious visit in a trustful and generous way." Lord Salisbury himself regards it as a pledge of peace, and there is no occasion for us to distress ourselves by distrusting his judgment. It is at least reasonable to think that the visit is prompted by a pure desire for travel and information and is encouraged by a feeling of confidence and esteem. The proofs of the strength of the British power which the distinguished visitors will see at every step, showing how broad-based it is on the love of the people, with what unquestioning faith and loyalty its sway is received throughout the country, and how little enthusiasm the presence of a foreign Prince excites among the people, will further dissipate from their minds all hostile thoughts, supposing that they entertained any. Thus in either case the eventual result of the visit will be more beneficial than otherwise. It is, indeed, much to be wished that the Princes be given the fullest opportunities of seeing India, especially the Native States. We have no fear about publicity of any kind. Both British and Native India will, we have every confidence, stand the test of such a scrutiny. It is often represented by irresponsible writers that in Russia a feeling prevails that the Native States are not on cordial terms with the British Government. We wish the States were given an opportunity to show what stuff their loyalty was made of. We are sure the foreign Princes will return to their country all the more convinced that the British power in India is impenetrable, and that the best policy for Russia is to remain a friendly ally of England.

His Imperial Highness the Czarewitch's visit to India and the absurd surmises made by the ignorant people about its object.

5. While writing upon the same subject, the *Poona Vaibhav* (55), in its issue of the 28th December, says:—Very funny rumours are current among ignorant people anent the visit of His Imperial Highness the Czarewitch to India. Some say that the Prince is on a reconnoitering tour. Others aver that he is held as a hostage by the English in connection with a treaty concluded between England and Russia. Some assert that it has been settled between Russia and England that they should rule over India alternately every five years, and that the Czarewitch has come to take possession of the country; while a few exercise their imagination to an absurd pitch and say that the Nána Sáheb of 1857 having fled to Russia, the Czar gave protection to him and promised him the restoration of his country, and that hence the Czarewitch has come to India with Nána Sáheb to make a survey of the jungles of the country with a view to approaching invasion, and that this is the reason why the Prince has visited the Elephanta, Ellora and other caves! These rumours are very amusing and are but a select few of the host of those current among the ignorant people.

The proceedings of the sixth Indian National Congress approved.

6. The *Bombay Samáchár* (96), in its issue of the 30th December, in approving the proceedings of the sixth Indian National Congress held at Calcutta, says:—The Congress did well in confirming the resolutions passed at its previous meetings, and in unanimously approving Mr. Bradlaugh's modified Bill for the expansion of the Imperial and Provincial Legislative Councils. This step will show the English public that the people of India are still anxious to obtain the several rights and concessions prayed for in the different resolutions. The Congress did still better in adopting two new resolutions, praying for the restoration to the members of the House of Commons of the right of stating in Parliament the grievances of the people of India before the Speaker leaves the chair, and for the presentation in Committee of the Indian budget statement and taking it up at such time as will ensure its full and adequate discussion. It is to be hoped that India will be soon fortunate enough to get all these concessions. [The *Akhbáre Sodágar* (94), in its issues of the 30th and 31st December, expresses similar sentiments.]

The sixth Indian National Congress considered a success.

7. The *Native Opinion* (17), in its issue of the 1st January, writes:—The sixth "unconventional convention" (to use the happy words of President Mehta) of the Indian Empire, has, thanks to the enlightened and civilizing influences of

the British rule, met, has transacted its business, and has been dissolved to meet next year at Nágpur. Whether we look to the preparations made or to the number, education and position of the delegates, or to the tone of the proceedings or the resolutions passed, there can, we think, be no question that everything has passed off as satisfactorily as could be desired; and this is especially remarkable inasmuch as the number of delegates was curtailed, as was eminently advisable, at the previous session. The fears that were entertained in some quarters that this step would operate as a deterrent to the sustenance of popular interest in the movement have been proved to be groundless. The movement has, it can now safely be said, established its position, and nothing more, we think, is now necessary to plead for its retention as the best possible means for the articulation of the wants and wishes of the country. The speeches of Mr. Manmohan Ghose and President Mehta, who may be said to have surpassed themselves, have once more shattered to pieces the occasional imprudent and stupid allegations regarding the loyalty of the movement. The allegation against the national character of the movement has also been fully exposed, and similar has been the fate of the disgraceful attempt made in some quarters to dissuade the Pársis from joining it on the plea that they are not natives of the country. Nothing can be happier than the retort given by Mr. Mehta. He was equally happy in his survey of the stages through which the Congress has passed. His description of the wonderful ignorance that prevails amongst Englishmen about Indian questions, and of the procrastination which prevails at the head-quarters, was graphic. His rapid review of the position in which the Councils' reform question now stands, and his advice regarding the course which he thought the Congress should follow with reference to it, were equally masterly, prudent and statesmanlike. A number of other points were also ably touched, for which the speech itself must be perused. Nothing can be finer than the graceful compliments the President, as the mouthpiece of the Congress, paid to the magnificent services of Mr. Bradlaugh and Mr. Hume to the Indian cause, and the services rendered by the British Agency and the delegates who with self-sacrifice and zeal for their country crossed the seas to plead before the bar of English public opinion for their countrymen. The most important and novel resolution was the authority given for provisional arrangements for a Congress of not less than one hundred delegates in England in 1892, the several standing committees being directed to report at the next assembly the names of those whom they might propose to depute from their respective districts. It is to be seen how far this succeeds. It will involve very large expenditure, but there can be no doubt as to its efficacy in educating the English public in Indian questions. The meeting is sure to excite immense interest and we wish it entire success. The resolution is timely, for the period of two years will be quite necessary to mature the arrangements. All business on the addenda paper being over, the President, as usual, dissolved the sessions with three cheers for the Empress. All well and good so far; but we miss a resolution for the collection of money to defray the expenses of the Congress meeting in England in 1892. A very large amount will be required for this purpose. Taking the average expense per delegate at Rs. 1,500, including passage money, something like a lákh and a half of rupees will be required. The nation must pay this, for it will not do to saddle it upon the delegates. For the collection of such a large sum gigantic efforts will be necessary from this time throughout the length and breadth of the land and delay will be ruinous. No efforts should therefore be spared and no sum looked upon as too small.

Mr. P. M. Mehta's address as President of the sixth Indian National Congress.

8. The *Subodh Patrika* (19), in its issue of the 28th December, writes:—The sixth Indian National Congress commenced its sittings at Calcutta on Friday under the presidency of our talented and distinguished townsman, Mr. Pherozshah M. Mehta. The President's speech was equal to the occasion and was a fine specimen of impassioned oratory. In the course of it he reviewed the different stages through which the Congress has passed, and gave his reasons for the claims of that body to be regarded as a fit exponent of the views, wants and grievances of the people of this country. Two features of the speech are specially noticeable. One of them is the frank readiness with which Mr. Mehta has admitted, and wisely admitted we think, that the

scheme for the reform of the Legislative Councils, which the Congress somewhat hastily and at the impetuous bidding of certain over-zealous delegates had adopted last year, was a mistake, and that the Congress has profited from the adverse criticisms passed during this year on that scheme, both in England and India. The other noticeable feature of the speech is the complimentary manner in which Mr. Mehta spoke of Lord Dufferin, admitting that that statesman had been misunderstood while in India. On the whole, Mr. Pherozshah's speech does credit to himself and to the Congress, and if the deliberations of that body are conducted in the spirit of moderation and thoughtfulness which characterises that speech, it will more than ever justify its claim to be a worthy exponent of India's political wants.

An answer to the detractors of the Indian National Congress.

9. The *Dnyán Prakásh* (14), in its issue of the 1st January, writes:—The Indian National Congress is said by its detractors to be a Hindu movement, a Congress of the Hindus, and especially of the Bengali Hindus, the Babus. If it be meant to simply suggest by such a statement that the number of Hindu delegates to the Congress meetings very largely preponderates that of the delegates of other religious persuasions, such a statement may be accepted as being true; but this needs scarcely be wondered at inasmuch as the Hindus form nearly four-fifths of the entire population of India, including Burmah. If, however, it is meant to insinuate anything else, then we must say that the insinuation is entirely groundless. That the Hindu delegates to the Congress meetings, though more numerous than the delegates of all other religious persuasions put together, only once in six years elected a Hindu gentleman to occupy the chair, proves conclusively to our mind that purely sectarian or religious views seldom, if ever, enter the minds of the modern educated classes of the Hindu community. On one occasion they elected a Mahomedan gentleman (Mr. Badrudin Tyabji), on two occasions Pársi gentlemen (Messrs. Dádábhái Navroji and Mehta) and on two occasions English gentlemen (Mr. Yule and Sir W. Wedderburn, Bart.) to be their President. The moral suggested by this incident is highly significant, and is, in our humble opinion, calculated to dissipate as groundless all apprehensions about Hindu representatives in the reformed representative Legislative Councils swamping the representatives of other religious persuasions.

The resolution to hold the eighth Indian National Congress in England heartily approved.

10. The *Bombay Samáchár* (96) and the *Jáme Jamshed* (110), in their respective issues of the 1st January, heartily approve of the resolutions of the sixth Indian National Congress to make arrangements to hold a Congress of not less than one hundred delegates in England in 1892, and observe that the convention is sure to enlighten the English nation on the true aims and designs of the Congress and to secure their sympathy for this movement.

Condemnation of the circular of the Bengal Government prohibiting their servants from attending the Congress meetings.

11. With reference to the circular of the Bengal Government prohibiting Government servants from attending the Congress, the *Bombay Samáchár* (96), in its issue of the 31st December, says:—The Congress ought not to adopt drastic measures in connection with the circular, the existence of which ought to be overlooked. The Congress is composed of loyal subjects of the British Crown, who ought to adopt every right means to secure the full confidence of Government in regard to the aims and actions of this loyal movement, which is intended for the good both of the public and of Government.

12. The *Jáme Jamshed* (110), in its issue of the same date, observes:—When the circular of the Bengal Government prohibiting their servants from attending the meetings of the Indian National Congress comes to the notice of the English people, they are sure to exclaim that in no part of the British Empire other than India can such an order exist. Certainly, the Congress cannot be accused by Government or anybody else of being disloyal, and there is evidently no need of this offensive circular. If Government do not object to offensive remarks being made at St. Andrew's annual dinner, which has been given the form of a political banquet, where the high officials of Govern-

ment unfavourably criticise the policy and actions of the administration, why should Government assume an offensive posture towards the Indian National Congress, whose aims and acts are extremely loyal and beneficial to the public and Government? How were the remarks addressed at the banquets held in honour of Mr. H. S. King, M.P., by the members of the Indian uncovenanted civil service in different parts of the country mutely put up with? The action which the Congress intends to take in connection with the circular is appropriate and deserves every support from the public.

13. The *Kesari* (44), in its issue of the 30th December, observes:—It is very surprising that a prohibition to enter even the precincts of the Indian National Congress hall has been issued by men brought up in a free atmosphere. God knows whether it will be considered hereafter a great sin to read a newspaper containing writings about the Congress or to utter the word Congress. How far a Government ordering its servants not to do certain things during the Christmas holidays, will dispassionately consider the legitimate demands of the Congress, goes without saying. But we must not lose courage. The matter must be taken over to England. Unless taken to task by the proper authorities the irresponsible Indian Government is not likely to act within due bounds.

The proceedings at the fourth meeting of the Social Conference approved.

14. The *Bombay Samáchár* (96), in its issue of the 3rd January, approves of the proceedings at the fourth meeting of the Social Conference held on the 28th ultimo at Calcutta, observing that the social reformers have done well in removing the differences of opinion that arose among themselves and adopting the wise course of not seeking State aid or legal enactments for the removal of social evils and the advancement of social reform.—The *Jáme Jamshed* (110), in its issue of the 30th December, advises the reformers to effect gradual progress by staunchly enlightening the Hindu public on the shortcomings of the community and by gaining them over to the cause of advancement, themselves practising the reforms that are preached by them.

Comments on the New Year's honours list.

15. The *Bombay Samáchár* (96), in its issue of the 3rd January, says:—The New Year's honours list is disappointing as regards India in general and the Bombay Presidency in particular. Those who have obtained honours are to be congratulated, but it is to be noted with regret that many deserving persons have been unjustly omitted from the same favour. There is not a single Native gentleman among those honoured with the Star of India, while two Natives only have been rewarded with the honour of the Indian Empire. Certainly there are many deserving Native gentlemen who could be well favoured with these honours. A few have received the titles of Rája, Ráo Sáheb and Khán Sáheb, but they are of little consequence. The investment of the Thákor of Bhávnagar with the title of Mahárája does not strike one as distinctive, as His Highness has been already styled Mahárája in talk and writing. Dr. Theodore Cooke, Principal of the College of Science at Poona, is the only gentleman of the Bombay Presidency who has received, and deservedly, the honour of the Companion of the Indian Empire. There has been thus unadvised stinginess in the bestowal of these honours.—The *Jáme Jamshed* (110), in its issues of the 2nd and 3rd January, says that the bestowal of the honours, so far as Natives are concerned and as regards the Bombay Presidency, has been unduly sparing, and observes:—This year's honours list once more shows that these honours are specially reserved for Government officers and Native Chiefs and Princes. Among the ten recipients of the honour of C.I.E. there is only one Native gentleman, Diwán Bahádur Rám Ráo, Diwán of Travancore, and it is quite strange that there should be found none in the vast British Indian territories deserving of similar favour. While in England the benefactors of the public are admitted to high honours, in India such persons have been for some time past omitted, and Government officers and Native Chiefs alone recognized as deserving persons. This regret is mixed with the gratification that the single fortunate gentleman of this presidency found deserving of the honour of C.I.E. is Dr. Theodore Cooke, whose important services to the cause of technical education are appropriately highly valued by the public.

16. The *Indu Prakásh* (15), in its issue of the 29th December, says:—We are not surprised at the Government having declined to sanction the opening of a military school in the Panjáb, but we are sorry for it. Sanction to this school must have been refused on the same ground on which it was refused to a similar school at Poona. Some people say that Government have resolved not to confer high military posts on natives of India under any circumstances, and that therefore it is useless to train up the children of the Native Princes and nobility in military discipline. But we think that in order to compel Government to fulfil the promise which they have made and left unfulfilled for years past, that they will confer places under Government on all persons qualified to hold them, independently of their creed or colour, military schools should be established and youths of nobility trained up therein, and the Government authorities should be put to shame for not conferring high military posts on Native youths. This is the way to the accomplishment of our object, and therefore the idea of establishing such schools should not be given up.

The question about the establishment of military schools in India and the Government.

17. The *Mahrátta* (4), in its issue of the 28th December, writes:—There was only one recommendation of the Factory Commission on which there was want of unanimity of opinion among the members, and that was with regard to the question whether the eleven hours' limit recommended for women workers should be made compulsory. Our distinguished Bombay citizen, Mr. S. S. Bengalee, differed from his colleagues on this point. In his opinion, which is entitled to great weight on account of his varied experience, a permissary provision would work no good, as, not unnaturally, he was afraid that it would be unduly taken advantage of. In this state of things the local Government wisely sought the opinion of another presumably experienced citizen of Ahmedabad, Mr. Ranchhodlál, and from inquiries made on the spot he was able to bring to light the fact that among the Waghri women and hand-loom-weavers the hours of work were and are more than eleven. This piece of evidence, startling even to some of us, throws a flood of light on more questions than one. It shows how mischievous are the persisting efforts of those of our friends in Lancashire who press the Government of India to adopt wholesale the resolutions of the Berlin Conference. It also suggests the extremely low price of labour in this country. Is any other evidence necessary to prove the utter poverty of the Indian masses?

Remarks in connection with the recommendations of the Indian Factory Commission.

18. The same newspaper writes:—On the policy of recognising merit wherever it is found, we fully endorse all the good things that have been said of late by some of our contemporaries with regard to the valuable services of Mr. Nugent, Chief Secretary to the Bombay Government, especially in connection with the employment of University men in the Secretariat and the Revenue Department. Mr. Nugent has always been reputed to be a man of strong convictions and fearless independence—qualities extremely valuable in one placed so high. However greatly we might differ from him in his abkári and forest policy, we have no hesitation in saying that the Government of India has made a wise selection in calling him temporarily to their aid, and thereby giving due recognition to his arduous labours in connection with the Crawford scandal.

Approval of the appointment of Mr. Nugent as an additional member of the Viceroy's Legislative Council.

19. The *Indian Spectator* (2), in its issue of the 28th December, writes:—We confess it is hard to see the justice of the action taken by the Panjáb Government in dismissing Mr. Drysdale, one of their police officers, for preaching Christianity. Here is a valuable servant of the State, and a popular officer, who is forced to resign because he preached what he conceived to be the true gospel during his leisure Whom did Mr. Drysdale hurt by the procedure? Compare this attitude of the Christian British Government with its attitude towards servants who are known to lead a disreputable life, are heavily indebted and otherwise obnoxious to the people. How slow are the authorities in dealing with actual delin-

Dismissal of Mr. Drysdale, a police officer in the Panjáb, for preaching Christianity, commented upon.

quency! We are constrained to say that we distrust a policy that seeks to conciliate blind prejudice. The Queen's Proclamation is to be applied to such cases, not so much in the letter as in the spirit, and always, we submit, in the interests of progress and enlightenment. In the present case, we are not sure if Mr. Drysdale has not been punished for what many other worthy servants of Government do almost every Sunday. For instance, they do not dismiss a Brahmo official for preaching the tenets of his religion to the people. Surely, Government do not believe that Brahmoism is less obnoxious to the orthodox Hindu or Mahomedan than Christianity?

Mr. Weir, Assistant Collector, Kaira, and his alleged high-handed treatment of a Taláti.

20. The *Gujaráti* (85), in its issue of the 21st December, says that it has received a communication to the following effect:—Mr. Weir, Assistant Collector, Kaira, while on a visit of inspection to the village of Sháhápura in the Thásra sub-division of the district, having sent for the Taláti of the village, the latter came and made a *salam* to the Assistant Collector with his country shoes on. This displeased Mr. Weir very much, who, having ordered a large stone, told the Taláti to stand upon it and to put his own shoes on his own head; and the Taláti having refused to do so, the Assistant Collector ordered a man of the Ravania caste to put the Taláti's shoes on his head, and made an exhibition of him in that state to the rayats who had gathered there for the verification of their receipt-books. It is said that the Taláti has been fined by the Assistant Collector and has made petitions to the District Collector and the Divisional Commissioner on the subject of his treatment by Mr. Weir.—While commenting on this matter, the *Poona Vaibhav* (55), in its issue of the 28th December, considers this to be an instance of the high-handed manner in which persons are often treated under the British Government as if they were under the Mogul administration.—The *Svadesh Bandhu* (134) of the 31st December states that the Taláti, Mr. Bholábhái, is said to have withdrawn his petitions, and the Assistant Collector to have remitted the fine and tendered an apology.

A complaint against Ráo Sáheb Manishankar, Mámlatdár of táluka Dholka in the Ahmedabad District.

21. A correspondent of the *Praja Mat* (121), in its issue of the 27th December, complains that Ráo Sáheb Manishankar, Mámlatdár of táluka Dholka, Ahmedabad District, works in his office as late as 11 at night, thereby putting parties to great inconvenience. The *Praja Mat* observes that at the editor's recent visit to Dholka the Mámlatdár was found conducting the business of his Court till a very late hour at night, and that some of the parties were heard complaining that they were attending the Court regularly for nearly two weeks.

Alleged injustice done to a compounder in the Sir J. J. Hospital, Bombay.

22. The *Native Opinion* (17), in its issue of the 1st January, writes:—A singular case has recently occurred in our midst. We do not know whether it is a rule at the Grant Medical College, Bombay, that unless a prescription, though given by one of the Professors under his signature, is seen by the House Surgeon, it ought not to be dispensed. On the receipt of such a prescription, under the signature of Dr. K. N. Bahádurji, a compounder named Mr. Govind Ganesh Kákade dispensed it. The House Surgeon, according to the version of the compounder, getting vexed, fined him in the sum of Rs. 3. Feeling annoyed at the attitude of the House Surgeon and afraid, perhaps, that similar obedience would again be misconstrued and would cost him his post, Mr. Kákade resigned it and got another post under Dr. Pichey-Phipson at the Kama Hospital. Somehow or other Mr. Kákade's new appointment was not approved of by the Surgeon-General, though he was appealed to do justice in the case. Thus here is a man who for the execution of duty in obedience to the instructions of his superior is fined for no fault of his and is denied a bare act of justice. Taking these facts as true, could not Dr. Bahádurji have interfered in the matter and protected a compounder from the unmeaning ire of his superior? But somehow the doctor does not seem to have taken up the case, otherwise his intervention might have done some good to the poor compounder. Mr. Kákade's appeal to Government in the matter has done him no good, and the poor man loses his bread simply for the vagary of an

official superior. We have never come across an instance in which a man lost his employment for the simple act of obedience to his superior. Instead of inflicting a fine upon this helpless man, the best way for the House Surgeon was to protest against Dr. Bahádurji, but the poor compounder finds himself between two stools and becomes the victim of officialism that is neither just, generous, nor reasonable.

Mr. Hormasji Dádábhái Pleader recommended for the Fourth Judgeship of the Small Causes Court, Bombay, vacated by the death of Mr. Pinhey.

23. The *Bombay Samáchár* (96), the *Jáme Jamshed* (110), and the *Akhbáre Sodágar* (94), in their issues of the 30th December, record with much regret the death of Mr. R. W. S. Pinhey, Fourth Judge of the Small Causes Court, Bombay, and recommend that the vacancy be filled by the appointment of Mr. Hormasji Dádábhái Pleader, who, they say, has several times ably discharged the duties of an acting Judge of the Court, giving entire satisfaction to Government and the public.

A suggestion in connection with the location of a new Civil Court.

24. The *Dhárwár Vritt* (32), in its issue of the 1st January, approves of the proposal to establish a new Civil Court with a view to lessen the work of the Subordinate Judge's Court at Háveri, but disapproves of its intended location at Ránebennur, saying that it would be more convenient to the people to locate it either at Bankápur or Hángal, and requests Government to consider this suggestion.

Complaint of the people in the Dhárwár District about the loss caused by the Engineering Department.

25. The *Rasik Ranjani* (144), in its issue of the 18th December, says that several rayats were much ruined by the construction of the S. M. Railway in consequence of their fields, the sole means of their livelihood, being taken by the company for laying down rail-road and by their not being granted adequate compensation; that a fresh loss is about to be inflicted upon them by the Engineering Department inasmuch as new roads leading to the railway stations are being planned and constructed through their fields between the villages of Kalalkond and Hattimattur in the Karajgi Táluka in the Dhárwár District, and that gross injustice is done to them as the District Collector takes no notice of their complaints, though he has been petitioned on that head several times.

A complaint against the police of táluka Mátar, Kaira District.

26. A correspondent of the *Ahmedabad Times* (92), in its issue of the 30th December, complains that several thefts and robberies have been of late committed in the Mátar Táluka of the Kaira District, and says that the police have failed to make proper enquiries into them and that if any one lodges a complaint before them, he is, it is said, put to vexation and made to withdraw the complaint. The Police Superintendent is requested to enquire into the matter.

Negligence of the police authorities at Mahudha in the Kaira District.

27. The *Svadesh Bandhu* (135), in its issue of the 31st December, says that several thefts have occurred in the town of Mahudha in the Kaira District during the past few days owing to the negligence of the police, and requests the Police Superintendent to take steps in the matter.

PART II.—*Education.*

Approval of the appointment of Mr. Justice Birdwood as Vice-Chancellor of the Bombay University.

28. The *Mahrátta* (4), in its issue of the 28th December, writes:—We are glad to learn that the vacancy in the University created by Dr. Wordsworth's retirement has been filled in such a satisfactory manner. A happier selection it would, indeed, have been difficult to make. Himself a distinguished University man and a true lover of learning, Mr. Justice Birdwood has for several years past taken a deep and abiding interest in the well-being of the Bombay University. At the sacrifice of very valuable private time, which evidently he could ill spare, he has devoted

himself, heart and soul, to maintaining and increasing the prestige and dignity of that distinguished body; and it has been rightly observed that the only wonder is that his undoubted claims to the honour and responsibility were not earlier acknowledged. His great learning and greater administrative capacities, especially at a time when the University Reform Bill is before the Senate, will be simply invaluable. We therefore feel the more persuaded to congratulate the University upon the great honour and greater service it has done to the Government by asking the learned Judge to stand practically at the helm of her affairs.

Suggestions in connection with the appointment of new Fellows of the Bombay University.

29. The *Native Opinion* (17), in its issue of the 28th December, writes:—Now that the time for nomination of new Fellows of our University is very near, we take the liberty of making certain suggestions to our esteemed and popular Vice-Chancellor as well as to Government. Last year we had suggested the names of certain well-known Gujaráti gentlemen as deserving of the honour of Fellowship, and were much gratified to find that from amongst them Mr. Mansukhlál Munshi, B.A., LL.B., Solicitor, and Mr. S. G. Jinsiwále, M.A., were nominated. We now strongly urge again upon Government the claims of the other gentlemen we recommended last year, but who have not yet got the honour, viz., Mr. Chimanlál Harilál Setalvad, B.A., LL.B., Pleader, High Court, and Mr. T. K. Gajjar, M.A., whose efforts in the cause of education have resulted in the establishment of a Technical Institute at Baroda. As the number of Gujaráti Senators is comparatively small, we urge upon Government the necessity of making the above two additions. Among the Deccanis we take the liberty of suggesting the names of Mr. L. R. Vaidya, M.A., LL.B., Advocate, High Court, and Professor of Sanskrit, Elphinstone College, Mr. G. S. Ráo, M.A., LL.B., Mr. B. G. Tilak, B.A., LL.B., Mr. Káshináth Balvant Pendse, M.A., and Mr. G. M. Sáthe, B.A., Reporter on the Native Press. We see no reason why the Mahámahopádhyáyas Rájárám Shástri and Bhimáchárya of the Elphinstone College may not be made Fellows.

30. The *Hitechchhu* (87) of Ahmedabad, in its issue of the 1st January, observes:—It is much to be regretted that though on the Senate of the Bombay University the Hindu Gujaráti communities have only 20 representatives, some of them do not seem to take active interest in the affairs of the University. A rule may be made that the names of gentlemen neglecting to attend a certain number of University meetings should be struck off the list of Fellows. Members of Municipal School Boards who take an intelligent part in their duties should be nominated Fellows. Mr. Kálábhái Lallubhái, a well-known pleader and chairman of the School Board Committee at Surat, takes much interest in educational matters and richly deserves to be made a Fellow. Messrs. Chimanlál Harilál Setalvad, B.A., LL.B., and Manilál Gangádás Desái, L.M. & S., are well-known in their respective professions. Mr. Setalvad has written several useful works and was Examiner in Gujaráti at the Matriculation and School Final Examinations more than once.

New Arts curriculum of the Bombay University.

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see its way to their abolition. Now that one independent paper in English composition is to be set, there appears to be no necessity for *viva voce* examinations.

PART III.—*Railways.*

Representation of the Bombay Chamber of Commerce to open feeder railway lines in Gujarát and Khándesh supported.

32. The *Mahrátta* (4), in its issue of the 28th December, writes:—The Bombay Chamber of Commerce, always distinguished for its timely action, has recently sent in a representation to the local Government, asking them to encourage by every possible means the extension of feeder lines in Gujarát and Khándesh. Confining our remarks to the latter district, we are fully of opinion that a branch line from Manmád to Dhulia, and thence to Nandurbár, would open up large parts of the district and would give no slight encouragement to agriculture in the far-off tálukas where lands have remained uncultivated for want of suitable means of transport. Khándesh is a large cotton centre, and nothing would give greater facilities to its growth of cotton even on a more extended scale than a feeder railway that could tap many new parts of the Collectorate. Now that the project of an extension from Chálisgaon to Dhulia is finally disapproved of, the timely and practicable suggestion of the Chamber of Commerce will, we trust, receive favourable and prompt consideration at the hands of the authorities. At present Dhulia is perhaps the only zilla station on this side of the presidency not connected by railway. This, we deem, is an additional reason of no small significance that ought to weigh with the Government in disposing of the recommendation. [The *Hindusthán* (109), in its issue of the same date, expresses approval of the recommendation of the Chamber of Commerce to construct feeder lines in Gujarát, observing that they would contribute to the prosperity of the province.]

PART IV.—*Municipalities.*

Disapproval of the conduct of the Government of India towards the Bombay Municipal Corporation in the matter of Tansa loans.

33. The *Rást Goftár* (89), in its issue of the 28th December, writes:—The ways of the Government of India in matters of finance are mysterious, not only to their subjects but to themselves. That there is absolutely no financial system in the country is a matter of daily observation. We need go no further for an example than the servants of the State. The State servants are always in trouble of some kind, either about their salaries or pensions, and are always succeeding in getting their Government to alter the rules in favour of increases, of course. There is neither rule, finality, nor system in this matter. It is similar in the land tax of the country, in the ábkári, and in many other branches. The absence of system in finance is carried also into the municipal organization of the country with reference to loans. Not a single existing municipality knows how, when or what it may borrow, or how, when or what it may be required to pay for any loan. It is all a matter of toss-up. All this financial mischief is due to the absence of rule and principles. It has taken the Government of India twenty years to study the system on which municipalities shall be allowed to raise loans, and it has not got beyond the "goose step" in financial drill. Every application for a loan has to run the gauntlet of a financial tyro, and hence loans are allowed to be raised on conditions as variable as possible, on the principle, we suppose, that "variety is charming." We are led into this very brief review of the financial policy or the financial system of the Government of India by reason of the extraordinary manner in which the Government has dealt with the Bombay Corporation in the matter of the loan for the great Tansa water-works. The Government of India first sanctions a Municipal Act for Bombay in which it is declared that "money may be borrowed for such time, not exceeding sixty years, as the Corporation, with the sanction of Government, determine in each case." This is fairly good law as thus expressed, and it practically means that the agreement between these two contracting parties signifies that the power of sanction rests with the Government of India. It also may be inferred from this law that Government are entitled to exercise their sanctioning power at each loan. But this in-

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ference is altogether a mistaken one, as exemplified in the matter of the Tansa loan. The Government of India sanctioned that loan in parts of 47 and 76 lákhs. The first part of the loan was allowed to run for 60 years and the second part was restricted to 40 years. The interval between the sanction of these two parts of one loan was very brief, being only two years. Our readers will naturally ask whether any financial *cataclysm* occurred during these two years. Were the lending banks more difficult to manage? Had the credit or the income of the Corporation been reduced? Had India been overtaken by famine? Nothing of this kind had occurred. On the contrary, the lending banks were anxious to lend the second part of the loan on the same terms as they lent the first part, viz., for sixty years, and the income and the credit of the municipality had increased, and yet the Government of India persisted in making the second part of the loan run for a period of forty years, after strong remonstrance offered by the Corporation of Bombay. The extraordinary features of this policy bring its own condemnation on the decision of the Government of India. The decision is not only arbitrary, but unjust. We have said that the first part of the Tansa loan was granted for sixty years and the second part for forty years. A third part must now be raised for unforeseen excesses in the expenditure on the works. When this third loan is applied for, may not the Government of India sanction it for thirty years? Not only may it do so, but there is not the smallest guarantee that it will not. It is undoubtedly a great point which was urged before the Corporation by Dr. Blaney that a single generation should be called upon to pay the entire cost of a work which will last for twenty generations, and which will be a productive work to those generations. If it be granted that the present generation will receive the water revenue accruing from the Tansa works, it must also be remembered that every penny of that revenue and a great deal more will be required to pay the interest and annual instalments on the loans, whereas our immediate posterity, having no loan to pay off, will contribute the water-rates to themselves, or, putting the matter in another way, they will get their water for nothing and will only be required to pay for the maintenance of the works. If the refusal of the Government of India to grant an extended period for repaying the Tansa loan was based on the reason that Government should lose something by extending the time, the refusal might be understood. But the Government of India being asked only a grace and for nothing tangible or substantial, the Bombay Corporation cannot understand the refusal. That body has, therefore, declined to quietly accept what they believe to be a wrong decision, and one which, if persisted in, will probably exercise a pernicious influence in all the advanced municipalities in India. The Bombay Corporation engaged in the greatest municipal work in India on the understanding that the loan would run for sixty years. They based their future finance on that understanding, and having got fairly on with the work they find their future budgets will be seriously deranged by the curtailment of the period for which 100 lákhs of the loan is to run. In all future applications for loans by municipalities it will be necessary to secure the sanction of a uniform period for each loan. It is impossible to work on an up and down system such as the Government of India has introduced into the Tansa loan. It has been suggested that Bombay does not always receive the treatment at the hands of the Government of India accorded to some other parts of the Empire—say, Calcutta and Burmah. If this is a fact in Indian history, it is one which renders a change in the existing details of Government necessary. The towns, the cities, the people, and the Government should be one and inseparable; favouritism must prove a rank and noxious weed in the soil of India. The Bombay Corporation intend to push their representations about the disturbing and depressing influences of the Tansa loan with the Government of India. This is well, and we commend the Corporation for its worthy action. Shall we not wish a complete success to the deputation that hopes to meet the Viceroy in February next? The deputation should be able to show the Viceroy very strong reasons for relaxing the severe restriction of making the Tansa loan run over a period of one generation.

34. The *Gujaráti* (85), in its issue of the 28th December, writes:—We are glad to learn that a strong deputation of Municipal Councillors is to wait upon the Viceroy early next February with a view to induce the Government of India

to extend to 80 years or 100 the time over which the Tansa loans should run. The case is so obviously clear that it is not easy to understand why the Government of India should have so long refused to concede the request of the Corporation. The Tansa loans extend to krors of rupees, and it is not possible for the Corporation, having other demands to satisfy, to repay the loans within such a short period as 40 years. We have no doubt the deputation, which consists of first-rate local financiers and politicians, will be able to place the matter in its proper light before His Excellency the Viceroy so as to induce him to grant the concession asked for. [The *Kaiser-i-Hind* (88), in its issue of the same date expresses similar sentiments.]

Inability of the Sátára Municipality to bear the whole of the expenses of the coming census and the refusal of the Bombay Government to pay half of them.

35. The *Shubh Suchak* (67), in its issue of the 26th December, says that it does not understand why the Bombay Government has refused to pay the Sátára Municipality half of the expenses the latter will have to incur on account of the coming census, when the Bengal Government is said to have promised the Calcutta Municipality to bear a moiety. Why should the municipality, asks the paper, bear the expenses of an imperial duty like the census? It remarks that the Sátára Municipality, being in a very poor condition and heavily indebted on account of the Káss water-works, it is very oppressive to burden it with the whole of the census expenditure.

Complaint about the imposition of a toll tax at Mehmadabad.

36. The *Kaira Vartamán* (112), in its issue of the 31st December, complains that a toll tax is levied at Mehmadabad, Kaira District, as many times as a cart happens to pass and repass the toll gate in a day, and says that it is not fair to levy this tax on cultivators as they pay local cess from which these roads are constructed, that they ought to be exempted from the tax, and that if this cannot be done its incidence should be lightened.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
6th January 1891.

CON 1458—5

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G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
6th January 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 3RD JANUARY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

The Resident's tour in Berár and the miseries it is alleged to entail on the people.

1. A correspondent, writing from Bassim to the *Berár Samáchár* (3) in its issue of the 29th December, says that preparations are being very actively made by the village officers, under the orders of the Deputy Commissioner and the Tahsildár, for the reception of the Resident, that private individuals find it very hard to purchase fuel for their own use and fodder for their cattle as all suppliers of these articles are forcibly taken to the Chávdi and their stocks are purchased by the authorities, that persons coming to the town on business are, without looking to their position, indiscriminately compelled to work in connection with the grand preparations which are in course, and that consequently much distress is felt in the town on account of the expected arrival of the Resident, whose advent would otherwise have been a matter for rejoicing to the people.

2. The same newspaper, referring to the above communication, observes :— We beg to direct the attention of the Commissioner to what our Bassim correspondent has said with regard to the Resident's tour in the province. It is often good to look behind the curtain. The whole affair will bring upon the officers curses and unkind words of the poor labourers. Upon them also they are thrown helplessly for help. The officers of higher grades, including Deputy Commissioners, Police Superintendents, Tahsildárs, &c., depend upon the work of the petty servants. The latter are dishonestly ignorant of what they do and make others do work for them. This is a good deal unavoidable and will continue to the end of the world ; but much will be mended by the Commissioner's care and caution. If the Commissioner sees personally with the aid of his staff that due wages and prices are paid for services and things, it would be quite enough.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
6th January 1891.

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[CONFIDENTIAL.] No. 2 OF 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th January 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayă	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	450
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chikitsak	Belgaum	Do.	390
28	„ Chitragupta	Karád	Do.	100
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	...
31	„ Dhárwár Vritt	Dhárwár	Do.	850
32	„ Dnyán Ságar	Kolhápur	Do.	315
33	„ Ganga Lahari	Násik	Do.	100
34	„ Hindu Punch	Thána	Do.	700
35	„ Hitechchhu	Bijápur	Do.	85
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	392
38	„ Jagan Mitră	Ratnágiri	Do.	160
39	„ Kalpataru...	Sholápur	Do.	265
40	„ Kannada Punch	Bágalkot	Do.	225
41	„ Karmanuk	Poona...	Do.	1,000
42	„ Kárwár Samáchár	Kárwár	Do.	200
43	„ Kesari	Poona	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	125
46	„ Mahárashtra Kokil	Sátára...	Monthly	279
47	„ Mahárashtra Mitra	Do.	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
48	The Mahárâshtrâ Vritt	Sátára	Weekly	...
49	„ Moda Vritt	Wái	Do.	350
50	„ Nagar Samáchár	Ahmednagar	Do.	150
51	„ Násik Vritt	Násik	Do.	285
52	„ Nyáyâ Sindhu	Ahmednagar	Do.	168
53	„ Pandhari Mitrâ	Pandharpur	Do.	306
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	100
56	„ Prabodh Ratnâ	Bárai	Do.	350
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	130
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyâ Shodhak	Ratnágiri	Do.	325
63	„ Satyâ Sadan	Alibág...	Do.	...
64	„ Sholápur Samáchár	Sholápur	Do.	273
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	260
68	„ Sumant and Satyâ Sudha	Kárwár	Do.	100
69	„ Suryodayâ...	Thána	Do.	290
70	„ Vanapriya...	Chikodi	Fortnightly ...	90
71	„ Vengurla Vritt	Vengurla	Weekly	180
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	250
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittamála	Sátára...	Do.	...
78	„ Vrittasár	Wái	Do.	299
79	„ Vritt Sudha	Sátára	Do.	100
80	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	551
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
83	„ Gujarát Darpan	Surat	Bi-weekly ...	600
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrâ	Surat	Do.	769
86	„ Hitechchhu	Ahmedabad	Do.	350
87	„ Kaiser-i-Hind	Bombay	Do.	2,502
88	„ Rást Goftár	Do.	Do.	1,747
89	„ Surat Akhbár	Surat	Do.	589
90	„ Suryâ Prakásh	Do.	Do.	325
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	25
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryâ Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrâ	Broach	Weekly	539
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	536
99	„ Chának	Surat	Do.	450
100	„ Deshi Mitrâ	Do.	Weekly	984
101	„ Dnyánodayâ	Broach	Monthly	475
102	„ Dnyán Vardhak	Bombay	Do.	700
103	„ Fursad	Do.	Do.	350
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	. ...	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	918
109	„ Jáme Jamshed	Bombay	Daily	1,600
110	„ Kaira Khetiwádi Patrâ	Nadiád	Monthly	1,154
111	„ Kaira Vartamán	Kaira	Weekly	125
112	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
114	„ Kelavni	Baroda	Monthly	455
115	„ Madhamákh	Junágad	Do.	...
116	„ Madhur Vachan	Bombay	Do.	1,412
117	„ Nure Elam	Do.	Do.	316
118	„ Nyáyadarshak	Ahmedabad	Weekly	415
119	„ Pársi Tikákár	Bombay	Fortnightly ...	500
120	„ Praja Matâ	Ahmedabad	Weekly	465
121	„ Rájyabhakta	Bombay	Do.	687
122	„ Samsher Báhádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
123	The Satyă Mitră	Bombay	Weekly	400
124	„ Satyavakta	Do.	Do.	1,100
125	„ Satyodaya	Dohad	Do.	78
126	„ Saurâshtră Darpan	Junágad	Monthly	398
127	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
128	„ Sneha Sindhu	Kaira	Weekly	400
129	„ Stri Bodh...	Bombay	Monthly	588
130	„ Stri Mitră	Do.	Do.	697
131	„ Svadesh Bandhu	Mahudha	Weekly	200
132	„ Svadesh Vatsal	Ahmedabad	Monthly	423
133	„ Udichya Hitechchhu Patră	Do.	Do.	550
134	„ Vidnyán Vilás	Rájkot	Do.	738
135	, Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
136	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
137	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
138	The Chandrodayă	Dhárwár	Weekly	180
139	„ Karnátak Patră	Do.	Do.	320
140	„ Lok Bandhu	Do.	Do.	150
141	„ Rasik Ranjini	Gadag	Do.	308
142	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	ANGLO-SANSKRIT.			
144	The Girvánă Tarangini	Dhárwár	Fortnightly ...	75
	HINDI.			
145	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
146	„ Bráhma Patrika	Poona	Weekly	100
147	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
148	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
149	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
150	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
151	„ Dhár State Gazette	Dhár	Weekly	270
152	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
153	„ Gwalior Gazette	Gwalior	Do.	850
154	„ Kushful Akhbár...	Bombay	Do.	200
	PERSIAN.			
155	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
158	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
159	„ Muin-ul-Islám	Do.	Do.	290
160	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
161	O Anglo-Lusitano	Bombay	Weekly	1,500
162	The Horas Vagas	Do.	Do.	...

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
48	The Mahárashtrá Vritt	Sátára	Weekly	...
49	„ Moda Vritt	Wái	Do.	350
50	„ Nagar Samáchár	Ahmednagar	Do.	150
51	„ Násik Vritt	Násik	Do.	285
52	„ Nyáyá Sindhu	Ahmednagar	Do.	168
53	„ Pandhari Mitrá	Pandharpur	Do.	306
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	100
56	„ Prabodh Ratná	Bárai	Do.	350
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	130
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyá Shodhak	Ratnágiri	Do.	325
63	„ Satyá Sadan	Alibág...	Do.	...
64	„ Sholápur Samáchár	Sholápur	Do.	273
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	260
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá...	Thána	Do.	290
70	„ Vanapriya...	Chikodi	Fortnightly ...	90
71	„ Vengurla Vritt	Vengurla	Weekly	180
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	250
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittamála	Sátára...	Do.	...
78	„ Vrittasár	Wái	Do.	299
79	„ Vritt Sudha	Sátára	Do.	100
80	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	551
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
83	„ Gujarát Darpan	Surat	Bi-weekly ...	600
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	769
86	„ Hitechchhu	Ahmedabad	Do.	350
87	„ Kaiser-i-Hind	Bombay	Do.	2,502
88	„ Rást Goftár	Do.	Do.	1,747
89	„ Surat Akhbár	Surat	Do.	589
90	„ Suryá Prakásh	Do.	Do.	325
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	25
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	539
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	536
99	„ Chának	Surat	Do.	450
100	„ Deshi Mitrá	Do.	Weekly	984
101	„ Dnyánodayá	Broach	Monthly	475
102	„ Dnyán Vardhak	Bombay	Do.	700
103	„ Fursad	Do.	Do.	350
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	. ...	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	918
109	„ Jáme Jamshed	Bombay	Daily	1,600
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,154
111	„ Kaira Vartamán	Kaira	Weekly	125
112	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
114	„ Kelavni	Baroda	Monthly	455
115	„ Madhamákh	Junágad	Do.	...
116	„ Madhur Vachan	Bombay	Do.	1,412
117	„ Nure Elam	Do.	Do.	316
118	„ Nyáyadarshak	Ahmedabad	Weekly	415
119	„ Pársi Tikákár	Bombay	Fortnightly ...	500
120	„ Praja Matá	Ahmedabad	Weekly	465
121	„ Rájyabhakta	Bombay	Do.	687
122	„ Samsher Báhádur	Ahmedabad	Do.	200

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	GUJARA'TI—*continued.*			
123	The Satyă Mitră	Bombay	Weekly	400
124	„ Satyavakta	Do.	Do.	1,100
125	„ Satyodaya	Dohad	Do.	78
126	„ Saurâshtră Darpan	Junágad	Monthly	398
127	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
128	„ Sneha Sindhu	Kaira	Weekly	400
129	„ Stri Bodh...	Bombay	Monthly	588
130	„ Stri Mitră	Do.	Do.	697
131	„ Svadesh Bandhu	Mahudha	Weekly	200
132	„ Svadesh Vatsal	Ahmedabad	Monthly	423
133	„ Udichya Hitechchhu Patră	Do.	Do.	550
134	„ Vidnyán Vilás	Rájkot	Do.	738
135	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
136	„ Vidya Mitră	Bombay	Monthly ...	450
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	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	ANGLO-SANSKRIT.			
144	The Girvánă Tarangini	Dhárwár	Fortnightly ...	75
	HINDI.			
145	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
146	„ Bráhma Patrika	Poona	Weekly	100
147	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
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PART I.—*Politics and the Public Administration.*

1. The *Bombay Samáchár* (95), in its issue of the 5th January, says:—

Surmises about the object of His Imperial Highness the Czarewitch's Indian tour.

The visit of His Imperial Highness the Czarewitch has given rise to various speculations among the Natives. The educated and knowing men are well aware that there is no political or mysterious meaning in the Russian Prince's Indian tour, which is made in accordance with the fashion obtaining among the European princes to gather instruction by travels in the different countries of the world, and that the Czarewitch is welcomed in India in a princely manner in compliance with general rules of hospitality. The report that the Czarewitch is to go as far as Peshawar and that Sir Frederick Roberts is to accompany him has led some persons to surmise that this is intended to carry out the object of the English and the Russians to divide between themselves Persia and Afghanistan; and it is desirable that this wrong impression should be contradicted authoritatively. Vague surmises of the ignorant portion of the Native public are amusing. Some of them suppose that the Czarewitch's Indian tour has been undertaken with a sinister object, pity the English for their ignorance, and observe that after the conclusion of his visit India will be invaded by a Russian army commanded by the Czarewitch; while others fancy that the princely hospitality shown to him is owing to the fear entertained of him by the English Government. It is the duty of the educated Natives to disabuse the minds of their ignorant brethren of these false impressions.

2. The *Gujaráti* (84), in its issue of the 4th January, writes:—The visit of His Imperial Highness the Czarewitch to several streets of Bombay incognito, and his brother's stay on board the S. S. "Azova" in the harbour on the ground of illness, have given rise to the rumours that the former intended to get a personal inspection of the people, while the latter wanted to examine minutely the situation and surroundings of the harbour; that the object of the British Government in showing royal hospitality to the Czarewitch is to please powerful Russia; and that it is with a view to impress on her mind the great loyalty of the Native States to the British Government that the former have been asked to receive the Prince in a splendid manner. Some people in India do not believe with Lord Salisbury that the visit of the Princes will serve as a pledge of peace, and, on the contrary, fear unpleasant complications. The absence of the brother of the Czarewitch from the latter's tour in India is considered a stroke of policy, since it is believed it would be unsafe for the two brothers to travel together in a foreign country. We believe that Russia cannot be expected to forget so soon her hostilities of long standing to the British, and cannot therefore dismiss all these rumours as groundless; nor can we say that the British are not at all afraid of Russia.

3. The *Native Opinion* (16), in its issue of the 4th January, writes:—

Remarks on the New Year's honours.

The *Advocate of India* has done well to raise its voice against a monopoly of the honours for the current year. The shower is neither copious nor equally distributed; it is confined, with some two or three exceptions, to the official world, as if there were no non-official Europeans nor Natives of position, on whom a few honours could be fittingly bestowed. We need not say that the object of these honours is the recognition of services rendered to the State, either directly or indirectly, by persons who receive no pecuniary recompense for them. Viewed in this light no sane man will ever condescend to look upon the present conferment of honours as impartial. Are we to believe that with the above exceptions no non-official European nor independent Native gentleman could be found throughout the length and breadth of India on whom these honours could be conferred? We are not prepared to say that honours should be withheld from officials, but we do protest against their distribution amongst officials in preference to those who are not officials. Government is all-powerful to do what it likes, but, on principle, even Government will have to admit that this year's bestowal is a breach of the above-mentioned principle. Out of the whole range of non-official Europeans Mr. Mackay alone comes in for a K.C.S.I., be it for his powerful attack on the financial policy of Government or for anything else.

As to Natives, with the exception of Madras none enters the sacred pale of the order of Star of India. Mostly these matters are managed, we believe, in the Secretariat, for which we cannot find fault with the head of the Government; but whose soever the fault, Government ought to quietly rectify it at least next year.

4. In alluding to the New Year's Honours Gazette and the personal distinction of 'Mahárája' bestowed on His Highness the Thákor of Bhávnagar, the *Gujaráti* (84), in its issue of the 4th January, observes:—The Thákor has not recently rendered any special service to his subjects or to the British Government so as to merit this recognition, and his liberal contributions to public funds raised in the British territory give him no title to it. Nor is the honour of K.C.I.E. bestowed on the Mahárája of Benares appropriate. The order of C.I.E. was originally intended for non-officials, but it is to be regretted that this rule has not been observed in practice and the honour is generally conferred on officials. We trust the authorities will show better judgment in future in conferring new year's honours.

5. The *Indu Prakásh* (14), in its issue of the 5th January, writes:—The honours' list of the New Year's day is for us in Bombay more than ordinarily barren. The only recipient among the higher honours is Dr. T. Cooke, who gets a C.I.E. Dr. Cooke's selection is a thoroughly deserving one. But we wonder Government could not find any other individual, European or Native, worthy of recognition.

The reported massacre of Red Indian women and children and the fear it engenders.

6. The *Poona Vaibhav* (54), in its issue of the 4th January, refers to the telegraphic intelligence received from London concerning the massacre of three hundred women and children of the Red American Indians by the Christian settlers in North America, directs the attention of those who blame Nána Sáheb Peshwa for having killed English women and children in the Indian Mutiny of 1857 to this massacre by civilized Christians, and says that this occurrence is very frightful and has instilled fear into the mind of the people and the Government of India that the people of India might be similarly annihilated and extirpated by Englishmen if the latter are allowed to settle here in large numbers.

Government and the Indian National Congress.

7. While writing about the recent meeting of the Indian National Congress at Calcutta, the *Indu Prakásh* (14), in its issue of the 5th January, observes:—The order which Government have issued prohibiting Government servants from attending political meetings is very ungenerous and does not befit them. We have hopes that it will be cancelled some time or other. Really speaking, this order is a great mistake. Nobody will mind an injunction against doing a thing which thousands of educated people are bent on doing, and all precautions taken to prohibit it will be futile. If educated Natives are quite impressed with the salutary effects of the National Congress on the welfare of the country they will never fail to assist and promote its cause secretly and indirectly, if not openly and directly. If they render such assistance, no blame will attach to them in the opinion of sensible men. Public good is always preferred to private interests among educated and civilized nations, and if the British Government is desirous of securing good name in the world in connection with Indian administration, it should encourage among the people of India a desire to devote themselves to public good. We therefore, at the beginning of this new year, pray God that He may create in the British people a desire to do away with such orders and regulations showing a spirit of partiality to themselves as may have crept into their administration of India and to accept the ways and means proposed by the National Congress for promoting the interests of the country directly and of England indirectly.

8. The *Phœnix* (5), in its issue of the 7th January, says:—However wise it may be to prevent Government servants from taking any part in the deliberations of the Indian National Congress, there is no justification for authoritatively forbidding their attendance even as visitors. The Subjects Committee of the Congress were thus compelled to take notice of the matter, and Mr. Ghose,

the Chairman of the Committee, moved a resolution in the Congress authorising the President to submit a memorial to the Viceroy protesting against the orders of the Government of India. Mr. Yule seconded the resolution, and his speech was a robust and dignified protest against the action of the Government of India. There would be some shadow of justification if the orders of Government were applicable to all political meetings held under any garb, but if Government officials can take part in political meetings of one kind there is absolutely no reason why they should not be present even as visitors at meetings of another kind. The St. Andrew's dinner, for instance, has become a purely political function, and Government officials do not hesitate to unburden themselves of their political opinions on the occasion. Mr. Yule rightly resented the implied insult in the circular of the Government of India. Their orders in the present case are nothing more or less than a translation of the oath of teetotallers "to touch not, taste not, smell not" anything that intoxicates. The attitude to be maintained towards alcohol is not merely of neutrality, but of active opposition and contempt. To make the National Congress to a Government servant what alcohol is to the teetotaller is not only unjustifiable, but utterly unwise. Mr. Caine was perfectly right in saying with quiet irony that no orders would be issued in England, when the Congress met in London, forbidding officials or ministers of State from attending the Congress as visitors. A visitor does not commit himself any more than an outsider. He attends the Congress merely out of curiosity, and may or may not have any sympathy with the movement itself. If he is not permitted to attend the Congress as a visitor, he should not be allowed to attend as a guest the St. Andrew's dinner or any other political meeting.

9. The *Gujaráti* (84), in its issue of the 4th January, writes:—After three days' sitting the sixth Indian National Congress closed its deliberations on Tuesday last amidst great enthusiasm. In spite of the evil forebodings, the number of delegates was quite large and fully represented the different races and provinces of the country. There were zamindárs and bankers, merchants and pensioned officials, the ornaments of the bar and the representatives of the press, from the Bombay and the Madras Presidencies, as also from the distant Panjáb and Central Provinces. The proceedings were conducted in a most business-like manner, and must have very favourably impressed the two Members of Parliament who honoured the assembly with their presence, in regard to the capacities of Indian people for political discussions. One of them actually allowed himself to be elected as a delegate, and took part like other members of the body in the discussions and deliberations of the Congress. It is a pity the Lieutenant-Governor of Bengal had to return the tickets which were sent to him, on the ground that the Government resolution forbade officials to be present at its meetings. We do not quite understand the motive which led to the laying down of such an arbitrary rule. We do not think those responsible for it were so simple-minded as to believe that the course adopted by them would have the effect of preventing the officials from sympathizing with the movement. Such conduct is not quite worthy of a liberal Government, and is not calculated to do any good whatever. On the contrary, it may cause unnecessary heart-burning, which it cannot be the interest of the authorities to create. At any rate, the leaders of the Congress did well this year in inviting Government representatives to come and see for themselves what the Congress was and how far its claims to be a representative body were founded in fact. It was a bold challenge, which we should have been glad to see accepted.

10. The *Indu Prakásh* (14), in its issue of the 5th January, writes:—Just in the nick of time the Bengal Government issued a circular prohibiting its servants from attending the Indian National Congress even as visitors. The Congress Committee paid the Viceroy and the Lieutenant-Governor the graceful compliment of an invitation to the Congress. The invited guests returned the compliment by declining themselves to attend and prohibiting all servants of the Government from attending. We question the correctness of this construction of the Government order. We doubt if it is intended to prohibit absolutely the attendance of Government servants at public meetings even as visitors. When, as in the Congress, there are arrangements to mark off the

visitors from those taking active part, there ought to be no objection. But Sir Charles Elliot apparently puts too wide a construction on the words of the order, as implying a prohibition in any case. We wonder why the Government should adopt such a suspicious attitude. The Congress is the best friend of the Government. It seeks to assist the Government to get a knowledge of its defects and shortcomings, and of the wishes of the people whom it governs. The Government ought therefore to take the Congress into its confidence instead of sullenly holding itself aloof from it. As regards the servants of Government, we know English practice is in support of the order made by the Government. But in a country like India, where the total educated body of the people is so small, to prohibit Government servants from taking any part in popular movements is to take a large slice out of that useful body. Such a prohibition will have its Nemesis on the Government itself. It will deprive the movements of the staid counsel and experience of Government officers, and will thereby impair the efficiency of those movements to give aid and advice to the Government. Further, the prohibition may deprive the Government of the services of some most eligible men who might fear to put their liberty in jeopardy, and might elect rather to remain independent and serve their country than have their mouths gagged and their movements clogged by the shackles of Government service. To our mind, the Government is pursuing a most short-sighted policy, and the sooner it rescinds its order about attendance at public meetings the better. The worst of such an order is that in the hands of unsympathetic and unscrupulous officers it is apt to be carried beyond its original intent. We have heard of secret circulars and private espionage terrorizing small Government officials. Even Government Pleaders are laid under the embargo, and some of the pleaders are weak enough to quietly acquiesce in it. At the previous Congress at Calcutta, Lord Dufferin did the delegates the honour of inviting them to a party at Government House. At Madras, too, there was a Government House party, and some high officers of Government were present at the Congress. Under Lord Lansdowne's *régime* Government are resolved upon following an austere policy of isolation and distrust. We do not think such a policy will add to their strength.

11. The *Subodh Patrika* (18), in its issue of the 4th January, writes :—The Bengal Government will find a hard nut to crack in the resolution which the Indian National Congress has passed, condemning that Government for its circular prohibiting all its officers from attending the Congress even as visitors or spectators. The Lieutenant-Governor, who is responsible for that circular, can only justify it on the ground that the Government of India has directed all public servants not to have anything to do with any political meetings. But that ground presents itself in the light of a sham pretext when it is remembered that European officers not only attend St. Andrew's dinners, but also feel themselves at liberty to make with impunity political speeches and either abuse or ridicule the Congress. The Congress has done well to expose this affair, which discredits Sir Charles Elliot's Government.

The proceedings at the fourth meeting of the Social Conference approved.

12. The *Snehă Sindhu* (128), in its issue of the 7th January, approves of the several resolutions passed at the last Social Conference held at Calcutta on 28th ultimo, saying that it is more desirable to advise people to make a reform in their social customs from within rather than from without, and that Government interference would wound the religious feelings of the people.—The *Gujaráti* (84), in its issue of the 4th January, approves of the resolutions, but adds that the delegates to this conference were not elected at all and did not therefore represent any caste or city, that excepting half a dozen the so-called delegates took no interest in the proceedings of the conference, that since the retirement of Rája Sir T. Mádhav Ráo the cause of social reform has much suffered, that the 10,000 persons who have joined the conference are a very small portion of the population of 20 krors, and that the movement is not likely to exist long.

The Hindu social reformers and their reforms.

13. The *Poona Vaibhav* (54), in its issue of the 4th January, has an article on the Hindu reformers and their proposed reforms, in which it says :—The customs and practices which the so-called reformers of the present day are desirous

of introducing into the Hindu community, and the introduction of which is considered by many sensible men to be fraught with evil, were in ancient times widely in vogue among our people and were discontinued only by strenuous efforts and with much difficulty as they were found to produce very disastrous consequences. For instance, the habit of drinking intoxicating liquors which finds favour with the modern reformers was formerly indulged in very extensively in this country and was found to produce very pernicious effects on Hindu society by its demoralising and degenerating influences. It had therefore to be extirpated and our ancestors had to struggle very hard to do it. Thousands of years elapsed before the evil habit was completely uprooted and we were reformed. Though there is no other country in the world which is at the present day so free from intemperance as India, yet, strange to say, the so-called educated men are forcing upon us this evil habit of drinking which obtains in unrefined countries. Remarriage of women is another reform that is recommended. It was much practised in India in ancient times, but seeing that it lessened the importance of the husband, lowered his status in the family, made his life somewhat precarious, created discord in the household, discouraged chastity, and in a way embittered the pleasures of marital life, our ancestors put a stop to this practice also. Many other countries are trying their best to do away with it, but to no purpose, and yet our reformers are exerting themselves to revive it in India. This is very much to be deplored. The third reform is that of divorce, which was in fashion in olden times, but was found productive of much misery and heart-burning. It led men and women to lead an impure life, and had therefore to be done away with. There are many other evil practices which the so-called reformers are trying to introduce into our community under the misnomer of reform, and these we will treat of in a future issue.

A libel against the Hindu community and a suggestion to the Hindus in the matter.

14. The *Bakul* (23), in its issue of the 4th January, refers to the remarks made by Mr. L. R. Ashburner, formerly of the Bombay Civil Service, on the moral character of Hindu widows, in an article on Hindu marriage laws contributed by him to the *National Review*, and observes:—We do not say that all our women are perfectly pure, but it has been admitted even by Christian missionary bodies that very few nations match the Hindus in their morality. We ourselves are advocates of legislative interference in social matters, yet neither we nor any orthodox Hindus would like an exaggerated account of any good or evil practice existing in our society. The duty of defending Hindu women from attacks on their character rests on Hindu men, and the latter should without hesitation complain to Government against the silly aspersions cast by Mr. Ashburner on their women. If it be found difficult to take action against him in England, we implore our people to try to get his pension discontinued, which he receives out of the revenues collected from the hard-working people whom he has libelled, until he performs proper penance for the offence he has given.

An exhortation to the people of India not to sign the memorial for the abolition of opium trade with China.

15. The *Bombay Samáchár* (95), in its issue of the 9th January, exhorts the people of India to desist from signing a memorial prepared by certain parties in England who condemn the opium trade with China as immoral, praying Government to discontinue poppy cultivation in India, stating that the abolition of the opium trade would confer no benefit on the people of China while India would be obliged to impose on herself a new tax to make up the present opium revenue, when her inability to submit herself to fresh taxation is an admitted fact.

Last garden party at Government House, Parel, and the number of Natives invited to it.

16. The *Akhbáre Sodágar* (93), in its issue of the 10th January, regrets that only four Native gentlemen should have been invited to the second garden party given by His Excellency the Governor and Lady Harris at Government House, Parel, on the afternoon of the 8th instant, observing that under the administration of Lord Reay the leaders of the different Native communities were invited to such parties and

some of the Native ladies were also favoured with an invitation, and that the same rule should have been followed on the last occasion, which was, however, distinguished by the total absence of Native ladies.

His Excellency Lord Harris's gift of Rs. 200 for distribution amongst the poor people of Surat.

17. A correspondent of the *Kaiser-i-Hind* (87), in its issue of the 4th January, says that Mr. Lely, Collector and Agent to His Excellency the Governor at Surat, has applied the sum of Rs. 200 presented by His Excellency Lord Harris during his recent visit to that city for distribution amongst the poor, to providing a band that plays once a week in the public park, but that this use of his gift would not be liked by His Excellency, and recommends that as the people do not seem to appreciate the band it would be much better to distribute the sum among poor and destitute persons of the city or use it for other charitable objects.

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Purchase of young female children of poor parents by prostitutes for bringing them up to lead an immoral life.

19. A correspondent of the *Bombay Samáchár* (95) of the 5th January, writing from Cochin, says that young female children of poor parents are purchased by prostitutes for the purpose of bringing them up to lead an immoral life like themselves after they are grown up, and when these purchasers are questioned about the object of the purchase they say that the children have been received simply through a charitable object. It would be well were Government to enquire into these questionable transactions and suppress the evil.

A complaint against the police of táluka Mátar, Kaira District.

20. The *Snehí Sindhu* (128), in its issue of the 2nd January, complains of frequent robberies being committed near the village of Hariála in the Mátar Táluka of the Kaira District, and says that several of these offences have been purposely omitted to be registered by the police, while sometimes the sufferers hesitate to lodge complaints lest the police may get offended. The *Sindhu* observes that on Saturday before the last, several merchants who were going to Wadol were robbed at Hariála, regrets that though the Collector's and the Police Superintendent's camps were in close vicinity, Mr. Lakshmansing, the Chief Constable at Mátar, omitted to make an inquiry into the matter, and requests the Superintendent of Police to bring the offenders to book.

Part II.—*Legislation.*

Comments on the Bill for raising the age of consent.

21. In alluding to the report that the Honourable Sir Andrew Scoble will, at the next meeting of the Imperial Legislative Council, introduce a Bill raising the age of consent, the *Bombay Samáchár* (95), in its issue of the 9th

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Part III.—*Education.*

Suggestions in connection with the nomination of new Fellows of the Bombay University.

22. The *Surya Prakásh* (90), in its issue of the 3rd January, writes:—Though our contemporaries in Gujarát have with one voice raised an outcry for several years past for the nomination of deserving gentlemen in that province as Fellows of the Bombay University, no heed has been paid to their complaint either by the Chancellor or by the Vice-Chancellor of the University. There are many gentlemen in that province deserving of this honour who would take a disinterested, keen and active part in the advancement of education; but it is to be regretted that Gujarát is very meagrely represented in the Senate of the University. His Excellency the Governor, the Chancellor of the University, had, during his short period of administration, occasion to visit all the cities of Gujarát, and we have reason to believe that during His Lordship's sojourn in those parts he came in contact with persons whom His Excellency may well nominate as Fellows.

Appointment of Professors in Indian Arts colleges.

23. The *Jáme Jamshed* (109), in its issue of the 6th January, says:—The professorial staff of Government Arts colleges is not now-a-days recruited with that care and caution which was taken in this matter in former days. Formerly experts in particular subjects were brought out from England to serve as Professors of their special studies in the Indian colleges, and the result of this system was that students taught by them received sound education. Now-a-days a college Professor is appointed to a chair without consideration as to his suitability for it, and is made to occupy different chairs by succession for alleged exigencies of the department, and the result is that students are not well instructed. It is therefore to be hoped that this censurable course will be given up and that able English graduates who have made special studies of particular subjects will be brought out from England to serve as Professors of their respective specialities, that they will never be transferred to the posts of Educational Inspectors and will be allowed to remain as Professors, due arrangements being made for their promotion according to the length of service. Unless this is done, Indian colleges will not improve and become model institutions.

Part IV.—*Railways.*

A complaint against the G. I. P. Railway authorities.

24. A correspondent of the *Gujaráti* (84), in its issue of the 4th January, writes:—The mail train that started for Calcutta from Bombay at 10 P.M. on Monday, the 22nd December, was filled to its utmost capacity with National Congress delegates from the Bombay Presidency, and the North-West Provinces and other passengers. It is a pity that even when some persons had got their names registered and seats had been reserved for them they were put to serious inconvenience by their reserved compartments having been previously occupied by Europeans, who, when asked to vacate them by the guard in charge of the train and the station master at the Victoria Terminus, defied their authority and chuckled over their triumph in having successfully prevented Natives from obtaining what was their due. It is a still greater pity that after an express

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promise was given by the guard that the aggrieved parties would be provided with accommodation at Kalyán it was shamelessly broken, and they were compelled to shift for themselves without being allowed room for sitting with comfort. The Europeans stretched themselves at their whole length and had the rare impudence to ask the insulted gentlemen whether they had not yet been accommodated by the Railway Company. Those who were thus treated with the connivance of the responsible railway officials are respectable persons, and I have strong grounds to believe that the matter will not be allowed to be quietly dropped. I have no doubt that if the aggrieved parties had been Europeans and the offenders Natives, the latter would have been dragged out of the carriage by the officers of the Railway Company. The railway authorities knew from Monday morning that the pressure on their carriage accommodation was very great, and it was scandalous that accommodation should have been insufficient, to the great inconvenience and annoyance of all classes of passengers.

PART V.—*Municipalities.*

Condemnation of the doubling of the town duty on grain by the Municipal Corporation of Bombay.

25. The *Bombay Samáchár* (95) and the *Jáme Jamshed* (109), in their respective issues of the 10th January, severely condemn the decision of the Municipal Corporation of Bombay by a majority of thirty-three to twenty-two, to raise the duty on grain from two to four annas per candy as a heavy burden on the poor people, and exhort the rate-payers as well as the public of Bombay to express their opinion on the subject at a public meeting held for the purpose.

PART VI.—*Native States.*

Government reply to the memorial from the public meeting of the sympathizers with the Cambay sufferers disapproved.

26. The *Bombay Samáchár* (95) and the *Jáme Jamshed* (109), in their issues of the 7th and 9th January, consider the reply of the Bombay Government to the memorial from the committee for the relief of the Cambay sufferers on the subject of misgovernment in Cambay to be not satisfactory, and approve of the said committee's resolution to take further steps in the matter.

A suggestion to Government regarding the Political Agent's Department, Káthiáwár.

27. The *Rájyabhakta* (121), in its issue of the 6th January, recommends Government either to abolish the Political Agency in Káthiáwár, placing the province under the direct control of the High Court and the Political Department of the Secretariat at Bombay, or to restrict the powers of the Political Agent and his Assistants. The Assistants, adds the paper, should be transferred every five years. Several important reforms, such as the appointment of a Civilian as Political Agent and the transfer of several Assistants, were carried out during the *régime* of Lord Reay, and if Mr. Lely had remained for a longer period as Acting Political Agent the expenses of the department would have been curtailed and much benefit would have accrued. It was not necessary to create the post of the Pránt Officer and to incur thereby additional expense, and it is to be hoped that this office will be a temporary one.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
13th January 1891.

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(For the week ending 10th January 1891.)

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th January 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayă	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	450
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chikitsak	Belgaum	Do.	390
28	„ Chitragupta	Karád	Do.	100
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	...
31	„ Dhárwár Vritt	Dhárwár	Do.	850
32	„ Dnyán Ságar	Kolhápur	Do.	315
33	„ Ganga Lahari	Násik	Do.	100
34	„ Hindu Punch	Thána	Do.	700
35	„ Hitechchhu	Bijápur	Do.	85
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	392
38	„ Jagan Mitră	Ratnágiri	Do.	160
39	„ Kalpataru...	Sholápur	Do.	265
40	„ Kannada Punch	Bágalkot	Do.	225
41	„ Karmanuk	Poona...	Do.	1,000
42	„ Kárwár Samáchár	Kárwár	Do.	200
43	„ Kesari	Poona	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	125
46	„ Mahráshtra Kokil	Sátára...	Monthly	279
47	„ Mahráshtra Mitra	Do.	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
48	The Mahárashtrá Vritt	Sátára	Weekly	...
49	„ Moda Vritt	Wái	Do.	350
50	„ Nagar Samáchár	Ahmednagar	Do.	150
51	„ Násik Vritt	Násik	Do.	285
52	„ Nyáyá Sindhu	Ahmednagar	Do.	168
53	„ Pandhari Mitrá	Pandharpur	Do.	306
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	100
56	„ Prabodh Ratná	Bársi	Do.	350
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	130
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyá Shodhak	Ratnágiri	Do.	325
63	„ Satyá Sadan	Alibág...	Do.	...
64	„ Sholápur Samáchár	Sholápur	Do.	273
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	260
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá...	Thána	Do.	290
70	„ Vanapriya...	Chikodi	Fortnightly ...	90
71	„ Vengurla Vritt	Vengurla	Weekly	180
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	250
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittamála	Sátára...	Do.	...
78	„ Vrittasár	Wái	Do.	299
79	„ Vritt Sudha	Sátára	Do.	100
80	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	551
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
83	„ Gujarát Darpan	Surat	Bi-weekly ...	600
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	769
86	„ Hitechchhu	Ahmedabad	Do.	350
87	„ Kaiser-i-Hind	Bombay	Do.	2,502
88	„ Rást Goftár	Do.	Do.	1,747
89	„ Surat Akhbár	Surat	Do.	589
90	„ Suryá Prakásh	Do.	Do.	325
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	25
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	539
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	536
99	„ Chának	Surat	Do.	450
100	„ Deshi Mitrá	Do.	Weekly	984
101	„ Dnyánodayá	Broach	Monthly	475
102	„ Dnyán Vardhak	Bombay	Do.	700
103	„ Fursad	Do.	Do.	350
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	... ...	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	918
109	„ Jáme Jamshed	Bombay	Daily	1,600
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,154
111	„ Kaira Vartamán	Kaira	Weekly	125
112	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
114	„ Kelavni	Baroda	Monthly	455
115	„ Madhamákh	Junágad	Do.	...
116	„ Madhur Vachan	Bombay	Do.	1,412
117	„ Nure Elam	Do.	Do.	316
118	„ Nyáyadarshak	Ahmedabad	Weekly	415
119	„ Pársi Tikákár	Bombay	Fortnightly ...	500
120	„ Praja Mata	Ahmedabad	Weekly	465
121	„ Rájyabhakta	Bombay	Do.	687
122	„ Samsher Báhádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
123	The Satyă Mitră	Bombay	Weekly	400
124	„ Satyavakta	Do.	Do.	1,100
125	„ Satyodaya	Dohad	Do.	78
126	„ Sauráshtră Darpan	Junágad	Monthly	398
127	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
128	„ Sneha Sindhu	Kaira	Weekly	400
129	„ Stri Bodh...	Bombay	Monthly	588
130	„ Stri Mitră	Do.	Do.	697
131	„ Svadesh Bandhu	Mahudha	Weekly	200
132	„ Svadesh Vatsal	Ahmedabad	Monthly	423
133	„ Udichya Hitechchhu Patră	Do.	Do.	550
134	„ Vidnyán Vilás	Rájkot	Do.	738
135	, Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
136	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
137	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
138	The Chandrodayă	Dhárwár	Weekly	180
139	„ Karnátak Patră	Do.	Do.	320
140	„ Lok Bandhu	Do.	Do.	150
141	„ Rasik Ranjini	Gadag	Do.	308
142	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Week ly ...	...
	HINDI.			
144	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
145	„ Bráhma Patrika	Poona	Weekly	100
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
147	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
148	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
149	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
150	„ Dhár State Gazette	Dhár	Weekly	270
151	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
152	„ Gwalior Gazette	Gwalior	Do.	850
153	„ Kushful Akhbár...	Bombay	Do.	200
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
157	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
158	„ Muin-ul-Islám	Do.	Do.	290
159	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
160	O Anglo-Lusitano	Bombay	Weekly	1,500
161	The Horas Vagas	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Alleged prediction by some Bráhmans about the cessation of British rule in India at the close of the 19th century.

1. The *Bombay Samáchár* (95), in its issue of the 12th January, contains a paragraph stating :—It is said that several Pandits and Bráhmans have predicted that the British rule in India will cease with the close of the 19th century and that the government of the country will pass into the hands of the Hindus. These simpletons also say that since the Indian Empire is destined to go into the hands of the Hindus, they need not act in harmony with the Mahomedans.

The Indian National Congress and the circular issued by the Bengal Government prohibiting its servants from attending its meetings.

2. The *Mahrátta* (4), in its issue of the 11th January, writes :—The Government of Sir Charles Elliot has certainly taken a very injudicious step in issuing a circular prohibiting the public servants in Calcutta and its suburbs from attending the Indian National Congress even as visitors. Whatever may be the motives of the Government of India in issuing their circular, we are not inclined to go deep into the question, but it is certainly much to be regretted that the Bengal Government should have interpreted the circular of the Supreme Government in a way uncharitable and discouraging to the great Indian cause. The circular of the Bengal Government and the letter of His Honor's Private Secretary to the Secretary of the Reception Committee of the Congress are indeed epoch-making documents, inasmuch as they unmistakably tell the people at large in what attitude the Anglo-Indian officials in general stand towards this movement of the Indian people, and what help and encouragement can be expected from them in the honest endeavours of the people to assist the Government in making the British rule in India more beneficial to the people and more lasting by securing for them a sufficiently wide scope for the full realization of the legitimate aspirations which the rulers have produced in the people of India by bringing them in touch with Western civilization. The last Congress has done well in authorizing its President to submit a petition to the Most Honourable the Marquis of Lansdowne. We fervently hope that His Lordship will not fail to give due consideration to what the people say. We should, however, be pardoned if we observe that it is not likely that the National Congress will at this stage of affairs and under the existing circumstances receive any sympathy from the bureaucratic element. This very fact is not without its advantages to the people, for they will then learn to be always cautious and moderate in their demands and will cling fast to their own views and try for success.

Memorial of the Poona Sárvajanik Sabha regarding the reduction of salt-duty supported.

3. The *Native Opinion* (16), in its issue of the 11th January, writes :—The Poona Sárvajanik Sabha has done well in forwarding a memorial to the Government of India, pressing upon it the advisability of doing away with the enhancement in the duty on salt. It is quite timely ; for this is the time for the preparation of the annual Budget. With the improvement in exchange, the general prosperous condition of the other less objectionable sources of revenue, and the decrease in the expenditure on Burmah, there is absolutely no excuse for the retention of the increased rate. We hope the Finance Minister will have the courage to give the much-needed relief. The question of the income-tax also requires consideration. While not recommending its abolition, as it is the only way of touching the pockets of our highly paid officers, rich merchants and professional men, it seems advisable that the minimum of taxable income should be raised to Rs. 1,000. If this is done and the salt-duty reduced, the Government will earn the gratitude of the country without inflicting a serious loss on the treasury. Had the finances been still in the position in which they were a couple of years ago, the people would not have asked for this remission. The return of prosperous condition emboldens them to do so, and we hope their prayers will not be rejected.

4. The *Bombay Samáchár* (95), in its issue of the 12th, and the *Jáme Jamshed* (109), in that of the 13th January, express complete approval of the above-mentioned memorial praying for a reduction in the duty on salt from

Rs. 2-8-0 to Rs. 2 a maund, observe that the arguments set forth in the memorial in support of the prayer are sound and incontrovertible, and express a hope that the reduction prayed for will be made at the time of making the Budget arrangements for the next year.

Alleged mixture of bones of animals with foreign salt.

5. The *Bhárat Bhráta* (144), in its issue of the 6th January, says :—The Pandits of Nuddea having discovered bones of cows, bullocks and other animals in the salt coming from other countries, consider it improper to use this salt. But how can the use of this condiment be foregone when there is a prohibition to manufacture it at home? For this very reason the Hindu law-givers have prohibited the use of foreign eatables. If one looks about him he finds in almost all foreign provisions some objectionable substance or other, the use of which is prohibited to Hindus as well as Mahomedans. There seems, however, no way of escaping this contamination, and it is but meet that all articles of consumption should be used after repeating the name of God.

Alleged high-handed and illegal action of Mr. Kelkar, Subordinate Judge at Saundatti, Belgaum District.

6. The *Belgaum Samáchár* (24), in its issue of the 12th January, refers to the recent acquittal by the Sessions Court at Belgaum of two persons, one of whom was charged with forgery and the other with abetment of same offence, and requests the Bombay High Court to take notice of the conduct of Mr. Kelkar, Subordinate Judge of Saundatti, who, in a case before him, suspected the two accused of having committed the offence and kept them in the custody of his Názir for several days instead of sending them at once, as he had power to do, to take their trial before a Magistrate, and thus himself exercised for a short time the powers of a Magistrate. It would be dangerous, observes the paper, for any person to go to a Civil Court if magisterial proceedings were to be carried on there in such a high-handed manner.

Comments on the verdict of a jury in a dacoity case recently tried in the Thána Sessions Court.

7. While writing about a case of dacoity committed at Ojivade, recently tried before the Sessions Judge, Thána, the *Din Bandhu* (10), in its issue of the 11th January, observes :—Eight of the accused in this case were sentenced each to seven years' imprisonment, four to five years' and five to three years' each. The evidence in the case plainly showed that there were only nine or ten persons who committed the dacoity. Seeing that several of the accused were sentenced though there was no valid evidence against them, many persons are surprised with the verdict of the jury. We are certain that if the High Court looked into the papers of the case, several innocent persons involved in it would get justice. But the difficulty is about the High Court looking over the papers. From the action of the jury it appeared that if the jury had consisted entirely of Bráhman jurors they would not have failed to convict all the accused indiscriminately. The Sessions Judge summed up and explained the case to the jury excellently, and if the latter had given its verdict in the light of the Judge's explanation very few of the accused would have been convicted; but unfortunately for the accused it did not do so.

Approval of the appointment of Mr. Hormasji Dádábhái as Fourth Judge of the Small Causes Court, Bombay.

8. The same newspaper says :—We congratulate Mr. Hormasji Dádábhái on his appointment as the Fourth Judge of the Bombay Small Causes Court, a post which he very much liked and which should have been bestowed upon him long ago. As to his fitness for the post there can be no question. We consider this appointment to be the best that could have been made; but we understand that he has been appointed *sub. pro-tem.* We hope the question of his age will not come in his way and disqualify him for the post which he has temporarily filled so often.

Complaint about Native military officers not being pensioned off on completion of 32 years' service.

9. The *Pandit* (155), in its issue of the 12th December, states :—Though there is a regulation and an order has been promulgated in the Bombay Presidency that a Native military officer should be pensioned off on the completion of 32 years' service, no attention is paid to them either by the commanding officers of Native regiments or at the

Army Head-quarters. There can be no objection to an extension of service being sanctioned in the case of an officer who has completed his service and has a claim to the honour of the Order of British India; but no extension ought to be granted without such special reason, as the claims of the officer next below him are prejudiced thereby. In some cases there exists spite between these two officers, and the former, with a view to satisfy it, gains the favour of the commanding officer, obtaining for himself an extension of service and inflicting pecuniary loss on the latter. It is to be hoped that this complaint will receive due attention from His Excellency the Commander-in-Chief.

A request to Government in connection with glandered horses.

10. In alluding to the case of glandered horses that was recently decided by the Second Presidency Magistrate, Bombay, the *Jáme Jamshed* (109), in its issue of the 13th January, states that ignorance as to the contagious and dangerous character of this malady widely prevails among Native dealers and owners of horses, and that for the safety of men and horses it is desirable that a notification in the different vernaculars describing the real character of the malady and the law about it should be issued by Government for the information of the public.

Part II.—*Legislation.*

Remarks on the Age of Consent Bill and the speeches made at its first reading in the Viceregal Legislative Council.

11. The *Indu Prakásh* (14), in its issue of the 12th January, writes:—The age of 'consent question is coming to a head. The agitation of the last two years is showing its first fruit. The Government of India has introduced into the Supreme Legislative Council its long expected Bill to amend Section 375 of the Indian Penal Code. The amendment proposed is very well guarded, and ought to silence all opposition. It is intended to extend the benefit of the present law up to twelve years in the cases of both married and unmarried girls, but in the case of married girls the offence by the husband will be non-cognizable. This safeguard ought to remove all fear of police interference. In fact, we have never considered the fears real, but all ground for them will be removed now that the law expressly proposes to make direct police intervention impossible. The Honourable Mr. Scoble is careful to point out that the proposed law creates no new offence. What the act is intended to provide against is already an offence under one or other of the sections of the Indian Penal Code. Further, the law will affect all communities. It has a twofold object, viz., to protect girls from "immature prostitution and from premature cohabitation." As to the first, we may take it, not a word of opposition will be raised anywhere. It is only the second that will excite the ire of a certain section of the Hindu community. Both the Honourable Mr. Scoble and His Excellency the Viceroy put the case for the law very strongly. The proposal is made under express instructions from the Secretary of State, and is the result of a conviction induced not only by the agitation of the Indian press and Indian memorials, but by the intercession of influential ladies and gentlemen in England. Brought forth under such auspices there is every chance that the Bill will become law in a few weeks. Opposition there will be, and Government cannot but be prepared for it. All the machinery of public agitation will be set in motion. Government will be overwhelmed with telegrams, memorials, and perhaps deputations. But let the Government be firm in its righteous resolve. There was no lack of opposition when the Government carried the Remarriage Act of 1856. The present agitation is still more factitious and ignorant. There is in this case not even the semblance of a cause for all the righteous indignation that will be spent upon it. As the Honourable Mr. Scoble has truly pointed out, the Hindu Shástras themselves prohibit cohabitation with severe penalties. There is only a stupid custom, or rather practice prevailing in certain parts, which has no title to be respected, that the law will interfere with. There is no interference with Hindu religion rightly so-called, and as to social customs, Government need not be particular about respecting them when they are distinctly inhuman or hurtful. The present measure is such as the Government is fully justified in enacting. What its merits will be in its practical operation we cannot say at this stage. We believe that it will do some good. In any case, it will be thoroughly harmless.

However insignificant an amount of good it may do, we would desire the Bill to pass, if for nothing else, at least as a protest against the prevailing ignorant superstition about State interference. The Bill is valuable now, in our view, more as representing a principle than for its intrinsic merits. It represents the cause of reform. Its rejection or withdrawal will mean the triumph of the party of anti-reform, and will throw back the cause of reform at least for a decade. We earnestly trust, therefore, that the Bill introduced into the Council last Friday will pass into law.

12. The *Indian Spectator* (2), in its issue of the 11th January, writes :— Sir Andrew Scoble appears to have done his utmost to disarm criticism, and His Excellency Lord Lansdowne to have done something more. Mr. Nulkar, the eminent Marátha Bráhman member, seems to have stood up for the Bill manfully. The only opponent in Council up to this time appears to be Sir Romesh Chunder Mitter, the Bengal member. He has been largely anticipated by Sir Andrew, and answered both by Mr. Nulkar and His Excellency the Viceroy. It is hardly worth while examining Sir R. Mitter's objections in these columns; they have been fully met so often and in so many places. The one answer that would meet all legitimate objections is that if no abuse of the law has arisen from Government having voluntarily fixed the limit of age at ten, there ought to be less than none of the abuse apprehended when the limit is raised to twelve. Besides, it may now be seen that in one important respect the law is going to be made more lenient than before. The amendment concerns both Europeans and Natives, as the honourable mover of the Bill explained on Friday. It has been fully approved of by the European press, who, in fact, have declared for a higher limit. The Native press, as a whole, including orthodox writers, has accepted the measure. Let us now see what reception it has in its present more acceptable form. It may be repeated that the Government of India have tried to make it universally acceptable in India. We have nothing to say against this course. We do not want a vindictive law, however anxious we may be that it should vindicate the rights and liberties of the subjects.

13. The *Gujarát Darpan* (83), in its issue of the 15th January, writes :— The interpretations of a certain commentator, who is an authority in Bengal, gave Sir Romesh Mitter grounds for protesting against the Bill. But with all his learning he could make out a very feeble case for his clients. The failure of such a great man as Sir Romesh to establish a case is justification enough for the Bill. About discontent and all that sort of things which Sir Mitter put forward to scare the Government, he may be right to a small extent as far as Bengal is concerned; but as regards the other provinces of the Empire, the Bill will meet with no great opposition there. For Gujarát we can affirm with certainty that consummation after the age of twelve is the rule and under that age the exception. No people in their senses, therefore, can take any objection to a measure which gives an authoritative sanction to a custom already prevailing. It was therefore with calm judiciousness that the Honourable Mr. Nulkar, who represents Bombay in the Viceregal Council, spoke in support of the Bill. The indiscretion which the reformers have displayed in mixing up the age of consent proposal with others which would bring about a violent change in the marriage relations of the Hindu community was dwelt upon at length by the honourable gentleman. His reproof to the reformers was well deserved. He was also right in attributing much of the opposition which will be encountered from the anti-reform party to causes which their opponents in the course of angry discussions have given. It always happens in an excited state of the popular feeling that judgment is subordinated to conflicting passions and emotions. So has it happened in this case. We ourselves have ere now shown to the reformers this mistake of theirs. Mr. Nulkar's remarks about the authority of the Shástras will be endorsed by all right-minded persons.

Disapproval of the agitation raised by orthodox people against the Honourable Mr. Scoble's Bill for raising the age of consent.

14. The *Sudhárak* (19), in its issue of the 12th January, challenges those who assert that the Bill brought before the Supreme Legislative Council by the Honourable Mr. Scoble to raise the age of consent is a violation by Government of the promise of religious neutrality given by them in 1858, to point out the injunctions of the Hindu scriptures which direct the consummation of marriage

when the girl attains puberty, no matter what her age is and in what circumstances she is situated, and to state instances of persons having had to suffer penalty for infringement of this injunction; says that those who raise an outcry against the Bill and excite the public mind against Government in the name of religion deserve to be called anti-religious and disaffection-mongers; and asks those who require that the reform proposed by the Bill should be postponed till public opinion is sufficiently educated and brought round to support the reform, if the Hindu kings and law-givers attached so much importance to public opinion as they claim for it at the present time.

15. The *Dnyán Prakásh* (13), in its issue of the 15th January, in its Maráthi columns, also considers the agitation against the Bill to be ill-advised and inconsiderate, and says that if it is incumbent on Government to make a criminal law for the protection of their subjects of all castes and creeds it is idle to expect them to make it so as not to contravene the religious injunctions of some of them, and that if under the Hindu scriptures a woman cannot give her consent before the age of puberty it is no interference with those scriptures if Government, for the convenience of people of all religious faiths, fix the age of consent at an earlier period.

16. The *Bombay Samáchár* (95), in its issue of the 14th January, approves of the sentiments expressed by the Honourable Ráo Bahádur Nulkar and in a recent issue of the *Indian Mirror* in favour of the Honourable Mr. Scoble's Bill for raising the age of consent as more in unison with Hindu religious jurisprudence, and exhorts the Hindus to hold public meetings at an early date in order to elicit sound public opinion on the subject, which, it believes, must show itself in favour of the Honourable Mr. Scoble's proposal and must strengthen the hands of Government to pass the measure.

17. The same newspaper, in its issue of the 12th January, says:— Under the existing law, authority is held by the police to arrest without a warrant and place before a Magistrate a person who is reported to have cohabited with his child-wife under the age of ten years, but there has not been a single case in which this authority has been exercised. Notwithstanding this, on the question of raising the age of consent coming forward, a fear was expressed by the party opposing the measure that the Bill would lead to an invasion of the privacy of families by the police. It is gratifying that this fear has been effectually removed by inserting a provision in the Bill by which offences by a man against his wife are declared to be non-cognizable. The course taken by the Supreme Government in regard to suits for restitution of conjugal rights cannot, however, be approved. The public have been demanding for some time past that the coercive form of the law, under which a decree for the restitution of conjugal rights may be enforced by imprisonment, should be amended. But Government intend to give option to a Civil Court to refuse to consign a recusant wife or husband to imprisonment. Such a provision would, however, replace the present fixed law by an uncertainty that would leave the Judges free to act according to their whims and would only create a difference of opinion on the subject among the people. It is incomprehensible that Government should come forward with a bold front to legislate upon a subject on which there exists a difference of opinion among the Hindus and in spite of the opposition raised by the orthodox party, while it should hold back from a question that has no difference of opinion about it among the same community and when it has been declared at four successive social conference meetings as well as by the orthodox party that the question of imprisonment for refusal to restore conjugal rights has no connection whatever with their religion and that they would not be sorry for the abolition of the punishment. It is therefore to be hoped that the provision in the Bill for making imprisonment optional will be removed.

18. The *Jáme Jamshed* (109), in its issue of the same date, observes:— The time selected by the Government of India for bringing forward the Bill for raising the age of consent is inopportune. After the voice raised in England demanding social reformation among the Hindus has reached India the Bill has been put forward, and this has very naturally created an alarm in Hindu

minds that, should this Bill be passed, it would be soon followed by new legal enactments interfering with their social customs in conformity with suggestions received from England and hurting their religious feelings. Reports have been already received that public meetings for condemning the Bill are to be held in different parts of the country; and should this occur, there would be a likelihood of the measure being shoved aside for the present. There is no doubt that it is desirable that the age of consent should be raised, and under other circumstances than those mentioned above the Bill would not have elicited from the Hindus the opposition it is likely to meet with now.

19. The *Hitechchhu* (86) of Ahmedabad, in its issue of the 15th January, approves of the Bill for raising the age of consent, observing that it does not interfere with the religious rites of the Hindus and is only a reform in the existing law. The *Hitechchhu* recommends that the age of consent be raised to 16 years in the case of females and to 20 in that of males, and that the provision for imprisonment in cases of restitution of conjugal rights be rescinded.—The *Broach Samáchár* (97), in its issue of the same date, observes:—Numerous protests have been made by the Hindus against Government interference in their social and religious matters, but the introduction of the present Bill proves that Government have turned a deaf ear to them as well as to the advice of leaders of society like Rája Sir T. Mádhav Ráo and others. It now behoves Hindus not to protest against the Bill, but to suggest such changes as would make the law suitable to them.

20. The *Dnyán Prakásh* (13), in its issue of the 15th January, writes:—Now that we have before us the full text of the debate in the Council Chamber at Calcutta, we find that the proposed amendment is based on lines altogether different from those which commended themselves to the late Sir M. Melvill when he in May 1886 prepared a draft Bill to give effect to Mr. Malabari's views in the event of their proving acceptable to the Government of India. We are inclined to think that if an amendment had been based upon the lines sketched out by Sir M. Melvill, with some modifications, the object which the Legislature should in such matters keep in view would have been better attained. Perhaps it may not yet be too late to do so, and in this belief we commend Sir M. Melvill's scheme to the careful consideration of the Government of India and to that of the Supreme Legislative Council. If the proposed amendment were to become the law of the land, a person having sexual intercourse with his wife who was under ten would be placed in the same class with one who had consummated his marriage, the wife being between ten and twelve, in pursuance of certain religious commandment; but, as clearly pointed out by Sir M. Melvill, there ought certainly to be a differentiating treatment between the two cases. To make the former offence a non-cognizable one with the latter would be, in our humble opinion, a serious mistake. We are, of course, aware that since 1860, when the Penal Code was enacted, no case of rape by a husband against his wife, she being under ten, has occurred, but it may be doubted whether such a consideration affords a sufficient ground for dispensing with a provision already existing in the criminal law of the country and to which no objection has been taken. The foregoing are briefly the reasons why we should prefer that the existing provision in Section 375 should have been allowed to remain intact. Now, looking to the proposed amendment as it stands, we find that it is expected to put a stop to the evil which is principally confined to the Bengal Presidency. The Honourable Sir A. Scoble, in his speech in support of the motion for leave to introduce the Bill, said that its object was twofold, viz., to protect female children (1) from immature prostitution and (2) from premature cohabitation. It is gratifying to find that, as far as the evil of immature prostitution is concerned, the proposed amendment has not called forth any opposition. As regards the other aspect of the evil, viz., premature cohabitation, or what the Legislature proposes to regard as premature consummation of marriage, it seems that considerable opposition may be expected from the Bengal Presidency. The grounds of this opposition are clearly set forth in the Honourable Sir R. Mitter's speech, and looking to the high and eminent position of this illustrious spokesman of the opposition, we think it is necessary to dismiss from our minds the idea that the opposition is a captious one.

21. The *Din Bandhu* (10), in its issue of the 11th January, writes:—We cannot look upon the Age of Consent Bill of the Government of India either as a triumph of the reform party or as a defeat of their opponents. As a protective measure, it does not afford more protection than the present laws on the subject. The legislators are quite right in not giving the police summary powers of arrest under the Bill, but, as it is, its provisions will remain as a dead letter, because, knowing as we do the feelings and sentiments of Natives in social matters, at least amongst respectable classes no one will come forward to act as a public censor and to perform the somewhat unpleasant duty of prosecuting boy-husbands. It would have been much better if marriages had been stopped under a certain fixed age, because then the humane object of protecting child-wives would have been fully achieved. We are quite aware of the difficulty the Government have to face in legislating in a matter like this, but since they have made up their mind to insert the thin end of the wedge, they could have gone a little further and laid the axe at the very root of the tree with a view to eradicate the evil.

22. The *Mahrátta* (4), in its issue of the 11th January, writes:—We see from the Bill that the protests from the monster meetings of the large masses of orthodox Hindus have failed to convince the Government that the proposed Bill implies direct Government interference with a religious custom. We know that Government are actuated in this case by the best of motives, but we submit that the proposed legislation would, as we have several times pointed out, be useless and ineffectual. Apart from the inevitable annoyance and difficulties in the working of the law that must follow from passing the proposed amendment, we once more point out that according to the religious injunctions of the Hindu Shástras the consummation ceremony must take place shortly after puberty, any departures in the present customs being treated as exceptions. If, therefore, a child-wife's age happens to be under twelve at puberty and the orthodox guardians observe their religious rite faithfully, the completion of the ceremony will be deemed a punishable offence by virtue of the amended section. Such cases are, no doubt, rare, but they go to prove State interference in religion. This is the view of each and every one of the people who have signed the protests already forwaded to the Indian Government. Rája Sir T. Mádhav Ráo has pointed out but too clearly the consequences that would follow in the train of the proposed amendment. We feel sure that legislative interference in this matter will be useless, and in certain cases, we submit, it will be mischievous to an appalling extent. But what appears to us most surprising is that Government has felt inclined to uphold the consideration of the Bill, waiving off but too lightly the objection raised by the orthodox community on the ground of Her Majesty's Proclamation of 1858. We fully admit that protection ought to be extended to each and every one, male or female, young or old, of Her Majesty's subjects. But in a case where the voice of the greatest majority of the people deems a religious custom inviolable, any interference on the part of Government will naturally be looked upon with dismal suspicion and inspire fears of even further interference in the minds of the subject people. We are glad to see that the Honourable Mr. Nulkar has made similar observations in his speeches. Sir Romesh Chunder Mitter is even more positive in his statement, and has made a perfectly plain and unreserved representation of the real facts. No man learned in the Hindu Shástras will hesitate to assert with Sir Romesh that "the proposed Bill would undoubtedly be an interference with the religious rites and duties of orthodox Hindus." So long as public opinion is not sufficiently educated, the people would be obstinate in maintaining the punctilious observances of their religious rites and customs. So long, therefore, it is strictly undesirable that Government should go against the sentiments of their subjects by introducing the Bill for consideration. We feel very happy to see that both our Native representatives in the Viceregal Council have, with fearless conscientiousness, represented the true state of public feeling.

23. The *Native Opinion* (16), in its issue of the 15th January, writes:—It is indeed a matter of very great regret that the Government of India should have thought it politic to introduce the Age of Consent Bill into the Viceregal Legislative Council at the instance of persons whose leadership the

country has renounced in no uncertain sounds, and in defiance of emphatic protests from several quarters. In writing in this tone our intention is not to frighten the Government, but to persuade it of the unwisdom of its step. Hitherto we have made no secret of our firm conviction that legislation is the worst of all means of introducting social reforms in this country, the soundest policy being to trust to the ameliorating influences of time and education. We maintain that reforms, to be of any lasting benefit, must come from within and not forced from outside. Moreover, we are living under an alien Government, and consequently any attempt on the part of such a Government to deal in any manner with the time-honoured religious rites and customs of the people, albeit with the most philanthropic and beneficent intentions, is sure to be misunderstood by the masses and looked upon as a mischievous interference. Looked at in this light, there cannot be two opinions that Government has been beguiled by persons not in touch with the masses into following a policy not calculated to do any good. It is indeed a matter of dismay that the Government should have abandoned the prudent policy of non-intervention in obedience to the Queen's Proclamation of 1858, which the people rightly regard as their Magna Charta. There are surely grounds to regard this Bill with apprehension, and though Government may desire to soften its effects, it cannot fail to interfere with the religious customs of the Hindus. Government has, no doubt, made the offence a non-cognizable one with a view to leave no scope for police oppression and blackmailing. For this wise provision it is entitled to credit; and that we give without hesitation. But the main provision is sure to clash with Hindu marriage customs. According to the Shástras the *Garbhádhána* or consummation ceremony is required to be performed when the married girl attains puberty. Then supposing that a certain girl attains puberty before she completes her twelfth year, how is the above ceremony to be performed without infringing the enactment and coming within its penal clauses? As experience shows, many girls attain maturity before they complete their twelfth year. This is owing to climatic influences and is pointed out even by medical authorities like Drs. Carpenter and Lyon. If Government is determined to pass the measure in defiance of the wishes of the people, articulated in such an able manner by no less an authority than Sir Romesh Chandra Mitter—a person peculiarly qualified to interprete the Shástras of the Hindus and to speak on their behalf, after his unrivalled experience of fifteen years as a Judge and Chief Justice on the Bench of the Calcutta High Court,—it should at least see its way to amend the Bill in the light we have thrown on it.

24. The *Satyavakta* (124), in its issue of the 16th January, observes:—It is very surprising to see a change in the policy of our rulers, who a little while ago collected the opinions of several leading gentlemen and decided not to interfere in the religious rites and social customs of the Hindus. The introduction of the Bill has created much discontent among the people, and will probably lead them to think that Government will hereafter interfere with their other social customs, and will strengthen the wrong notion of the illiterate people that Government intend to make all Hindus and Mahomedans converts to Christianity. In very rare cases girls below the age of twelve years cohabit with their husbands and the proposed change is unnecessary. We therefore recommend people to protest against the Bill.

25. The *Rájyabhakta* (121), in its issue of the 13th January, observes:—The prayer of the Indian National Congress for the introduction of the elective principle in the Legislative Councils is very reasonable, and its object in making this request is to prevent Government from passing unpopular laws that would create ill-feeling between the rulers and the ruled. The Bill for raising the age of consent recently brought forward by the Honourable Sir Andrew Scoble is likely to cause widespread discontent among the people. We do not think Government, in thus giving countenance to a handful of reformers, who are backed by a few Christian missionaries, desire to enrage the people. We recommend Government not to interfere in the social customs of the people unless the latter seek their assistance, and not to spread discontent by their over-zealousness. It is no secret that the present Bill directly interferes with the religious rites of the Hindus. It would have been somewhat reasonable if the age of consent had been fixed at attainment of puberty, as it is considered sinful among

Hindus to live separate from their wives after the first appearance of it. It is the duty of every Hindu to move the British Parliament in respect of this Bill, as it will lead to the transportation of many married persons.

PART III.—*Education.*

Discontinuance by the Bombay University of the system of supplying marks to students who have failed in its examinations disapproved.

26. The *Sind Times* (7), in its issue of the 8th January, writes:—We think the Bombay University will do well to reconsider their decision to discontinue furnishing marks to students who have failed in the University examinations. Unless they are of opinion that it would be far better to let students remain in ignorance of the particular branch in which they are deficient and thus to cause them to re-study the whole course, we do not see any reason for their foregoing the usual practice. The students have always been prepared to pay for this privilege, and as this is the nucleus of a decent income, we do not think the objection to supplying unsuccessful candidates with the 'marks' they have obtained in each paper can be very great. Last year the sum derived from this item amounted to about Rs. 700, the fee charged to each student being 8 annas. It may be that the labour entailed is not adequately paid for with so small a sum. All that can be done is then to raise the amount of the fee. But this would scarcely be just to students, as the total sum accumulated could easily enable the management to engage a man for the purpose. It is not at all necessary that students should see the results of their efforts; but there is always a certain amount of satisfaction one feels on knowing exactly how he has done in an examination, and we have no doubt that the favour (as, after all, that is what it really is) would be greatly esteemed.

PART IV.—*Municipalities.*

Jerry buildings in Bombay and the alleged neglect on the part of the local municipality.

27. The *Indian Spectator* (2), in its issue of the 11th January, writes:—Whenever the efficiency of the Bombay municipal departments is called into question, especially of the Engineering Department, the plea is set forth that it is undermanned, that but for lack of hands the department would work wonders in the way of supervision and control. The latest occasion for this plea is the collapse of a house in Bengalpura with a fearful loss of life. The public are familiar with the plea; they expect it to be obtruded whenever the department is charged with negligence. In this case the officers in charge ought to have grown wiser by experience. They knew that bad material was used now and then for building purposes and they could prevent it without an overstraining of the nerves. We are not sure as to the present strength of the department. But what is one to think of the self-respect of its officers and of their concern for the lives and the limbs of the rate-paying community who continue cheerfully in office while they know the department under them to be so wanting in the requisite strength as to admit of such terrible accidents taking place? Either they are destitute of a sense of responsibility, or the plea they set forth is more or less the result of after-thought. Either way public opinion holds them very heavily to blame. Here they have to account for the murder and mutilation of nearly ninety persons; surely, want of hands is no explanation now. As to the shares of the builders of the house in this painful business, they will have to explain it before a properly constituted court; but we cannot help saying that the cupidity of house-builders in Bombay would hardly find such free scope under efficient control and supervision by the municipality. Apart from the question of choice as to whether the local municipality should have additional income by levying a higher duty on the food-grain of masses or by raising the house-tax in town, what we fail to see is if additional income is absolutely necessary. We fear the Bombay Municipality has been spoiled by an over-indulgence in "fresh supplies." For years have we observed that increased expenditure on the departments has brought very little of increased efficiency. As to the other point, we are unable to follow Mr. Mulji Bhawánidás. If reduction in

the duty on grain has failed to bring down prices generally for the poor, will an enhancement of the duty reduce the market rates? Quite the contrary. It is a common experience that dealers raise their prices quite out of proportion in case of the slightest increase of duty, while they maintain the same prices in case of reduced rates. This mischief appears to have been lost sight of.

Disapproval of the enhancement of the grain duty by the Bombay Municipality.

28. The *Native Opinion* (16), in its issue of the 11th January, writes:—With an opening balance of four lakhs and odd, and with an estimated income of fifty-nine lakhs, the Bombay Municipal Corporation has deemed it proper to raise the duty on grain to 4 annas per candy, notwithstanding the fact that it had deliberately reduced it to 2 annas a couple of years ago. The return expected from this objectionable enhancement is Rs. 93,000. This sum is required not for any necessary project, but for luxuries, viz., the experimental lighting of the Fort and its vicinity with electricity, the making of new roads in the Victoria Gardens, the construction of a new bungalow for the Superintendent, &c. Could not all these have waited for another year? Or could not the amount have been found out by economy in other branches? It is really a misfortune to the poor that their food should be made dearer by the so-called city fathers! Are the finances of the municipality in a prosperous condition? What do Dr. Blaney and financial experts like the Honourable Mr. Yájnik and Mr. D. E. Wacha say? The picture is certainly gloomy and it is time the affairs are closely looked into.

Comments on the Government resolution about the Poona Municipality.

29. The *Dnyán Prakásh* (13), in its issue of the 15th January, while writing on the recent resolution of the Bombay Government on the Poona Municipality and its ways, expresses surprise at Government insisting upon the appointment of an independent executive officer for the municipality under the existing District Municipal Act, and says that Government should get the Act amended before such an officer is appointed.

30. The *Bombay Samáchár* (95), in its issue of the 15th January, says:—If the Poona municipal commissioners are really guilty of the mis-management laid to their charge by the Bombay Government in their recent resolution, they deserve the severe censure passed upon them. To avoid similar laxity in future it has been suggested by Government that a paid executive officer should be appointed, but it does not appear that this arrangement will necessarily cure the evil. There is no reason to believe that if the commissioners continue to be lax in the discharge of their duties there will be no mismanagement under the administration of the executive officer similar to that of which the commissioners have been accused. There can therefore be no good in imposing on the rate-payers of Poona the burden of the salary of the proposed executive officer. The proper course would be that the commissioners should be made to watch carefully every item of expenditure incurred by the corporation.—The *Jáme Jamshed* (109), in its issue of the same date, observes that it would have been better if Government had obtained from the Poona Municipality an explanation of the accusations preferred against it by the Collector before passing a resolution on the subject, that if the corporation is really guilty of lax management it deserves all the severe censure passed upon it by Government, that the appointment of an executive officer is not needed at all, and that the necessary improvement in the administration can be effected by able and better paid secretary and health officer.

Complaint about the imposition of a toll-tax at Surat.

31. The *Gujarát Darpan* (83), in its issue of the 15th January, observes:—The imports into the town of Surat have declined considerably within the last ten years, as the big traders store and sell their goods outside the municipal limits in order to evade municipal taxation, and the new toll-tax of two annas on a cart each time it happens to cross or re-cross the municipal limits, as well as the tax of a pie on every headload of goods of howsoever trifling a value, have created great dissatisfaction among petty traders and others. We therefore recommend the corporation to duly consider the memorial which several commissioners are shortly going to submit to the President.

Part V.—*Native States.*

Native Princes and their education.

32. The *Indu Prakásh* (14), in its issue of the 12th January, says:—The education at present imparted to the Native Princes in the Rájkumár Colleges is not what it should be. It only makes them regular, neat, honest, liberal-minded, jolly, appreciative, &c. In fact, they thereby acquire qualities possessed by an English gentleman, along with some English vices which it would be better not to enumerate. But the education required to make a good administrator is, in the opinion of some men, purposely kept out of reach. Some people say that this education can be better imparted by the advice and association with them of able and experienced administrators like Rája Sir T. Mádhav Ráo or Diwán Bahádur Raghunáth Ráo than in schools and colleges, and there is much truth in their assertion. In order to become good rulers the Princes should be made to study critically the lives of eminent rulers like Akbar, Peshwa Bájiráo I, Peter the Great, Charles V, and others. They should know the advantages of a representative government and the difference between the present condition of the Native States and that before the administration of Lord Dalhousie, and the causes of this difference. As it is, the Princes cannot be blamed if they do not turn out good rulers, for the responsibility of this rests with the British Government, and the latter should relieve themselves of it as soon as possible.

A request to Government not to sanction the exorbitant sum of 22 lakhs of rupees for the wedding of the Mahárája Scindia.

33. The *Kaiser-i-Hind* (87) and the *Rájyabhakta* (121), in their issues of the 11th and 13th January, respectively, disapprove of the proposed outlay of 22 lakhs of rupees on the wedding of Mahárája Scindia, who is a minor, and say that since Government are the trustees of the Gwalior State they should withhold their sanction. The *Rájyabhakta* adds that Government have already broken their promise to the late Mahárája Scindia by appointing a European tutor to the young Prince, and if they sanction this heavy expenditure, people might think that lavish expenditure is encouraged with a view to empty the Gwalior treasury and to declare the Council of Regency unfit.

Remarks on the reply of the Bombay Government to the memorial of the Bombay committee formed to help the Cambay sufferers.

34. The *Gujarát Darpan* (83), in its issue of the 11th January, writes:—The reply of the Bombay Government to the memorial of the Bombay committee formed to help the Cambay sufferers shows His Excellency to be unwilling to make further inquiries. The reason assigned is that the rumours about the conduct of the troops, accepted by the memorialists as true, have been disproved after a careful and impartial inquiry. It is also thought that no benefit would result from a departure from the well-known rule which treats the affairs of a foreign State as matters to be discussed with reserve and with especial respect and consideration for a sovereign in subordinate alliance with Her Majesty. We wish Government would always observe the rule. How many times have we seen it broken? Is it because some British officers are implicated in the sad events at Cambay that the Government has grown so considerate for the sovereigns in subordinate alliance with Her Majesty? The world does not know what inquiry the Government has made except that instituted by Mr. James, whereas the deputation of the committee being in a position to mix with the people and open to all, made the minutest search into the affair and made their report accordingly. It was on the strength of this report that the memorial was drawn up. A public inquiry would have cleared everything in connection with the mal-administration at Cambay. It is a pity that Government does not vouchsafe any reply to the request of the committee for an inquiry into the conduct of Mr. Shámráo Laud.

35. The *Gujaráti* (84), in its issue of the 11th January, considers the reply of the Bombay Government to the memorialists as unsatisfactory, says that Government ought to call for a full explanation from Messrs. Cooke and Shámráo who caused the innocent cultivators of Cambay to be slaughtered, and to take

such measures as would satisfy the public completely, as the present action of Government regarding these officers reflects upon the credit of the British administration and will cause alarm to the subjects of other Native States. [The *Kaiser-i-Hind* (87), in its issue of the same date, observes:—Government have at last been compelled to express publicly their opinion on the Cambay affair, but the statement is very disappointing. Some of the members of the committee for the relief of the Cambay sufferers went to Cambay and collected the facts connected with the disaster, and their inquiries are therefore more reliable than the official reports, and we are glad that the committee has decided to take further steps in the matter. The *Surya Prakásh* (90) and the *Hindusthán* (108), in their issues of the 10th and 11th January, respectively, express similar sentiments.]

36. The *Svadesh Bandhu* (131), in its issue of the 14th January, observes:—The reply of the Bombay Government to the memorial from the committee for the relief of the Cambay sufferers on the subject of misgovernment in Cambay does not show which of the allegations made by the memorialists have been found untrue. If all the allegations are incorrect, one fails to understand the reason of the withdrawal of powers from the Nawáb for a term of two years. Nobody desires that Government should deprive the Nawáb of his powers. If a public inquiry be not held and speedy action be not taken against Mr. Shámráo, against whom the memorialists have laid several specific charges, people will be led to believe that the matter has been hushed up on account of his great influence and as Messrs. Cooke and Summers are concerned in it.

Disapproval of expenses incurred by Native Chiefs of Káthiáwár during the visit of European officers to their States and a request to His Excellency Lord Harris.

37. The *Satyavakta* (124), in its issue of the 16th January, observes:—While the Native Chiefs and Princes of Central India and some other parts spend reasonable sums on the reception of representatives of the Queen, it is much to be regretted that the Native Chiefs of Káthiáwár should be extravagant on similar occasions. Almost every year they incur heavy expenses for such purposes, which do no good either to themselves or to their subjects; and we would advise them to be moderate hereafter. They also spend some money in making arrangements for the boarding, lodging, conveyance, &c., of the European officers of the province during their official visits to their States, and we recommend His Excellency Lord Harris to inquire into the matter and issue a resolution prohibiting Government servants from putting the States under their charge to such expenses, as these officers receive travelling allowance in addition to their salary.

Annoyance said to be caused by Mekránis in the Bágasra Táluka of the Káthiáwár Agency.

38. A correspondent of the *Bombay Samáchár* (95), in its issue of the 12th January, says:—For some time past the Mekránis have given much trouble in the Bágasra Táluka of the Káthiáwár Agency. Last month the chief constable of the táluka arrested two Mekránis for carrying arms without a license. Since then the holder of certain service land in the village of Rafáli belonging to Harsárvála, the Chief of Bágasra, has been murdered, but the murder has not been traced as yet. It is now reported that a placard was stuck on the gate of the village of Pundhiasar, in which the writer threatens to call upon the villagers within a fortnight to answer for the arrest of his two Mekráni brethren by the chief constable of Bágasra. This placard has been removed and taken by the constable to the Thánedár.

G. M. SATHE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
20th January 1891.

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REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 17TH JANUARY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

1. The *Pramod Sindhu* (1), in its issue of the 9th January, writes:—The visit of the Resident is an event of great importance in Berár. It is not often that Her Majesty's representative at Hyderabad can be spared from his political duties at the Deccan Court to do the purely administrative work of a cold weather tour in a part of the country at considerable distance from his head-quarters. A visit of this kind is looked forward to with great expectations by nearly every one. The sportively inclined hope to have the pleasures of the turf. The heart of the gay beats at the prospect of a ball. The pure office man arranges his papers, prepares statements, and waits with some confidence to be commended, while the local associations display great activity, arrange for Pánsupári and other similar receptions, and the public at large feel anxious to hear from the lips of the august head of the administration important announcements about various schemes and general lines of policy with regard to local matters. We are sorry to say that the present visit is barren of all results like these. There has been no grand reception, no speeches nor public functions of any kind, except on one occasion, which was, to say the least of it, a very poor apology for a public function when the Resident received the members of the District Board and the Town Municipality in the verandah of Colonel Mackenzie's bungalow. The substance of his utterance in reply to the addresses is characterized by his usual caution and the experienced wisdom of an old officer, and the portion about the building sites within municipal limits will be read with great interest. Sir Dennis FitzPatrick was of opinion that the revenue derived by letting or selling these is strictly imperial, and its grant to a municipality was to be looked upon as a favour and not of right. He added that while in Assam he recommended that the municipalities should get the revenue, and said enough to indicate that a similarly favourable decision would be given here also. The visit has been, however, productive of great good in a quiet way. The old office routines have been carefully revised, institutions of interest visited and new energy infused into their management. It has also revealed that we have at the head of our affairs a thorough hard-working gentleman of great and almost exceptional capacity, who, in office, is a stern master and strong administrator, but in private life, is a kind gentleman, exceedingly polite, and a very pleasant host.

The Resident's tour in Berár.

2. The same newspaper writes:—A very useful public servant left Berár last week. Khán Bahádur Shamsudin Alikhán, Special Assistant Commissioner, Amráoti, is a very experienced officer, having been nearly twenty years on the bench. He is exceedingly straight-forward and perfectly impartial. His decisions were always marked by great judicial acumen and characterized by a thorough knowledge of law and the tendencies of litigants. The record of his services is highly complimentary, and Dame Rumour has it that recent appointments in the grade of Deputy Commissioners gave reason to the Khán Bahádur to be dissatisfied, and his going on long leave is attributed to the same cause. If there is any truth in this, as perhaps there is, we are very sorry that Berár has lost, at least for a short time, the services of so valuable an officer.

Khán Bahádur Shamsudin Alikhán, Special Assistant Commissioner, Amráoti.

G. M. SA'THE',

Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
20th January 1891.

[CONFIDENTIAL.] No. 4 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th January 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayă	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	450
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chikitsak	Belgaum	Do.	390
28	„ Chitragupta	Karád	Do.	100
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	...
31	„ Dhárwár Vritt	Dhárwár	Do.	850
32	„ Dnyán Ságar	Kolhápur	Do.	315
33	„ Ganga Lahari	Násik	Do.	100
34	„ Hindu Punch	Thána	Do.	700
35	„ Hitechchhu	Bijápur	Do.	85
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	392
38	„ Jagan Mitră	Ratnágiri	Do.	160
39	„ Kalpataru...	Sholápur	Do.	265
40	„ Kannada Punch	Bágalkot	Do.	225
41	„ Karmanuk	Poona...	Do.	1,000
42	„ Kárwár Samáchár	Kárwár	Do.	200
43	„ Kesari	Poona	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	125
46	„ Mahárashtra Kokil	Sátára...	Monthly	279
47	„ Mahárashtra Mitra	Do.	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
48	The Mahárashtrá Vritt	Sátára	Weekly	...
49	„ Moda Vritt	Wái	Do.	350
50	„ Nagar Samáchár	Ahmednagar	Do.	150
51	„ Násik Vritt	Násik	Do.	285
52	„ Nyáyá Sindhu	Ahmednagar	Do.	168
53	„ Pandhari Mitrá	Pandharpur	Do.	306
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	100
56	„ Prabodh Ratná	Bárwi	Do.	350
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	130
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyá Shodhak	Ratnágiri	Do.	325
63	„ Satyá Sadan	Alibág...	Do.	...
64	„ Sholápur Samáchár	Sholápur	Do.	273
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	260
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá...	Thána	Do.	290
70	„ Vanapriya...	Chikodi	Fortnightly ...	90
71	„ Vengurla Vritt	Vengurla	Weekly	180
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	250
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittamála	Sátára...	Do.	...
78	„ Vrittasár	Wái	Do.	299
79	„ Vritt Sudha	Sátára	Do.	100
80	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	551
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
83	„ Gujarát Darpan	Surat	Bi-weekly ...	600
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	769
86	„ Hitechchhu	Ahmedabad	Do.	350
87	„ Kaiser-i-Hind	Bombay	Do.	2,502
88	„ Rást Goftár	Do.	Do.	1,747
89	„ Surat Akhbár	Surat	Do.	589
90	„ Suryá Prakásh	Do.	Do.	325
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	25
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	539
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	536
99	„ Chának	Surat	Do.	450
100	„ Deshi Mitrá	Do.	Weekly	984
101	„ Dnyánodayá	Broach	Monthly	475
102	„ Dnyán Vardhak	Bombay	Do.	700
103	„ Fursad	Do.	Do.	350
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	918
109	„ Jáme Jamshed	Bombay	Daily	1,600
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,154
111	„ Kaira Vartamán	Kaira	Weekly	125
112	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
114	„ Kelavni	Baroda	Monthly	455
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	316
117	„ Nyáyadarshak	Ahmedabad	Weekly	415
118	„ Pársi Tikákár	Bombay	Fortnightly ...	500
119	„ Praja Matá	Ahmedabad	Weekly	465
120	„ Rájyabhakta	Bombay	Do.	687
121	„ Samsher Báhádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
122	The Satyă Mitră	Bombay	Weekly	400
123	„ Satyavakta	Do.	Do.	1,100
124	„ Satyodaya	Dohad	Do.	78
125	„ Saurâshtră Darpan	Junágad	Monthly	398
126	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
127	„ Sneha Sindhu	Kaira	Weekly	400
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitră	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	423
132	„ Udichya Hitechchhu Patră	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	738
134	, Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
135	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
137	The Chandrodayă	Dhárwár	Weekly	180
138	„ Karnátak Patră	Do.	Do.	320
139	„ Lok Bandhu	Do.	Do.	150
140	„ Rasik Ranjini	Gadag	Do.	308
141	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
143	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
144	„ Bráhma Patrika	Poona	Weekly	100
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
146	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
149	„ Dhár State Gazette	Dhár	Weekly	270
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
151	„ Gwalior Gazette	Gwalior	Do.	850
152	„ Kushful Akhbár...	Bombay	Do.	200
	PERSIAN.			
153	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
154	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
155	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
156	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
157	„ Muin-ul-Islám	Do.	Do.	290
158	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
159	O Anglo-Lusitano	Bombay	Weekly	1,500
160	The Horas Vagas	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

The recent fire at Poona and a recommendation to Government for the relief of the distressed.

1. While writing about the recent fire at Poona and the distress of owners of the houses consumed in the conflagration, the *Poona Vaibhav* (54), in its issue of the 18th January, recommends Government and the citizens of Poona to take speedy measures for the relief of the sufferers, and remarks that since Government appropriate the treasure troves found by their subjects, it is incumbent on them to relieve the latter from the calamities befalling them from the violence of natural agencies like fire, water, wind, &c.

The social reformers and their reforms.

2. If all social reform, as the so-called reformers seem to contend, consists in eating beef and other flesh, drinking liquor, keeping girls unmarried till they are eighteen or twenty years old, abstaining from shaving widows' heads, permitting them to remarry, dining at the house of anybody without distinction of caste or creed and disregarding contamination by unclean or impure touch, why are not, asks the same newspaper, the Mahárs, Mángs and other low-castes, among whom all these practices obtain very extensively, looked upon as reformed and civilized, and why are they not associated with by the reformers instead of meddling with the Bráhman and other castes by whom these practices are discarded on being found after long experience to be harmful and undesirable, though they once existed among them?

Satisfaction expressed at the decisions of Mr. Hamilton, Second Presidency Magistrate, Bombay.

3. The *Rást Goftár* (88), in its issue of the 18th January, writes:—As faithful exponents of Native opinion, we are glad to record the satisfaction which the public of Bombay feels at the strong common sense, prudence and discretion with which Mr. Hamilton, Second Presidency Magistrate, is guided in deciding cases before him of more than ordinary interest to the people. Numerous cases under special Acts affecting the rights of the public, and especially the poorer classes, come before the Presidency Magistrates, in which many outside circumstances, besides the strict letter of the law, are to be weighed in the balance, and the intentions of the framers of the law are also to be considered. In the short time during which Mr. Hamilton has re-occupied the bench, he has, in disposing of several such cases, exercised sound discretion, whilst administering the law, in judging of the hardships which a strict adherence to it would entail on the poor. At Mr. Hamilton's instance the High Court has been given an opportunity of recording an important ruling on the question of a Magistrate's jurisdiction over inquiries held by the Coroner; and it was Mr. Hamilton's judgment again which, though reversed, drew forth from the High Court an important decision, pointing out the great hardships which the poor are made to suffer from the recent introduction of an unfortunate section in the Salt Act. We need only refer, in passing, to this careful and considerate Magistrate's recent ruling against the levying of license-fees on coffee and tea shops—a demand destructive of teetotalism—and this week, again, Mr. Hamilton has pronounced strongly from the bench against the absurdity of levying a double set of municipal fees on paper manufacture, first, for manufacturing paper, and, secondly, for the storage of rags. With this judicious view of public evils and other practical qualifications, we have no doubt that Mr. Hamilton will make himself as popular and efficient a Magistrate as Mr. Crawley-Boevey, whose name is still remembered by the grateful public.

Heavy fine inflic ed by the Acting Third Presidency Magistrate, Bombay, on a Pársi for resisting a police officer in the execution of his duty disapproved.

4. The *Bombay Samáchár* (95), in its issue of the 24th January, disapproves of a fine of Rs. 100, or in default two months' simple imprisonment, inflicted by the Acting Third Presidency Magistrate, Bombay, on a Pársi who was convicted of the charge of resisting a police officer in the execution of his duty, as a heavy punishment, observing that Native policemen act very respectfully towards Europeans while they conduct themselves very superciliously

towards Natives, and at times even make assaults on them, and that encouragement to such policemen by heavily fining persons who oppose them is sure to make them more oppressive to the people.

A complaint against Mr. Danjisháh Dádábhái, Acting Superintendent of Police, Thána.

5. The *Din Bandhu* (10), in its issue of the 18th January, writes disparagingly of the Acting Superintendent of Police, Thána, saying that in three recent cases prosecuted at his instance, and on which a pretty large sum of public money was wasted, the accused have been acquitted, that the Superintendent, from the way in which he does things, does not appear to be careful and cautious in the performance of his duties, that Government should make him pay the large amount of money which has been expended on the prosecution of the Ogivale dacoity case recently tried in the Thána Sessions Court in which a son of the well-known Police Inspector, Ráo Sáheb Ganpatráo Bokad, was one of the accused, that the cost of the defence in the case incurred by Ráo Sáheb Bokad amounting to between Rs. 4,000 and 5,000 should be paid to him by Government, and that after an enquiry into the fitness of the Police Superintendent for his post Government should issue such orders as they may deem fit.

Swindlers in Bombay and the local police.

6. The *Indu Prakásh* (14), in its issue of the 19th January, describes several of the tricks practised in Bombay by professional swindlers to defraud individuals of thousands of rupees, and blames the local police for not exerting themselves to bring them to account.

Frequency of thefts at Mahudha in the Kaira District.

7. The *Svadesh Bandhu* (130), in its issue of the 21st January, gives details of several cases of theft at Mahudha in the Kaira District during the last week, and says that the inhabitants of that town have been greatly alarmed at this and are at their wits' end for the safety of their property.

Five or six persons are reported to have been killed by two tigers near Chás in the Khed Táluka of the Poona District.

8. The *Mahrátta* (4), in its issue of the 18th January, writes:—We hear that two tigers have made their appearance near Chás in the Khed Táluka of the Poona District. Five or six persons are reported to have fallen victims to their man-eating propensities in the course of a fortnight. Such accidents must continue to happen so long as people are without weapons for self-defence. It is however hoped that the authorities concerned will look to the matter early.

Part II.—*Legislation.*

Approval of and remarks on the Age of Consent Bill and the speeches made at its first reading in the Viceregal Legislative Council.

9. The *Kaiser-i-Hind* (87), in its issue of the 18th January, writes:—It may be justly observed that in politics as in road-making the practical man resorts to easy gradients. The more he is convinced of the enormity of the evil which he is attacking and of the formidable obstacles which he has to overcome, the more anxious must he be to minimise the inevitable friction, and take not the shortest cut, but the smoothest road to the goal. The Government of India has, be it said to its credit, uniformly endeavoured not only to carefully bear in mind this wise political maxim, but to act up to it with the best of its light and wisdom, in matters deeply affecting the social and religious habits and usages of millions of its Indian subjects shrouded under the panoply of conservatism at least three thousand years old. In the Bill just introduced into the Supreme Legislative Council for altering the age of consent from ten to twelve, the Government has afforded one more proof of its great anxiety to avoid the road which is beset with gigantic obstacles and endless friction in matters of social legislation. It has judiciously steered clear of the shoals and quicksands on which many a legislative bark often wrecks even in the civilised countries of the West. The admirable speech of the Viceroy is a clear and unmistakable indication of the position which his Government is determined to adopt with regard to the burning social problems which have been agitating the hearts of the more ardent and enthusiastic reformers during the last five years and upwards. The

cardinal principle of the position taken up seems to us to be none other than this, that the Government will proceed most cautiously and on the lines which offer the least resistance.

10. The *Rást Goftár* (88), in its issue of the 18th January, writes:—Sir Andrew Scoble's speech in moving the amendments in the Indian Penal and Criminal Procedure Codes for raising the age of consent from ten to twelve was a lucid exposition of the objects and reasons which have led to the introduction of the Bill. It was a blot upon the statute book that the age of consent should have been fixed so low as ten years, and the raising of it to twelve is but a very small modicum of reform. This is, however, sufficient for the present, on the principle followed by Government of advancing slowly. Sir Romesh Chandra Mitter was the only opponent of the Bill. He contended that with Hindus the laws of the Shástras were supreme, that the Shástras enjoined cohabitation with the wife on her attaining puberty, that the husband would commit a sin if he did not then consummate his marriage, that in this country puberty was reached in some cases even before the age of twelve, and that in that case the orthodox Hindu husband would be placed in a dilemma, that is, he must either break the law or disregard the injunctions of the sacred Shástras. The Shástras are held, no doubt justly, in great reverence by Hindus. But considerations of reason and humanity must be held to be above even the Shástras, where the latter come into conflict with them. The Shástras could not have contemplated the immature ravishment of girls, but if they did, then the Shástras must give way to science. The argument against the Bill reduces itself simply to this, that a very few children arrive at premature puberty before the age of twelve, and therefore, if they happen to be married, they must be victimised. Although puberty may appear, still cohabitation at such a tender age might involve serious risk or cause some permanent injury to the victim. But they must be immolated on the shrine of religion, according to this enlightened gentleman, some time Chief Justice of the Calcutta High Court.

11. The *Dnyánodaya* (12), in its issue of the 22nd January, writes:—Although the Bill for raising the age of consent does not go the length we think it should, one cannot but view with satisfaction the thought that the Supreme Legislature has taken up the cause of suffering child-wives. The Bill may fall far short of what it should be, but it is on the right path, and for that all must be thankful. If the age of consent is raised from ten to twelve now, it can be raised to fourteen hereafter with less trouble than now. Notwithstanding the absurd and almost wicked cry that such legislation is contrary to the Hindu religion, raised by a few who have very little knowledge of the requirements of true religion, we believe the mass of India's good-hearted people will be in sympathy with the Bill and rejoice when it is passed. If the Hindu religion prevents the tender little ones from being protected, of what use is that religion to India? Is there no significance in the fact that it has to devolve on Christians to plead for merciful laws for widows and child-wives? We are comforted by the thought that the opposition of orthodox or heterodox Hindus to such merciful legislation will drive the better minds to that religion that cares for the helpless and weak.

12. The *Indian Spectator* (2), in its issue of the 18th January, writes:—The statement and remarks with which the Honourable Mr. Scoble introduced the Age of Consent Bill impress one with the fact that the honourable gentleman in charge of the Bill enjoys the combined advantages of knowledge and sympathy. For quiet, manly dignity, implying a determination to do what he conceives to be right, Sir Andrew Scoble's remarks will be long remembered in the annals of Anglo-Indian legislation. Unfortunately, in accepting the lowest possible standard, the Law Member appears to have ignored recent experience and the consensus of medical opinion, Indian as well as European, that has so materially helped the question to a point. However, considering the ways of the Indian Legislature in such matters, and the attitude of the present head of the Government, we must make the best of the situation. A great principle has been vindicated so far, as in the case of the Ilbert Bill, and we are content for the while to let the popular mind be familiarized with this slightly raised standard of moral duty. His Excellency the Viceroy's answer to

Sir R. Mitter appears to have been effective and far-reaching. The limit of age should be raised for the protection of helpless female children. His Excellency pointed out that if in one respect the proposed amendment made the law more stringent, in another respect it took greater precautions than before against an abuse of the law. This is an advantage the opponents cannot fail to appreciate. So far as regards the first resolution of the London Committee. As regards the remaining three, more or less, Lord Lansdowne seems to have joined issue with his distinguished predecessors and former colleagues in office. The London Committee is not incapable of trying conclusions with him, nor does it insist upon everyone of its recommendations being adopted forthwith. But it strikes us as rather curious that His Excellency should lay so much stress on his "closer contact" with the people of India than he seemed willing to allow to men who have been much longer in this country and have had a closer and much more varied experience. However, that by the way. We have no wish to embarrass the Government. They mean well, and we readily give them credit even for their intentions. Lord Lansdowne is justified to some extent in the views he expressed as regards the ratification of infant marriages, as he understood it. The point that His Excellency seems to have missed is this: whatever the people of India may do with regard to infant marriage, why should a non-interfering foreign Government be so eager to sanction and enforce the consequences following from the ceremony? Are the Government bound to be a party to an irrational system which has proved the bane of the country, and which is opposed alike to common sense and to the laws of nature? We thought we had made it clear that what the party of reform wanted at the hands of Government was not interference, but withdrawal from interference. His Excellency's remarks as to suits for the so-called restitution of conjugal rights appear to us to have been still less to the point. That cases under this law are infrequent is no argument in favour of maintaining it, when we know that the suit is un-Indian, an importation from Christian countries, and that it has been repudiated even in those countries where adult marriages obtain. Is it fair that the suit should be perpetuated in India on the top of non-consensual infant marriages which bind down the wives during the lifetime of their husbands, and even after that, while they leave the husbands at liberty to have as many more wives as they like, and at any time? Is it for the non-interfering British Legislature to force the wife, under such circumstances, to submit to the husband or to accept imprisonment as the only alternative? *That* was the question before Government. From the grudging manner in which His Excellency offered a concession in this regard, one would think it went sorely against his grain. No doubt, he has administrative difficulties to deal with in settling such questions, and we would fain leave him a free hand there. On the other hand, we think we have a right to insist upon a clear apprehension by Government of the principles that underlie the points at issue. In dealing with the resolution to remove any legal obstacles still standing in the way of the remarriage of widows, Lord Lansdowne must be admitted to have made good use of his opportunities. There is no gainsaying the general drift of his arguments. But here, too, His Excellency seems to have entirely lost sight of the offer made by Lord Dufferin's Government in their resolution of 8th October 1886. This is an unfortunate omission for one who has evidently taken some pains to look into the question. We equally regret his misconception of the views so ably enunciated by the correspondent of the *Times*, whose letters on the subject have done so much to bring it within the sphere of practical politics. The writer of those letters commands a special knowledge of the subject, such as very few others can boast of. His letters are the result not only of prolonged and intimate acquaintance, but also of anxious consultation with Hindu authorities, especially on the Bengal side. We ourselves happen to differ from some few of his conclusions, but they are none the less entitled to consideration. It seems his views would be better appreciated if the writer had time to express them in a less technical form. We may revert to Lord Lansdowne's speech, which is singularly lucid and outspoken. If we cannot afford to be equally outspoken at this moment, we shall still endeavour to point out the errors of some of his assumptions as well as arguments. Meanwhile, it only remains for us to thank the Government of India for the beginning they have made with the new year. We assure them, as we have assured our Hindu countrymen throughout, that we want nothing

more than that Her Majesty's Gracious Proclamation of 1858 be utilized in this behalf, in its spirit as in its letter, and that a righteous and progressive Government make such social reform possible amongst the people as they can by correcting their own mistakes of law and policy.

13. The *Káthiáwár Times* (3), in its issue of the 16th January, writes :— Barring one grave objection, of which we shall say presently, there is very little which would justify opposition to the Bill which Sir C. Andrew Scoble laid before the Legislative Council on Friday last for raising the age of consent from ten to twelve for married and unmarried girls, for the measure being framed along the line of least resistance is worthy of cordial support by the reformers and the anti-reformers. It must be conceded by all persons who have any knowledge of the frailty of human nature that such a legal check is necessary to restrain men from taking advantage of their marital right prematurely. We will not dispute the right and duty of the State to interfere for the protection of any class of subjects where a decided necessity exists for such interference and where the religious precepts of a community suffer in no way. It appears that no ordinary care has been taken by Sir Andrew Scoble in framing the Bill. It is very cautiously framed and is surprisingly moderate, and that is one of the principal causes why it should be adopted without further obstruction. Its objects are twofold—the protection of female children from immature prostitution, and from premature cohabitation. No one can deny that it will act as a powerful deterrent in checking the training of females for the life of vice from a tender age, and that the villains who now manage to escape with impunity from merited punishment on the ground that the victims had consented to the outrage will not now go unpunished. Though the existing law is adequate in some respects to cope with the mischief intended to be guarded against by the Age of Consent Bill, yet we see no harm in adopting additional precautions. The grave objection to the Bill which we alluded to at the outset is the contention that Hindu Shástras demand not only that girls should be married before they reach puberty, but that as soon as puberty is reached consummation of marriage must take place. As very often puberty is reached before girls attain the age of twelve, it is contended that husbands, according to the Shástras, would commit sin if they did not then consummate marriage. On this line Sir Romesh Chandra Mitter opposed the Bill, but his opposition, is not such as should prove of much avail, for the Hindu religious authorities, as pointed out by Mr. Nulkar, are so varied and contradictory that it is often difficult to decide as to which of them ought to be accepted and followed in preference to others. We think even the opponents of the Bill will have the good sense to admit that Mr. Nulkar's argument in support of the Bill carries conviction. The Viceroy has taken a very cautious view and he has been throughout very guarded in his speech, especially on the conjugal rights question—an attitude deserving of praise rather than censure.

14. The *Subodh Patrika* (18), in its issue of the 18th January, writes :— To our humble judgment, Sir Romesh Mitter's speech opposing the Bill does not show such a full and fair grasp of the situation as one might reasonably have expected from a gentleman of his learning, culture and judicial experience. In the whole of the speech there is not one word of abhorrence for the custom which the Bill seeks to put down. He is tender towards the Shástras ; he is full of sympathy for bigotry and blind usage : but he has not a word of compassion for the child-wife, when in the name of religion he asks the Legislature to let ravishment on her alone! Nor is there any adherence in his speech to any *settled* and *consistent* principle. The key-note of it is the promise given by Her Majesty not to interfere with religion ; but Sir Romesh does not follow the inference he draws from the Bill in support of his opposition to that Bill by asking for the repeal of the existing law, which, if his position be sound, ought to be removed from the statute book. Sir Romesh, in fact, contents himself with adopting a deprecatory tone towards the Bill and takes his stand on party lines, instead of looking at the question from a practical statesman's point of view and having due regard to the limitations and qualifications subject to which the Legislature and the State have observed the principle of non-interference with religion. Sir Romesh's speech is all the more to be regretted, since it is not only not conceived in a spirit of practical and cautious

enlightenment, but is ill-suited to inform or guide our alien rulers, who are told by him in extremely vague terms not to interfere with religion, but who do not receive from him any light as to the important question whether a State is bound to tolerate every inhuman and barbarous act perpetrated in the name of religion. In India every question may be made to fall within the category of religion—even murder; and all government will be at a deadlock if religion is invoked to support heinous acts. The position taken by Sir Romesh becomes all the more unfortunate for the country at a time when we are seeking for a responsible share in the administration. In all these respects his speech contrasts very unfavourably with the terse observations of the Honourable Mr. Nulkar, which put the question involved in Sir Andrew Scoble's measure in a nutshell. Mr. Nulkar has, in fact, to some extent tried to repair the mischief done by Sir Romesh, and to save the credit of educated Natives on this side of India at least.

15. As regards the observation of the Honourable Mr. Nulkar that the opposition to the Age of Consent Bill and the fear of Government interference with the Hindu marriage customs are due to the agitation of social reformers, the same newspaper writes:—The action of the reformers in question is not without justification. They appealed to the Legislature for a law regulating the minimum marriageable age, only when they found that society could do nothing of itself. All the talk about "reform from within" has been found after the experience of many years to be hollow. The caste system has no vitality left in it for the promotion of any reform. It has power left only to perpetuate bad customs, but for any progressive work it can hardly be counted upon. Societies have been formed; pledges have been taken for the promotion of marriage reform, but their history is a staring proof of the fact that little can be done by our people when the reform of social abuses affecting women in particular is left to them. As the proceedings of the last National Congress show most incontestibly, the very men who say that Government ought not to pass any law affecting the marriage question, because such a law would be an interference with their religion, are prepared themselves to treat that very religion with contempt, to set aside orthodoxy for the attainment of political power. What does this show but that our men will not care for religion or orthodoxy where their own selfish interests are concerned, whereas they wish to invoke the support of that very religion and orthodoxy where the interests of women are involved? Under these circumstances the social reformers who have appealed for legislative interference had no other alternative left but to call for that interference. They found that our men would merely talk and do nothing where woman's cause was concerned, and events have justified their action.

16. The *Phœnix* (5), in its issue of the 14th January, writes:—Considered by themselves, Sir Romesh Chandra's arguments do not appear very forcible. He said that in Bengal it was a matter of religion to consummate marriage when some physical conditions appeared which might happen before the age of twelve. This argument would apply with equal force to the present age limit. There are instances in which "the physical conditions" referred to have appeared before the age of ten years, and yet consummation under that age, even if sanctioned by religion, would be an offence under the existing law. But we doubt, as Mr. Nulkar does, if consummation is a religious injunction and must be fulfilled as soon as a girl arrives at puberty. It may be a superstitious notion owing to the growth of animalism, but it cannot be anything better. Beyond everything, however, the interests of humanity require that even the cloak of religion should not be allowed to protect a custom which is perhaps worse than brutal and fatal to the healthy propagation of an important branch of the human race. Thanks to Mr. Malabari's earnestness and sincerity of zeal, and also to another clear-headed and modest worker in the cause of social reform, who has put the case for the raising of the age of consent with remarkable precision and pithiness, a most vitally important reform is about to be launched under the strong hand of the Legislature. The only other small modicum of reform which the Legislature will pass is the penalty of imprisonment which will be removed, to enforce restitution of conjugal rights, so that unwilling wives like Rakhmábái may not be compelled to choose between a loathsome husband and the horrors of a prison.

17. The *Indu Prakásh* (14), in its issue of the 19th January, considers the opposition raised by the people in Calcutta to the Age of Consent Bill to be futile, and says:—We hope our countrymen on this side of India will keep their heads cool. After the statement made by the Viceroy it is not possible to raise any alarm about Government interference except by misrepresentation. There is reason to think that incorrect notions about the scope of the Bill are still entertained by the common people. This misapprehension should be dispelled by friends of the Bill with the aid of leaflets, placards or public lectures. Every effort should be made to infuse among the people a correct knowledge of the intentions of the Government. If the public is well informed, it is possible that we may be saved from the unseemly agitation that threatens to convulse Calcutta.

18. The *Hindusthán* (108), in its issue of the 18th January, observes:—The Bill does not in any way interfere with the religion of the people and it is the duty of Government to protect young girls from the brutal conduct of their fanatic husbands. The Hindu Shástras do not require that girls under twelve years should begin their married life, and the orthodox people simply oppose the Bill on the false ground of its tendency to come in the way of religion, which fixes only the marriageable age of girls. It is wrong to expect that in Hindu social matters any progress will ever be made from within, and just as Government are bound to punish murderers, so are they bound to punish such husbands as would cohabit with their wives of tender age. Government ought not to listen to the masses as they do not understand their own interests, and should be guided by such men as have the interests of the country at heart. The raising of the age of consent will result in much good to the people, who must thank Government and the reformers for the new law.

19. The *Broach Mitrá* (96), in its issue of the 21st January, observes:—There is every probability of the Bill being passed into a law, and it is therefore advisable for the leading gentlemen of the Hindu community to suggest such changes as would make the law suitable to them instead of protesting against the Bill. If Government intend to interfere with the religious rites of the Hindus in spite of vehement opposition, they should do away altogether with the provision of imprisonment for enforcing a decree for the restitution of conjugal rights, as that is a point on which there is no difference of opinion.

20. The *Sudhárak* (19) of the 19th January is very glad that the Age of Consent Bill is about to be passed notwithstanding the silly and factious arguments brought against it by the orthodox people, highly approves of the speeches of the Honourable Sir Andrew Scoble and Mr. Nulkar in support of the measure, and says that there is nothing surprising in Sir Romesh Chandra Mitter having attempted to oppose the Bill declaring consummation of marriage before the age of twelve to be illegal and liable to be punished with transportation, as he belongs to that part of the country where the *zenana* system is in full vogue, and where women being prevented by the custom of the country from even looking at men who are not their blood-relations must be anxious to have the company of their husbands comparatively at an earlier stage of life.

21. The *Bakul* (23) of the 18th January does not think that the Bill in any way interferes with Hindu religion, and says that even if it did, it would be a very desirable thing to set aside unreasonable or cruel injunctions of the Shástras and to legally prohibit premature consummation of marriage, as was the case with the inhuman practice of Sati.

Disapproval of the Age of Consent Bill.

22. The *Native Opinion* (16), in its issue of the 18th January, disapproves of the Age of Consent Bill, saying that it is plainly in violation of the promise of religious neutrality given in the Queen's Proclamation of 1858, inasmuch as it prohibits the performance of the ceremony of *Garbhádhána* or consummation of marriage before the age of twelve even though it is enjoined by the Hindu religion on the first appearance of the *menses* which may take place before the age prescribed in the Bill in question, that Government are ill-advised in bringing forward the Bill in opposition to the sound opinions expressed on the subject by experienced leaders of Hindu society such as Rája Sir T. Mádhav Ráo, Sir Romesh

Chandra Mitter and the Honourable Justice Mutu Swámi Iyar of the Madras High Court, and that a handful of men like Mr. Beherámji Malabári and others who are pressing Government to force social reforms on the Hindu society do not at all indicate the consensus of public opinion on the subject, which is entirely against the Bill and looks upon it as a breach of the promise of religious neutrality, Sir Andrew Scoble's and the Viceroy's opinions to the contrary notwithstanding.

23. The *Mahrátta* (4), in its issue of the 18th January, writes:—The debate that took place in the Viceregal Legislative Council on the introduction of what is known as the Age of Consent Bill is marked by two very opposite characteristic features. That debate is, as will be admitted on all hands, very instructive and interesting in several ways. But it is as rich in some portions of it as it is poor in others. The speech of the Viceroy, it must be admitted, is the speech of the day. Putting aside that part of it which refers directly to the amendment in hand, the remainder will be hailed with delight and satisfaction by all the parties into which Indian society is divided on the question of reform. We congratulate the Viceroy upon the courage he has shown in grappling with the questions raised by the English committee of reform, and cannot adequately praise him for the statesmanship he has exhibited in giving a timely assurance to the Indian society that, whatever the English committee might suggest, the Government of India are, at all events, alive to their own responsibilities and will never allow such wild suggestions to sway its time-honoured policy of religious neutrality. Lord Lansdowne has, we say, conferred a great boon both upon England and India by his wise enunciation and exposition of the absurdity contained in the various resolutions of the English committee, and thus once for all allaying the great irritation that had been provoked by the thoughtless action of a few frenzied Indian individuals. But we are sorry we cannot give to His Lordship the same praise for his utterances relating to the question before the Legislative Council. Indeed, all the speeches bearing upon the point, with the exception of that made by the Honourable Sir Romesh Chandra Mitter, appear to be full of logical fallacies. In fact, reading the whole of the reasoning of the Honourable Sir Andrew Scoble, so carefully given for the purpose of supporting the amendment, one is led to think that the honourable member is driving at quite something else, and one is only surprised when he comes to the end of his speech to find that the whole chain of ratiocination logically leading to one conclusion is made the basis of quite a different inference. Granting all the premisses with which the learned mover starts, it is difficult to see how the proposal to bring all intercourse by a husband with his wife below the age of twelve under the definition of "rape" can be supported. It is a perfect *non sequitur*. Sir Andrew asserts that the Bill does not conflict with the religious belief of the Hindus, and we can therefore safely infer that if in his own opinion it did as a matter of fact conflict, he would never support it. He is perfectly correct in saying that at all events intelligent Hindu public opinion as well as orthodox religious belief condemns sexual intercourse by a husband with his wife before she has attained puberty. But what we fail to see is how these assertions are consistent with the drawing of the line at twelve. What they do in a correct course of reasoning is that they draw the line at menstruation. But what connection there is between the period of menstruation and the age of twelve is not properly explained. Conceding that a law prohibiting sexual intercourse before menstruation is one which only strengthens the Hindu religious law as understood and observed by the people, we cannot concede that a law prohibiting intercourse before the age of twelve, if there be menstruation, will not conflict with Hindu law. The Bill is defective; firstly, because it permits cohabitation before puberty when the girl does not attain it till thirteen or fourteen; and, secondly, it directly conflicts with Hindu law in cases of married girls attaining puberty before twelve. It is to be moreover regretted that the honourable mover rather misunderstands the function of legislation. He says it will have an *educative* effect. Now, it is certainly a dangerous doctrine to maintain that the function of law is educational. Law is to a society what grammar is to a language. Neither can and ought legitimately to go in advance of what it is invented to regulate; otherwise we are sure to run the greatest risks and we shall not know where to stop. In every civilized society it is a fact that legislation generally is behind the time, and we fail to

see why in this country alone free play should be given to Platonic and experimental legislation. As regards the speech of the Honourable Mr. Nulkar, we are sorry to say that it shows that that honourable gentleman has entirely failed to appreciate the real points at issue. He is not for what is a fact, but for what ought to be a fact according to his own judgment. He treats the argument of Hindu law with contempt, observing as he does that the texts on the point are conflicting. He is not a lawyer and therefore may be excused for his ideas about what lawyers generally understand by Hindu law and custom. But it is really strange that a man of his years and experience should be found talking in such unmeaning phrases. To us his speech is really disappointing. He could indeed have supported the Bill with far better arguments. At all events, we are constrained to say that he spoke like a partisan rather than like a statesman, and his views very well exemplify what has been often asserted that reformers like him do not really represent the people on social questions. The speech of the Honourable Sir R. Mitter, however, redeems the debate from the slough of inaccuracy and fallacy into which it has fallen. Sir Romesh Chandra's authority generally as a lawyer is unquestioned, and he spoke at the Council Board on this question with a peculiar grasp and weight all his own. He has, we think, successfully put the speech of the honourable mover to a judicial analysis and has with great effect exposed the fallacies underlying it. Words from a gentleman of his position will, we hope, have their due effect, and if they have failed to defeat the Bill on the first occasion they will in the end, we are sure, compel the Viceroy and the honourable members into a correct appreciation of the illogical nature of its provisions.

24. The *Káthiáwár Times* (3), in its issue of the 21st January, writes:—"There is a tremendous agitation all over India, particularly in Bengal, over the Age of Consent Bill introduced by Sir Andrew Scoble. In Calcutta the introduction of the measure was announced by placards containing the following: "The Age of Consent Bill introduced. Dohai Maharanee. Our Religion is in danger." Meetings are being held to vehemently oppose the Bill. It appears that the Viceroy would have declined to do anything with the measure had he not received a mandate from England and had he not been assured that it was a really harmless measure and that the opposition arose from pure ignorance of the aim and scope of the reform, which would disappear as soon as the people came to know of its real nature. Irrespective of the religious aspect of the question, there are other circumstances which demand our careful attention. The Bill is likely to prove a curse to the poor Indians, constituted and circumstanced as they are. It is thus argued: "A couple is married. A rascal lodges information to a constable that the couple had passed the night as man and wife, the girl being below twelve. The constable informs the Magistrate and the husband is hauled up. The case must end in eternal disgrace to the families of the husband and wife, and it also may end in the transportation of the husband." Now this is quite within the range of possibility in a country where perjury is of everyday occurrence. Besides, how are the couple to disprove the charge, and how will they be able to prove perjury on the part of the persons they are maligned by? The Viceroy in his speech seems to have been entirely guided by Sir Andrew Scoble, and he seems to be in this matter only a helpless tool in the hands of others. Although the police cannot run down the people of their own accord, yet the people will be hardly protected. As the Magistrates will have power to haul up any couple at their own will, there is likely to be a great miscarriage of justice and eternal disgrace to entire families. As he will not be at all held responsible for it, any Magistrate can cause the daughter of any man just married being examined by a medical man. As there is no guarantee of advantage being taken of the measure for the satisfaction of revenge, it is quite possible that the measure will be the medium for private malice for disgracing families. The charges may be quashed eventually, but how will the disgrace of being hauled up before a Magistrate and examined by a medical man be wiped off? Besides, very often such cases will result in wholesale murders, for spirited Hindus, such as the Rajputs, will not suffer themselves to be submitted to such ignominy; and the Government will be compelled *nolens volens* to repeal the Bill within a few months of its being passed into law. The Bill if passed cannot prevent the kind of crime it is intended to suppress. The suggestion that it

will have an educative effect upon the people is rather secondary and unimportant. If a husband is sent to jail, what will become of the girl-wife? Who will protect her? Will not she curse the philanthropists who have thus been the cause of her everlasting shame and ruin? Cases like that of Hari Maitee are not of every-day occurrence. Besides, it was proved by medical evidence that Hari Maitee had previous intercourse with his wife, who was a well-developed girl, and who of her own accord had come to her husband on the day she died of bleeding. By passing the Bill we wrong the Hindus. A Hindu is the last person to suffer himself to be meddled with in the matter of religion and in the matter of woman. By passing the Bill we meddle with both. The consequence of this will be in the long run disastrous to the country and discreditable to Government.

25. The *Gujaráti* (84), in its issue of the 18th January, observes:—Amongst the Hindus marriage is not considered a mere contract, but a religious sacrament, and Government ought to be very careful before interfering with their religious rites. The Bill recently introduced by the Honourable Sir Andrew Scoble is very harsh and Draconian in nature and effect, and it will therefore never be approved of by the Hindu community. The age of consent may be raised to twelve years, but as it is impossible for the husband to commit rape on his wife, Section 375 of the Indian Penal Code, which makes this exercise of one's marital rights an offence, may be abandoned, and a new one in conformity with the Hindu Shástras and popular religious belief, inflicting a nominal punishment in such cases, be made. An ordinary man who ravishes a girl under twelve years ought certainly to meet with condign punishment, but the proposal to prohibit cohabitation in the case of a wife who attains to puberty and is sent to her husband with the due religious ceremonies being performed, does surely interfere with the religious law of the Hindus. It is wrong to say that people have asked for such a law or that it is in conformity with the Hindu Shástras. It seems that His Excellency the Viceroy has introduced the Bill on account of strong pressure exercised by the English committee, and if Government are arbitrary in making it law without the necessary changes the consequences will be very serious. Even in England a man committing adultery with a girl between ten and twelve years is not guilty of rape. The Bill has already created a panic among the people. The police will have opportunities of making inroads upon the privacy of private families, the people at large will have a powerful engine for revenge upon their enemies by reporting against them, several married ladies will have to live separated from their husbands and will besides be reduced to straits, and there will be no harmony and happiness amongst the Hindus. The late Honourable Sir Maxwell Melvill, who was a staunch advocate of social reform, and Sir William Muir have expressed their opinions against such an alteration in the existing law. We therefore recommend that a strong protest be made against the present Bill, and further hope that sensible reformers will also join the movement. Our contemporaries in Gujarát should consider the question very carefully and represent popular opinion on the subject instead of giving their individual opinion without due consideration.

26. The *Satyavakta* (123), in its issue of the 23rd January, observes:—The Bill has caused a flutter amongst the orthodox community. The Hindus generally pay the utmost respect to the Shástras even at the sacrifice of some worldly good; and there is sure to be a conflict between the religious dictates of the Shástras and those of the Legislature, as the former decree that a girl should be made to cohabit with her husband as soon as she attains puberty. A handful of reformers may be in favour of the Bill, but Government ought to be careful in passing it into a law, as by doing so they will lose the confidence of the people and the matter should be postponed for a few months in order to gauge public opinion about it.

27. The *Suryá Prakásh* (90), in its issue of the 17th January, observes:—One cannot believe that the Bill has been introduced without any pressure from the English committee, and if this be true people will have just cause to fear, notwithstanding the assurances given by His Excellency the Viceroy to the contrary, that Government would gradually interfere with other social customs, such as infant marriage and widow-marriage. It is not right that Government should

interfere in the social customs of the people. A public meeting is shortly to be convened at Calcutta to protest against the Bill, and we would advise its promoters to pass a resolution to carry out the proposed change in their society within a short time without Government interference.

28. The *Praja Mat* (119), in its issue of the 17th January, observes:—The age of consent was fixed at ten years after mature consideration, and no sufficient reasons have been shown in support of the proposed change. Government ought to have, before introducing the Bill at the instance of a few English ladies and others who are ignorant of Hindu customs, duly considered the protests of the Pandits and other Hindus. If the Bill is passed into a law it will violate the solemn promises made in the Royal Proclamation of 1858.

29. The *Satyodayá* (124), in its issue of the 22nd January, expresses similar sentiments, and adds that if Government intended to introduce this Bill six months ago, as is alleged, it is not right on their part to have kept the public in ignorance of it so long and taken them by surprise.

30. The *Ahmedabad Times* (91), in its issue of the 21st January, observes:—The proposed law will do no good to the people, while some innocent persons will be victimised. We therefore recommend the inhabitants of Ahmedabad and other cities to protest against the Bill. If Government have no scruples to interfere in the religious rites of the Hindus under the pretext of protecting young girls, they had better fix the marriageable age of girls rather than raise the age of consent.

31. A correspondent of the *Gujarát Darpan* (83), in its issue of the 18th January, disapproves of Government interference in the religious rites of the Hindus, which, he says, is owing to there being no representatives of the people in the Legislative Councils and to the law-givers being foreigners and ignorant of the social usages of the people. He also says that it is more difficult to repeal a law than to make it.

32. The *Kesari* (87), in its issue of the 20th January, praises His Excellency the Viceroy for his earnest desire to respect the promise of religious neutrality given in the Queen's Proclamation and to abstain from interference with Hindu religion, pronounces the opinion expressed by Sir Romesh Chandra Mitter to be the real opinion of the general Native public, censures the Honourable Mr. Nulkar for having made light of the religious feelings of the people and of the injunctions of the Shástras and for having given vent to his own private opinions without attempting to refute the arguments of Sir Romesh and says that the Viceroy and Sir Andrew Scoble have misunderstood the Hindu law on the subject, and that unless the people take pains to undeceive them and to indicate that the general public opinion is against the Bill, the Bill would be passed, involving the whole Native society in unbearable trouble.

33. The *Vártáhar* (20), in its issue of the 18th January, also thinks that the Honourable Mr. Nulkar has, without representing the opinion of the general public about the Bill, expressed his own individual convictions which are favourable to the heterodox reformers, and has thereby incurred public odium.

34. The *Pratod* (57), in its issue of the 19th January, regrets that Government should be about to pass the Bill in opposition to public opinion, and says that there is not the least doubt that Government will, by this interference with Hindu religion, hurt the feelings of the whole Hindu society.—Several other newspapers express their disapproval of the Bill and say that there is no necessity whatever for such a law. The *Shubh Suchak* (66) fears that if once Government break their promise of not interfering with religious matters by passing this unnecessary Bill, they will be tempted to go further and prohibit by a legislative measure idol-worship and ultimately to endanger Hindu religion, manners and customs, and to trample upon the people's liberty and rights.

35. In a communicated article, the *Mahrátta* (4), in its issue of the 18th January, writes :—The Honourable Mr. Scoble has at last introduced a measure raising the age of consent from ten to twelve. The object is described to be two-fold : (1) the prevention of immature prostitution; (2) the prevention of premature cohabitation. Both objects are extremely praiseworthy, as they have direct and very important bearing on the physical and moral well-being of the nation. Indeed, as regards the first object there is no question even as regards the means fit to be employed to secure it. It is admitted on all hands that the increased protection contemplated to be afforded by law is the safest as well as the surest remedy for checking immature prostitution. Most delicate questions arise, however, when we look to the second object. There, too, the goodness of the object everybody admits. The question is whether it is desirable and safe for a foreign Government professing a different religion to interfere with the religious usages of a subject nation when it has generously but definitely promised not to do so. The Hindu religion is a bundle of written injunctions and unwritten customs, both having an equal force in the view of the people; indeed, in many cases the custom over-rides the sanctions of the written law, as our Judges and law-writers are but too well aware. Such being the case, the question arises whether the law, by raising the age of consent to twelve in the case of husbands with child-wives, would not interfere with the law and usage among the Hindus as it obtains at present. In practical matters where the consequences are serious, it is as futile to appeal to the past as to the future. Government must deal with the hard, the real, the substantive present, and leave the past and the future to historians and speculators. Such being the clear duty of a responsible legislature that professes to have the highest respect (we should have liked it to pay absolute respect) to the gracious Proclamation of 1858, will it not by passing the present Bill directly interfere with the practices of the Hindus? As you have ably pointed out on more occasions than one, it will in some cases, however few. It is a fact, however rare, that a few child-wives show signs of puberty before twelve, whatever the cause. It is also a fact that according to common usage the consummation ceremony generally takes place a few days after the appearance of the well-known signs. We know the ceremony may be deferred on our side, but the Hindu law does not prohibit its performance before any definite age, and the Hindu usage sanctions it. The case in Bengal is different. The only prohibition is that it is not to take place before the child-wife has begun to menstruate. Now suppose that a child-wife begins to menstruate before she has completed her twelfth year, and according to present usage the consummation ceremony takes place soon after, is the law going to haul up the parties concerned before the Magistrate? Suppose the husband is a minor, who is to be held responsible for the breach of the would-be law? The priest or the father? We trust these questions will be satisfactorily answered before the Bill passes into law. If the Government is bent upon improving our physical and moral well-being by law without interfering with our religion, then the only logical and safe course open to it, as far as we can see, is to mention no limit of age in the case of child-wives, but simply to declare that a husband cohabiting with his wife before she begins to menstruate will be considered to have committed an offence, whatever the age of the wife. If the Legislature adopts such a course it will have escaped all the difficulties, nay, will have gained its object in a higher degree than it has proposed to itself at present. Neither written law nor acknowledged usage allows any Hindu to cohabit with his wife before she has begun to show signs of maturity, and in very many cases maturity is deferred till the child-wife is past thirteen and in 95 cases out of 100 till she is at least past twelve. So that without trenching either upon Hindu law or Hindu usage, the age of consent will have in practice been extended to till after twelve if the course proposed be adopted. To secure this unexpected advantage and to escape from the difficulty of violating the solemn assurances contained in the Proclamation of 1858, the Legislature may well be asked to forego the contemplated good in the remaining five cases where puberty may take place before twelve. Accurately speaking, the evil then existing will not extend even to five cases out of a hundred, because, as we have already explained, it is not strictly obligatory upon any one, except in Bengal, to consummate his marriage as soon as his wife shows signs of puberty.

An ame dment in the Age of Consent Bill proposed.

In respectable households on our side the ceremony is often deferred to a certain period, and consequently by making such a just concession Government will have killed two birds with one stone. The age of consent and therefore of cohabitation will be raised to after twelve, and in not a few cases to thirteen, fourteen and even fifteen, and there will be no reasonable ground for complaint among the orthodox Hindus that the Mábáp Sarkár, in violation of its solemn promises, has interfered with their religion and their usages. Perhaps it may be objected to this proposal that it leaves the age of consent too indefinite and varying with individual cases for the safe working of a section in the Penal Code. We admit the charge is not altogether irrelevant, nay, it has some positive force. But even in the case of twelve years' limit, which has in addition the demerit of interfering with Hindu usage in cases however few, the same objection more or less applies. With the imperfect system, or rather no reliable system, of registration of births that exists at present, and will continue unimproved for years to come, what guarantee is there that a girl under twelve shall always be proved to be under twelve, or, in the case of malicious prosecution, a girl above twelve may not be proved to be under twelve? Such vagueness and indefiniteness is, if we may say so, inseparable from Indian law and procedure, at least for an indefinite period. Moreover, the honourable mover himself has admitted, and the President has confirmed, that in their view such legislation is intended, and actually operates, more as an educative agency than as a deterrent. That has been conceded to be the effect of the present ten years' limit. Will it not then be more politic as well more just to amend the Bill in the way we have indicated?

PART III.—*Education.*

This year's appointments to the Fellowships of the Bombay University commented upon.

36. The *[illegible]ative Opinion* (16), in its issue of the 22nd January, writes:—The list of new Fellows has just been published, and as the selection must have received the approval of both the Chancellor and the Vice-Chancellor, we must bow down to their united judgment. One main feature in the selections made, however, is the absence of the consideration of the question of seniority. Those who ought to have been honoured long ago do receive their due after a lapse of years, whilst those who are the happy owners of the honour could have well waited some time for the present conferment. It would thus appear that the act of selection is a combination made up of individual influence and Government favour. In this way the really high significance of a University Fellowship is altogether lost sight of, and the appointments are reduced to the status of play-things of the whims of those in whose gift the appointments may rest. Until the new University Bill is passed and the right of appointment is partially at least, if not wholly, transferred to the graduates of the University, the jobbery of these appointments will never cease. We shall not enter upon the invidious task of showing which of the new nominees might well have bided their time some time hence; we do congratulate them upon the happy wind-fall in their case. But we do appeal to the presiding authority of the University that in making these nominations it ought to take into consideration the educational claims conjoined with University standing of the nominees. There is every chance of the graduates of the Calcutta University being granted the privilege of election in the matter of University Fellowships, and we do not see why a similar privilege should not be conferred sooner upon our own graduates. We have every hope that the committee appointed to reconsider the University Bill will soon do the task assigned to them and send it up to Government through the Senate for final legislation.

37. The *Bombay Samáchár* (95), in its issue of the 19th January, observes that this year's nomination of 21 gentlemen and a lady as Fellows of the University of Bombay is very satisfactory, inasmuch as most of the nominees are graduates of some University or other and command respect in the society in which they move. The nomination of Miss Edith Pichey-Phipson, M.D., is most happy, since the appointment of a lady to a University Fellowship is the first of the kind. Government deserve to be congratulated upon this year's list of

Fellows. [The *Jáme Jamshed* (109), in its issue of the same date, expresses similar sentiments, but observes that room should have been made in this list for a few leading commercial gentlemen, particularly Mahomedans, and Hindu University graduates and other deserving gentlemen residing in Gujarát.]

A complaint against the Bombay University authorities in connection with the result of the last Matriculation Examination.

38. The *Kaiser-i-Hind* (87), in its issue of the 18th January, observes:—A student of the Sir Jamsetji Jijibhái Institution having been duly declared a successful candidate at the last Matriculation Examination joined St. Xavier's College for receiving higher education, but he has been subsequently informed by the University Registrar that he has failed to pass that examination. This is very hard on the poor student. This shows laxity and carelessness on the part of the University authorities in preparing examination results, and there can be no finality to them, for it is just possible that the names of some unsuccessful candidates might have crept amongst those of the successful ones, and *vice versa*. The University authorities should be more careful in future, and should, if necessary, declare the result of the Matriculation Examination a day or two after the appointed day in order to avoid such a blunder.

Working hours of Professors in a prominent College in Bombay and comments on them.

39. An "Old Elphinstonian," writing to the *Native Opinion* (16), in its issue of the 18th January, says:—At a time when so much interest is being taken in educational questions, an analysis of the working table of a prominent College in Bombay, recently famous for the notice published in your columns last month, will surely interest the public and afford them food for serious thought:—

The Principal delivers	6	lectures	a	week.
Professor A	do.	9	do.	do.
Professor B	do.	13	do.	do.
Professor C	do.	6	do.	do.
Professor D	do.	9	do.	do.
Professor E	do.	2	do.	do.
Professor F	do.	12	do.	do.
Professor G	do.	9	do.	do.
Professor H	do.	11	do.	do.
Professor I	do.	10	do.	do.

Thirteen hours a week, that is, two days and a half *bonâ fide* work—at the rate of five hours a day—is the most that a Professor is supposed to do; and there is a gentleman who has to work for only 2 hours a week. Let the Director and those in charge of public money pity these hard-worked mortals! What have you to say to this? Do you not envy six hours' work a week? This table will also teach us where to look for some factors which contribute to swell the list of failures at the higher examinations.

The test of admission into the Grant Medical College and the Principal of that College.

40. The same newspaper writes:—The rejection by the University of the proposal for making P. E. the test of admission into the Grant Medical College was hailed as a boon by those who having passed the Matriculation Examination were desirous of prosecuting medical studies. But the poor fellows did not know that though the University had come to their rescue, they would have to count with Dr. Gray, the Principal of the College; for we are informed that this officer has lately begun to make a selection from the candidates for admission, admitting only those who satisfy him in an oral examination in English. It is said that for this he has obtained the sanction of the Director of Public Instruction. Last year as well as this year some candidates have been rejected. We ask if this is justifiable. The University lays down Matriculation as the test for admission. The Principal wills otherwise and has an examination of his own!

A request to Government to establish a High School in the Panch Mahála.

41. The *Satyodaya* (124), in its issue of the 22nd January, says that there is a sore necessity for establishing a High School in the Panch Mahála District, as the inhabitants are too poor to send their sons for their education to Ahmedabad or Surat. The paper observes that the matter was

referred to by the municipal authorities at Godhra in their address to His Excellency Lord Harris at his recent visit to that place and that people are anxiously waiting for a favourable reply, and hopes that if the High School is established by Government it will receive the support of the Native Chiefs of the Rewa Kántha Agency.

Part IV.—*Municipalities.*

Financial position of the Bombay Municipality and the way in which its budget is prepared and passed.

42. The *Native Opinion* (16), in its issue of the 18th January, writes:—Warned by the fate of the Poona Municipality, it is high time for the Bombay Corporation to set its own house in order. What with heavy defalcations, extravagant and reckless expenditure, increased taxation on the food of the poor and the contingency of still further enhancements in this and other branches looming in the not distant future, what with the readiness of the majority of the Corporation to do *pooja* to and obey those in power, the prospects are gloomy enough. Expenditure is overleaping the income of fifty-nine lakhs, and yet the Corporation does not perceive the danger that is unmistakably in store for it. But if the Corporation is blind, the rate-payers are beginning to open their eyes. This is indeed a very hopeful sign. The unique incident that was witnessed at the Corporation meeting on Thursday last, during the discussion on the fire brigade item, for which some four lakhs and a half are going to be spent, ought to give a rude awakening to our *jo-hukum* members of the Corporation. That the rate-payers had begun to watch the affairs of the municipality became apparent from the presence of an unusually large number of them in the hall since the commencement of the discussion on the budget. But nobody ever thought that they would so soon betray their pent-up feelings in such an emphatic manner as they did, when Dr. Cowasji Hormasji boastfully appealed to them for their support to the proposed expenditure, against the attacks of the small band of independent spirits like Mr. D. E. Wacha, Dr. Bhálchandra, Mr. K. M. Shroff and a few others. The rate-payers who could not bear all that was going on broke the etiquette and replied with an unanimous and emphatic "No, no," and might have said something else had not the President exercised his power of calling them to order. This ebullition of feeling on the part of the usually sleepy rate-payers must be taken note of. All this looks like the repetition of the municipal history of the times when the Bench of Justices mooted the reform question, disgusted with the administration of Mr. A. T. Crawford. We say deliberately that we are not far from such a repetition of history; for the municipality is fast getting into a similar muddle.

43. The *Kaiser-i-Hind* (87), in its issue of the 18th January, writes:—For the past three weeks a vigorous attempt has been made to trifle with the public spirit of the more independent members of the Bombay Municipal Corporation, and bring all manner of influence to bear on them that they may refrain from adopting at the budget meetings a line of action which they conscientiously consider to be imperatively urgent for the better security and conservation of municipal finance from heavy embarrassments in the near future. As we have more than once stated in these columns, the condition of the ordinary revenue and expenditure of the municipality is not of a most assuring character. We do not mean to say that the municipality is insolvent or on the brink of insolvency. But, at any rate, there are solid and substantial reasons for the belief that the finances are annually drifting into a condition which must sooner or later create an apprehension and lead to embarrassments, if not carefully surveyed at this juncture and properly kept in hand by those who have in the first instance to vote the annual supplies. Those who have carefully watched the estimates placed before the Corporation during the past five years cannot deny the force of the statement we have made. We do not speak without book when we assert that the municipal income, despite additional taxation, does not balance the annual expenditure, and that if a sort of surplus is shown in the municipal accounts it is a fictitious one and arrived at by a manipulation or cooking of accounts which, if practised in any department of the State, would be sharply criticised by enlightened public opinion and immediately put a stop to. It is notorious that certain whips, and also some far from disinterested members who

hanker after official honours and official favours, have been going the round of Councillors, persuading them either to absent themselves from the Corporation or to vote on the estimates as prepared by the Municipal Commissioner and passed by that incompetent body known as the Standing Committee. The independence and public spirit of some of the reforming members have been rudely shocked at the manner in which these emissaries have been busying themselves in their discreditable mission. It is not a new tactic. It was sometimes adopted under a former *régime*, but so strong was the force of public opinion that those who adopted it took care how they went about their work. But the new danger which we refer to is this. The whipping has been lately carried on in a manner which is not only scandalous in itself, but highly mischievous to the growth of that independent civic spirit on which Bombay has prided herself for so many years. And the worst of it is that encouragement is being given (so it is said, with what truth we cannot yet say) to so scandalous and injurious a practice from the highest quarters. That the present administration is an administration of reactionaries is now being pretty well discerned. But it would be an evil day for Bombay, if the report we have heard be true (and for the sake of the reputation of the exalted authority we devoutly hope it may be officially contradicted) when a governor directly or indirectly attempts by his influence and authority to sway municipal finance and endeavour to repress that public spirit and independence which have been the chief characteristic of the municipal life of Bombay for nearly a quarter of a century past. We hold strong convictions on this subject and refrain for the present from expressing ourselves more at length, in the hope that the warning voice we have raised may have its salutary influence on those who thus attempt to trifle with municipal independence. This is the new danger which threatens our civic life, and if it is really to come to pass under the administration of His Excelleney Lord Harris, the sooner the loud and united protest of independent citizens is heard at a monster meeting to be specially convened for the purpose, the better. Bombay cannot tolerate such official officiousness in the local management of her affairs.

Comments on the Government resolution about the Poona Municipality.

44. The *Sudhárak* (19), in its issue of the 19th January, writes:—It is no part of our duty to defend or even condone *real* errors and irregularities on the part of the Municipal Corporation of Poona. Indeed, we should not have said a word against the Government or the Collector, if any such *real* irregularities had been pointed out and censured in a sympathetic spirit. But the letter of the Collector, as our readers will clearly see, is replete with insulting and insolent reflections, absolutely unworthy of the high position which Mr. East holds, and shows beyond the shadow of a doubt with what shameful bitterness, malignity and reckless disregard of truth or propriety that officer has been pursuing the Poona Municipality during the last few months. The Government resolution also, though worded in a more dignified manner, based as it is simply and solely on the representations, or rather the misrepresentations, contained in Mr. East's letter, is hardly less calculated to bring the cause of local self-government into contempt, and is a fine specimen of bad logic and worse one-sidedness. With amazing recklessness, hardly less culpable than wilful perversion, this resolution represents Mr. Náráyan Bhikáji Joglekar as a "representative of the rate-payers," while, as a matter of fact, *he is only a Government nominee and might well be defied to get himself elected anywhere in Poona;* and this little fact well illustrates with how much "careful consideration" the Government resolution has been drafted. The first five paragraphs of the resolution condemn the municipality for delegating undue powers to the managing committee, and with admirable logic the sixth and last paragraph lays down, as a remedy for this state of things, that within one month the municipality should submit to Government "definite and matured proposals" for the appointment of "a paid executive officer of established merit and capacity." The most serious feature of the resolution, however, is the readiness with which Government accepts as proved all the allegations of Mr. East against the municipality, without caring to learn or note what the municipal commissioners have to say to those allegations, although these gentlemen have a complete reply to almost all these. It is impossible not to condemn the hot and indecent haste with which the

Government resolution has been given to the general public, presumably by some one interested in its publication; for there are no instructions at the bottom of the resolution to place it on the Editor's table, neither has it been officially communicated to the Poona Municipality. This last statement may appear startling, but it is absolutely and entirely correct. The only part of the resolution which has been communicated to the municipality is the last paragraph, which insists that "within one month from the date of these orders being communicated" proposals should be submitted embodying a scheme for the appointment of a paid executive officer "of established merit and capacity": and this practically means that something like an ultimatum has been sent to the municipality without telling that body what considerations have induced Government to send it. The unfairness of this haste, to use no stronger term, becomes all the more aggravated when it is remembered that the condemnation which has been pronounced has taken no account whatsoever of the defence of the accused party, a serious harm being thus done to the interests of that party in public estimation, as it is only natural that the material which alone has been authoritatively placed before the people should prejudice their minds against the municipality. But these considerations about the unfairness of the procedure adopted, important as they are, become secondary by the side of the allegations which the Government resolution assumes to be well founded and proved. We will deal with these allegations one by one. The most serious charge against the municipality endorsed by Government is that the general body has virtually abdicated the powers "which it should have jealously guarded" by allowing the managing committee to systematically transgress Rules 4 and 5, "which distinctly limit the power of the managing committee to sanction on its own responsibility ordinary works costing Rs. 200 and emergent works costing Rs. 500." It is a thousand pities that Government, which has in its service a highly paid Legal Remembrancer and whose Secretaries are presumably all men of great ability, should not be able to correctly interpret a rule sanctioned by itself, and thus consciously or unconsciously accept the mis-statement and mis-interpretation of one man as gospel truth. Any one who has a modicum of brains in his head will see from Rule 3, that the restriction limiting the power of the managing committee "to sanction on its own responsibility ordinary works costing Rs. 200" *refers solely and exclusively to works for which there is no provision in the budget and the expenditure on which has therefore to be met out of the "reserve fund."* The same is the case with regard to emergent works costing Rs. 500 or under. There is nothing surprising in the fact that Mr. Náráyan Bhikáji should not see this, for his knowledge of English is said to be of but a meagre character. But what *is* amazing is that first Mr. East and then the person who drafted the present resolution should also fail to see, or should choose not to see, this point, and thus confound such extraordinary works with ordinary works for which provision has been made in the budget. With regard to these latter, the practice has always been for the managing committee to apportion expenditure at its discretion within the budgeted amount. This practice may be safe or unsafe, convenient or inconvenient, but it has been in existence from the day on which the Poona Municipality was created down to the present moment, and if Government regarded it as objectionable it ought to have been challenged long ago. It is absurd to condemn the Poona Municipality of to-day for a practice which is of such long standing and which prevailed even in the days of the Collector-Presidents; and it is therefore hardly honest to regard this practice as an indication of the Poona Municipality "steadily going down-hill." The second allegation against the municipality is with regard to increased outlays of money by the School Board. Here, too, there can be no doubt that the Government resolution misinterprets the rules. It is true that Rule 14, which is a perfectly general rule, requires that any increase in the cost of a municipal establishment must receive the previous sanction of the Divisional Commissioner. But this rule was framed in 1874-75; whereas the rules of the School Board, framed and passed ten years later, only mention the Director of Public Instruction as the person whose previous sanction is necessary to any increased expenditure by a School Board. The absence of the Commissioner's name by the side of the Director of Public Instruction's in these rules justifies the presumption that at the time of passing these rules it was deemed sufficient to obtain the sanction of one Government

officer. Assuming, however, for the sake of argument that the Government interpretation in this respect is more correct, we still fail to understand how Government thought itself justified in delivering itself of strong censure against the municipality for this difference of interpretation, especially as the Director of Public Instruction has always spoken in very high terms of the work of the School Board and has at times even himself suggested increased expenditure. We would make only one more remark in this connection, and it is this. The Collector's insinuation of possible dishonesty on the part of the Municipal Secretary with regard to the obtaining of the Director of Public Instruction's sanction is a wanton and unwarranted insult to that gentleman, and if Mr. East possess any gentlemanly feelings he should at once apologize for it. The third charge is that of paying exorbitant sums by way of compensation to owners of houses. Three cases are mentioned where the compensations paid are alleged to be exorbitant. It is surprising that Government should forget that the value of a site depends not only on its area, but also on its locality. In this connection, it is well to remember that there are decisions of the High Court which lay down the principle on which compensation is to be paid. This principle is that the owner is to receive the capitalized value of his rent at 6 per cent. per annum. The compensations paid by the municipality of Poona have all been based on this principle and have never exceeded the limit laid down by the High Court, and it is therefore impossible to fairly blame the municipality on this score. It might be added that in the days of the Collector-Presidents compensations much heavier than two of the three mentioned by Government when calculated by the square foot have been paid without protest or censure. Another charge still is with regard to the cost which the municipality had to bear in defending certain election suits. Now, in the first place, in the case of Bhámburda, it has been admitted both by the Collector and Government that it was necessary for the municipality to defend itself. In regard to the other suits, those who filed them chose to make the municipality the co-defendant, and it was thought necessary by the managing committee to engage counsel for its defence. The parties that were defendants had their own pleaders and bore their own costs. It may be that it was unnecessary for the municipality to engage counsel for its defence. If so, it was an error of judgment on the part of the managing committee. But it is absurd to speak of this as though the municipality had borne the cost of engaging counsel on behalf of the defendants themselves. The Collector and the Government are also wrong in stating that Mr. D. V. Gokhale, a pleader engaged by the municipality and also a member of the managing committee, voted his own fees, simply because he was present at a meeting where his fees were voted. We understand that he took no part in the proceedings when the question of his fees was under consideration. It might also be added that although the usual rate of his fees is Rs. 30 a day, he charged the municipality only Rs. 105 for 7 days, that is, at the rate of only Rs. 15. The fifth and last charge is in connection with the case of Vithu Báláji. Here we frankly admit that the municipality has not got as good and complete an answer as in the case of the other charges. Five years ago the contract to remove and appropriate the town-sweepings was given to this Vithu Balaji for a lump sum of Rs. 3,125. This Vithu is a mere menial in the house of a rich man of this city, called Ráma Bari, and the municipality made a mistake in giving the contract to Vithu, who, however, had Mr. Bari behind him. A letter about the contract taken from Vithu is among the papers of the municipality and legal opinion has been obtained that its validity will be admitted in a Court of law. Vithu paid no instalments, it is true, but the municipality found it impossible to change the contractor in the middle of the term, and besides it always hoped that Mr. Bari would make the payment some time or other. These are briefly the real facts of the present question of difference between the Poona Municipality and the Bombay Government. Let anybody read them with care, attention and impartiality, and we are confident that he will exonerate the municipality from all the blame which the Government has so unfairly and injudiciously heaped upon that body. With regard to Mr. East's statement that the Poona Municipality has been "steadily going down-hill," it is sufficient to refer to the high eulogium passed upon it by Lord Reay, with his knowledge of five years, on the eve of his departure. The reader might also be referred to a letter drawn up some time back by Mr. S. H. Chiplonkar, in which he

clearly shows how, so far from going down-hill, the Poona Municipality has shown increased vitality, efficiency and progress in all directions during the last five years. The duty of our municipal commissioners—and especially of the elected portion of them—at this crisis is clear. Their duty is to the people and people alone, whose service they have voluntarily undertaken. They can afford to despise alike the smiles and the frowns of high-handed and narrow-minded officials, and even the censure of Government, based as it is on misrepresentation, which will, like "the idle wind that passeth by," affect them but little, if their consciences are clear and if the people have no fault to find with them. They should now, without unnecessary delay, address a full and dignified letter of explanation to Government, and then resign their seats and seek re-election to make it clear that they continue in the enjoyment of the unabated confidence of the people. An insult to men like Mr. Dorábji Padamji, the justly respected President of the municipality, is an insult to the people themselves, and it is the duty of all to show that they keenly feel it and bitterly resent it.

45. The *Makrátta* (4), in its issue of the 18th January, writes:—The Government of Bombay have, at last, after "a careful consideration of the correspondence," given their judgment on the allegations against the Poona Municipality that were inquired into by the local Collector. At the same time it should be remembered that there was no hearing given to the members of the municipality. The members might have had to say something in justification. But they are condemned unheard simply on the authority, we understand, of a letter written by the Collector of Poona. It is alleged that the municipal affairs have been going down-hill for some years past. But what did Lord Reay say at Poona on the eve of his retirement? He was at the head of the administration for five years, out of which come most of the complaints, and in reply to the address that was given by the municipality His Lordship said something very different. Moreover, the rate-payers of the city may be considered competent judges of what the municipal administration is. Have they ever, through petitions to Government or through public print, given vent to their expression of disgust arising from the down-hill fall of the municipality? If the Collector had been good enough to specify satisfactory cases showing the "downfall" we should have accepted his judgment. He has taken care to hunt after individual cases and has tried to make much of them. The municipal members will be the best persons to meet the allegations framed against individual members. We are not concerned with them. What we are concerned with is the wholesale condemnation of the whole municipal business. Where are the grounds which led the Government to form such a bad opinion of the Poona local administration? Is it the sanitation of the city that the Government have condemned? Is it the working of the city schools? Is it the lighting of the city? The Government are silent on all these points. The Collector and the Government point out, no doubt, some irregularity in the interpretation of the bye-laws. These are technical affairs, with which the body of the city fathers can best deal. We may be allowed to say, however, that the present body is strictly, and to a letter, following the lines that were laid down by the body working under the *régime* of the Collector-Presidents. Local self-government in India is yet nascent. The people, as a rule, have not been accustomed to look upon the success of local government as the great ideal of their life. They are in a state of transition, and it is very likely that they might commit errors not possible in a centralized administration. Lord Ripon said the same thing when the Local Self-government Bill was under discussion. That public spirit and enthusiasm which obtain in highly civilized countries will not be found at the beginning of an up-hill ascent. The Government officers were expected by Lord Ripon to help the administration by means of kind and sympathetic advice. Instead of all this, if they assume the position of jealous critics, the success of self-government, we are afraid, is doomed. Municipal administration is a foreign plant, and cannot take firm root in the Indian mind in a short space of nine or ten years. Irregularities in the application of technical rules are likely to occur here and there in affairs like these. What we have to see in such cases is whether irregularities are increasing or decreasing. If those in authority come to the conclusion that minor irregularities noticed by the Government betray want of public spirit

then we must say that they are giving their verdict too soon. In spite of the "careful consideration" given to the subject by the Government, we think the whole thing has been disposed of in hot haste, and we are afraid the Government will have to reconsider their resolution when the municipal body send their own reply.

46. The *Kesari* (43), in its issue of the 20th January, remarks:—The circumstances which have led to the issue of the recent resolution of Government on the Poona Municipality, its nature and the uncalled-for suggestions made therein, if well scanned, will plainly show what an insulting decision Government have arrived at. The resolution tries to show that the municipal commissioners of Poona are wanting in judgment and the necessary ability to realize their own responsibility and to carry on municipal administration, and require instruction from a highly paid pedagogue. If the commissioners are found to be without any improvement from the instruction of the pedagogue, Government will not be backward in exercising the powers vested in them by law. It is a stigma on the British administrative policy that Government should have in this matter passed, without giving a hearing to the municipality, a resolution that is unjust, high-handed and insulting. In these disgraceful circumstances, the commissioners have no alternative but to resign their seats and leave Government to appoint a guiding executive officer. We think that the best course for them is to send a detailed representation to Government on the subject of the absurd charges brought against them by the Collector and a fellow commissioner and to sit quiet at home after throwing up the burden of the thankless public duties. The main suggestion made in the Government resolution cannot be brought into effect without amending the present Municipal Act. [The *Shri Shiváji* (65) of the 16th January also blames Government for having issued what it calls a one-sided resolution, and says that the appointment of a highly paid executive officer cannot mend matters, as he will only be a subordinate officer.]

47. The *Dnyán Prakásh* (13), in its issue of the 19th January, observes:—The censure passed by the Bombay Government on the municipality of Poona must, rightly speaking, be said to be aimed at Lord Reay, for it is not even a year since His Lordship pronounced the administration of the municipality to be satisfactory; and if His Excellency Lord Harris says that it is bad, does it not mean that Lord Reay was quite wrong? Does not the Government resolution in question mean that Lord Reay made about eight months ago untrue statements? This is a novel way of declaring a past Governor to be dishonest When there is power in one's hand it is very easy for him to censure others. Though it is a long time since Government themselves issued a resolution stating that arrangements would be made to prevent percolation of water from the Khadakwásla canal, nothing has been done in the matter. Who is to censure Government for their negligence?

48. The *Rást Goftár* (88), in its issue of the 18th January, writes:—The severe censure passed by Government on the City Municipality of Poona is not severer than what was deserved by the apathetic tendency to let things well alone on the part of those "elected representatives of the people" whose sense of duty is roused into activity only a month or two before the time of their elections. Considering the strained relations existing, for some time past, between the Poona Corporation and the Government, not only of His Excellency Lord Harris but also of his predecessor, the important resolution just issued can take nobody by surprise, except, perhaps, those elected members of that body whose main activity consists in getting elected and then in going to sleep over their functions till the approach of the next general elections; and the impression left on one's mind after a careful perusal of the heavy bill of indictments set forth in the resolution is a sense of happy relief that the offending commissioners have not met with a stronger castigation than is administered to them in the official language of the document. Though Government have dealt gently with the Poona commissioners, it cannot be denied, if one were to read between the lines, that the thoughts occupying the mind of His Excellency the Governor in Council in drawing up this resolution indicate more serious acts of default and neglect than are comprised in the term "irregularity," which is certainly a mild expression to apply to them. The many instances enumerated

in this resolution of wanton neglect in taking sanitary precautions, the marked discrepancies in the prices of land and in compensation for properties purchased for street improvement, and the ready payments voted by some municipal members to themselves, including the charges passed by them for their own election expenses and the fees which one member, a pleader, voted to himself, are acts deserving to be characterised by harsher terms than the word "irregularities," and the municipal commissioners of Poona should, if properly advised, thank Lord Harris for the very fair and mild measure of reproach which His Excellency has dealt out to them. When a liberal Governor like Lord Reay, with his almost radical instincts, was dissatisfied with the working of the Poona Municipality under its reformed constitution, the Brâhman commissioners of that city would not blame a conservative ruler like Lord Harris for treating them with such moderation as would hardly have been expected by them even from Lord Reay who was a great favourite of the Brâhmans. Whatever may be the outcome of this unfortunate dispute between Government and the Poona Municipality, it will be a sad commentary on the much-desired and wished-for success of local self-government in the mofussil; for if Poona, which is only next to Bombay in importance as a capital city, and which is even in advance of Bombay in political thought and activity, were to make such a sorry spectacle as regards Lord Ripon's great scheme of local self-government, what can be expected by way of success from the other mofussil towns which are of secondary importance when compared to Poona?

49. The *Subodh Patrika* (18), in its issue of the 18th January, writes:—The recent resolution of Government called forth by the conduct of the Poona Municipality is an instructive though sad commentary on the genuineness of the National Congress movement. That our neighboursof Poona, who areso keen about sending their representatives to the Legislative Councils, should show themselves so incapable of municipal government need not surprise those who can look beyond tall talk and big *tamáshas*, at the sorry reality which lies behind. What good can representative government do to men who voluntarily abdicate their rights of control to a small committee of their body, or to people who allow gross irregularities of procedure and waste of public money to prevail without protest of any kind on their part? The public of Poona whose money is so freely squandered, as well as their representatives whose right it is to control the expenditure, have shown equal indifference to the invasion of their rights, and it is the executive Government whose bureaucratic rule we wish to temper with the leaven of representative government that have to come forward to safeguard the interests of the rate-payers. The fact is that neither the classes represented, nor those who represent them, fully realise their position or their duties. People seem to think that power carries with it privileges, but no duties or responsibilities, and when once it centres itself in any individual or body, those subject to it have no business to interfere with its free exercise or prevent its abuse. Caution and diligence in the exercise of power, nay, even the requisites of ordinary decency, are alike unnecessary in the eyes of those entrusted with power, whilst those whose interest it is to call them to account never care to fasten them with responsibility for their actions. What scope can there be among such people for even the bare semblance of representative government? People only get such government as they deserve, and even the best devised of popular governments may fail where the people themselves have not yet learnt to keep a jealous watch on their rights against invasion by others.

50. The *Indian Spectator* (2), in its issue of the 18th January, writes:—Nothing could be more disheartening to friends of local self-government than the correspondence that has been recently published in connection with the affairs of the Poona Municipality and the resolution of the Government of Bombay thereon. Accepting the facts and statements as they occur in course of the correspondence, we must add that nothing could be more clear than that a case has been made out for the action taken by the Government. We should have preferred an explanation from the municipal body standing side by side with the Collector's letter as based on Mr. Joglekar's representations. The commissioners may yet submit such an explanation. But judging from experience, we fear the course reluctantly adopted by Government is the only one that could save the credit of this important municipality. It remains to be seen under what designation the proposed executive head is to work and with what powers. There is time for the commissioners to re-establish their credit,

even with the aid and guidance of such an executive. We grieve over this culmination of irregularities, but are hardly surprised at it.

51. The *Indu Prakásh* (2), in its issue of the 19th January, writes:—The thunderbolt which was long in suspense has at last fallen upon the municipality of Poona. It is impossible to sympathize with a body of men who have shown such manifest disregard of duty as the Poona Municipality is convicted of. The Government does not measure its words. "Culpable neglect of rules as well as of ordinary financial precautions," "inefficiency of administration," "perfunctory preparation of the budget," "questionable proceedings" are some of the terms used in expressing the censure. The Collector's report is even more strongly expressed. If the cases mentioned in the resolution are true (and there is no reason to suppose that they are otherwise), it is not possible to say that the censure is not well deserved. In fact, we are surprised at the moderation of the Government. The Government refrains from putting the bludgeon clauses into force at once. "It is most reluctant to interfere with the free and spontaneous working of so important a municipality as that of Poona" and wishes to give it "a further opportunity of so amending its administration as to remove all grounds for reproach in the future." One reform the Government suggests, and with it we cordially agree. We have always thought it a great defect in the constitution of the mofussil municipalities that it makes each individual member an executive officer. The function of the members ought to be purely deliberative, and the executive power should be exercised by one individual under the guidance of a select body. The constitution of the Bombay municipality is an excellent model to follow. We are glad Government is endeavouring to follow the example in the case of the Poona Municipality. The Municipality is given one month to make its proposals of reform, and the rate-payers are also exhorted to consider seriously the subjects of the principles of election and the relation between the commissioners and the managing committee.

52. The *Native Opinion* (16), in its issue of the 18th January, writes:—We are sorry the Poona Municipality should have given grounds for such a censure as has been passed upon it. We have not the means to enter upon the merits of this unpleasant affair. There may be another side to the picture. But what we say is that our municipalities ought to be above suspicion. Local self-government is on its trial in this country. We are asking for further instalments of it. We are being opposed on the ground that we are not yet ripe for it. Unpleasant affairs like this are greedily laid hold of by our opponents, and therefore we say that our municipalities ought to manage their affairs so as to leave no scope for interference on the part of Government. Guided by our experience in Bombay, we are not however sure that the appointment of an executive officer, as has been proposed, will inaugurate a better order of things. It is the rate-payers and their representatives who must be vigilant, and alive to their interests and duties. There alone lies the true remedy.

Remarks in connection with the resignation of Mr. Kirloskar, President of the Sholápur Municipality.

53. The *Kalpataru* (39), in its issue of the 18th Januaay, approves of the conduct of Ráo Sáheb Sakhárám Rámchandra Kirloskar, President of the Sholápur Municipality, in sending in his resignation on account of the undue pressure alleged to have been brought to bear upon the municipal committee by the Collector on behalf of the secretary, when Mr. Kirloskar was aware of many cases prejudicial to his character, and remarks that mal-administration will have reached its highest point if Government accept the resignation of such an energetic, able and popular commissioner without enquiring into its cause.

A complaint against the Chairman of the Alibág Municipal Commission.

54. The *Satya Sadan* (63), in its issue of the 17th January, disapproves of the conduct of the Chairman of the Alibág Municipal Commission in trying to sever the connection of the editor of the paper with the commission by dismissing him from his place of secretary to that body, because he wrote in his paper from time to time complaining against the Chairman's views and mode of work and his inattention to important municipal matters.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
27th January 1891.

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(For the week ending 24th January 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 24TH JANUARY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

The forthcoming revision survey of Malkápur Táluka in Berár.

1. The *Pramod Sindhu* (1), in its issue of the 16th January, disapproves of the proposed revision survey of the Malkápur Táluka, which, it says, is shortly to be followed by that of other tálukas, on the ground that the condition of the agriculturists is not such as can bear an increase in land revenue assessment which is sure to be made by Survey officers, whose tendency is generally towards enhancement of revenue, and requests Government to collect information about the real condition of the agriculturists in the different tálukas in Berár from independent sources instead of solely depending on their own officers before commencing the survey.

Remarks on the Age of Consent Bill.

2. The *Berár Samáchár* (3), in its issue of the 19th January, writes:—In the Viceregal Legislative Council Sir Andrew Scoble has introduced a Bill to raise the age of consent from ten to twelve. It is likely that the Bill will pass. We, too, are not much afraid of it. Had it been the forerunner of some other Bills that would affect our social institutions to the detriment of our honoured customs and privileges, we would have been the first to oppose the Bill. The Viceroy is quite explicit in *disabusing* the public mind of the wrong associations it will form with regard to this Bill, as it adopts one of the suggestions proposed through the Secretary of State for India by the English committee for Indian social reforms in London. Mr. Nulkar also has pointedly remarked that the widespread unpopularity of the Bill which removes a glaring defect of the law will be consequent on its being likely to be understood as a part and parcel of other proposals of social reformers that are intended to subvert more or less the social order of the Native community. The Bill is harmless though it tends to mould the marital relations to the proper standard. The opposition tactics in social reforms it is not our object to practise; but we would ask the Government to make the amendment as mild as possible. The new measure interferes with the marriage laws, but the interference will not be vividly felt as such, since people are of themselves paving the way for the reform and

therefore are in a position to make the proposed age of consent as inoperative as the old one has been in its natural course. There are not two opinions as to the advisability of raising the age of consent. But there is a wide divergence as to the measures that should be adopted to prevent premature prostitution and immature cohabitation. As regards the first, the law should take the reform in its own hand, but as regards the second the social polity is an active agent to work out the desired effect. Interference on the part of Government is therefore a departure from its general policy, and implies a grave danger in the train of this Bill.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
27th January 1891.

[CONFIDENTIAL.] No. 5 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 31st January 1891.

List of Newspapers and Periodicals.

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
21	The Arunodayă	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	450
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chikitsak	Belgaum	Do.	390
28	„ Chitragupta	Karád	Do.	100
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	...
31	„ Dhárwár Vritt	Dhárwár	Do.	850
32	„ Dnyán Ságar	Kolhápur	Do.	315
33	„ Ganga Lahari	Násik	Do.	100
34	„ Hindu Punch	Thána	Do.	700
35	„ Hitechchhu	Bijápur	Do.	85
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	392
38	„ Jagan Mitră	Ratnágiri	Do.	160
39	„ Kalpataru...	Sholápur	Do.	265
40	„ Kannada Punch	Bágalkot	Do.	225
41	„ Karmanuk	Poona...	Do.	1,000
42	„ Kárwár Samáchár	Kárwár	Do.	200
43	„ Kesari	Poona	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	125
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárâshtrâ Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Nagar Samáchár	Ahmednagar	Do.	150
50	„ Násik Vritt	Násik	Do.	285
51	„ Nyáyâ Sindhu	Ahmednagar	Do.	168
52	„ Pandhari Mitrâ	Pandharpur	Do.	306
53	„ Poona Vaibhav	Poona	Do.	1,150
54	„ Prabodh Chandrika	Jalgaon	Do.	100
55	„ Prabodh Ratnâ	Bársi	Do.	350
56	„ Pratod	Islámpur	Do.	400
57	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
58	„ Rághava Bhushana	Yeola	Weekly	130
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	...
61	„ Satyâ Shodhak	Ratnágiri	Do.	325
62	„ Satyâ Sadan	Alibág...	Do.	...
63	„ Sholápur Samáchár	Sholápur	Do.	273
64	„ Shri Shiváji	Poona	Do.	200
65	„ Shubh Suchak	Sátára	Do.	250
66	„ Sudhákar	Pen	Do.	260
67	„ Sumant and Satyâ Sudha	Kárwár	Do.	100
68	„ Suryodayâ...	Thána	Do.	290
69	„ Vanapriya...	Chikodi	Fortnightly ...	90
70	„ Vengurla Vritt	Vengurla	Weekly	180
71	„ Vidushak	Karád	Do.	310
72	„ Vidya Vilás	Kolhápur	Do.	250
73	„ Vijay	Sháhápur	Do.	175
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	132
76	„ Vrittasár	Wái	Do.	299
77	„ Vritt Sudha	Sátára	Do.	100
78	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach...	Weekly	551
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
81	„ Gujarát Darpan	Surat	Bi-weekly ...	600
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrâ	Surat	Do.	769
84	„ Hitechchhu	Ahmedabad	Do.	350
85	„ Kaiser-i-Hind	Bombay	Do.	2,502
86	„ Rást Goftár	Do.	Do.	1,747
87	„ Surat Akhbár	Surat	Do.	589
88	„ Suryâ Prakásh	Do.	Do.	325
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	25
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryâ Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrâ	Broach	Weekly	539
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	536
97	„ Chának	Surat	Do.	450
98	„ Deshi Mitrâ	Do.	Weekly	984
99	„ Dnyánodayâ	Broach	Monthly	475
100	„ Dnyán Vardhak	Bombay	Do.	700
101	„ Fursad	Do.	Do.	350
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	918
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patrâ	Nadiád	Monthly	1,154
109	„ Kaira Vartamán	Kaira	Weekly	125
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
112	„ Kelavni	Baroda	Monthly	455
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	316
115	„ Nyáyadarshak	Ahmedabad	Weekly	415
116	„ Pársi Tikákár	Bombay	Fortnightly ...	500
117	„ Praja Matâ	Ahmedabad	Weekly	465
118	„ Rájyabhakta	Bombay	Do.	687
119	„ Samsher Báhádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
120	The Satyă Mitră	Bombay	Weekly	400
121	„ Satyavakta	Do.	Do.	1,100
122	„ Satyodaya	Dohad	Do.	78
123	„ Saurâshtră Darpan	Junágad	Monthly	398
124	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
125	„ Sneha Sindhu	Kaira	Weekly	400
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitră	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	423
130	„ Udichya Hitechchhu Patră	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	738
132	, Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
133	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
134	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
135	The Chandrodayă	Dhárwár	Weekly	180
136	„ Karnátak Patră	Do.	Do.	320
137	„ Lok Bandhu	Do.	Do.	150
138	„ Rasik Ranjini	Gadag	Do.	308
139	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
141	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
152	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
153	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
154	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
155	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

The Government and the Indian National Congress.

1. The *Kaiser-i-Hind* (85), in its issue of the 25th January, writes:—The declaration of the Viceroy on the subject of the alleged prohibition of Government servants from attending meetings of the Indian National Congress as spectators is of a reassuring character. The Congress movement is considered perfectly legitimate and constitutional. The Government has no desire to fetter its progress, so long as the leaders conduct themselves constitutionally. It has not the remotest intention to disturb the movement. In the opinion of the Supreme Government, the Congress is guided by a body of leaders who may be compared to the "advanced Liberal" party in Europe. Though this recognition is flattering to the Congress, it must be here observed that the analogy is not correct. The Congress, we emphatically say, is not an organisation consisting of "advanced" Liberals. No doubt, the leaders are for reform, but the reform is of a most reasonable and modest character,—a reform in reference to which even the staunchest conservative in India, Native and Anglo-Indian, is agreed that it is ripe. The Congress has not proposed any *radical* reforms to warrant the Government in comparing its leading men to the Advanced Liberals of Europe. Moreover, the reforms, excepting the one for the Legislative Council, are reforms for the improvement of the administration. They are not reforms in the *constitution* of the Government. The Advanced Liberals in Europe more or less agitate for democratic forms of government. The Congress has never asked for such a government or even a representative government as is generally understood in Europe and America. Thus the analogy, in our opinion, is entirely inapplicable. The other distinct declaration of the Viceroy is that no Government servant may *take part*, directly or *indirectly*, in the proceedings of the Congress or any other meeting having for its object the ventilation of current politics. There is nothing to prevent Government servants from *attending* political meetings. In connection with this declaration the Viceroy now prescribes certain rules. So far the Congress can take no objection to them. All that the Congress asked for has now been made absolutely clear and there could now be no "misapprehension" on the subject. It may be therefore justly observed that the Congress has scored a triumph, and we thank His Excellency Lord Lansdowne for the eminently conciliatory and respectful tone in which he has expressed the views of his Government towards the great unconventional convention of the empire. The Congress, speaking between the lines, is now officially recognized as a force which it would be impossible for the Government to ignore. That is the distinct gain which the Elliott incident has obtained for the Congress.

2. The *Bombay Samáchár* (93), in its issue of the 27th January, expresses satisfaction with the communication of the Government of India to Mr. Hume regarding the attitude Government officials should adopt towards the Indian National Congress, however observing that the comparison made in the communication between the more advanced Liberal party in Europe and the Congress movement is not appropriate, inasmuch as the improvements desired by the latter are a few that are very moderate and there is no conservative party in India to represent these demands.

3. The *Gujarát Darpan* (81), in its issue of the 29th January, writes:—His Excellency Lord Lansdowne has done a wise and politic thing in recognising the Indian National Congress as a legitimate movement. This shows how the reserve which characterises Government in India can be profitably broken. Sir Charles Elliott says that it is a mistaken impression that Government is hostile to the Congress. The Viceroy, through his Private Secretary, observes that the original orders prohibiting Government servants from attending political meetings "arose out of a totally different matter, which had no special reference to the Congress movement, and were certainly not framed in a spirit of hostility to it." Then it is certain that Government is not hostile to the Congress movement. What have those who are afraid to join it on the ground that Government would be displeased, to say now? The police espionage of the last year which was so much talked about, the withdrawal of Native

State servants (who were British subjects) by the pressure brought to bear upon the States by the political officers, the disfavour which is generally shown to the Congress supporters by the officials, all go to vindicate the existence of restless spirits in the Congress camp. It is a matter for congratulation, therefore, that the Government of India has done the Congress justice in the end and protected its supporters at least from open interference and intimidation.

Memorial of the Poona Sárvajanik Sabha about the duty on salt.

4. The *Mahrátta* (4), in its issue of the 23rd January, writes:—We congratulate the Poona Sárvajanik Sabha on the great wisdom it has shown in memorialising the Government of India on the subject of the duty on salt. The facts and figures with which the Sabha has supported its just and humane prayer are incontestable, and we are delighted to see even the *Times of India* admitting the strength of the case made out for the often-times promised but long-deferred concession. The surplus this year is estimated to come up to at least two krors, and Government, if so disposed, can well afford to redeem the parliamentary promise of Lord Cross. Will not the other Associations wake up in time and do their duty to themselves and to the poorer masses in the country? If they are in search of additional reasons why the duty be restored to its previous level before doing away with other taxation, they have it in the fact, so cleverly pointed out by the Calcutta *Statesman*, that it is the late rise in exchange which has, by crippling the trade of the country, made the struggle for existence for the poor more desperate than before. In simple justice, therefore, if for nothing else, the surplus derived from that rise ought to be applied to the relief of that party, the dumb millions and their cattle, who have suffered most through that rise.

5. The *Gujaráti* (82) and the *Hindusthán* (106), in their issues of the 25th January, observe that the Poona Sárvajanik Sabha has sent a weighty and well-reasoned representation to the Indian Government praying for a reduction in the enhanced duty on salt, and Government ought to grant the prayer. The *Hindusthán* adds that the statement recently published by Government in connection with the salt duty shows that the quantity of salt consumed during the first nine months of the current official year is less than what was consumed during the same period in any previous year, and that this reduction becomes striking when it is remembered that there has been a gradual increase in population.

Recent resolution of the Bombay Government on forest administration approved.

6. The *Jáme Jamshed* (107) of the 28th and the *Bombay Samáchár* (93) of the 29th January express hearty approval of the recent resolution of the Bombay Government defining the relations between revenue and forest officers and making clear its intentions as to the treatment of privileges accorded to villagers in forests, and observe that these orders will not fail to give satisfaction to the rayats if they are properly carried out by the forest officers.

Suggestions in connection with the Native Passenger Ships Commission.

7. In connection with the evidence that is being taken before the Native Passenger Ships Commission now sitting at Bombay, the *Bombay Samáchár* (93), in its issue of the 31st January, says:—Considering the pecuniary circumstances of deck passengers in general, no enhancement whatever should be made in the passage money, while space twelve square feet or six feet long by two feet broad should be reserved for every passenger as authorized by the existing law. As regards the passengers' luggage, it would not suit the passengers to leave it in charge of the ship's officers, and hence the best arrangement would be to have benches, six feet long by two feet, on which the passengers can accommodate themselves, keeping their luggage below their respective seats.

Native Passenger Ships Commission and the coasting steamers of Shepherd and Company.

8. The *Native Opinion* (16), in its issue of the 29th January, writes:—We have received a Maráthi correspondence relative to the inspection of one of the Shepherd Company's steamers in the harbour by some members of the Native Passenger Ships Commission now sitting in Bombay. The burden of the complaint is that the

owners of the steamers, the proposed visit having got wind, kept everything in perfect order—cleanliness in the steamer, due allotment of passengers to each class or deck, a limited issue of tickets, and so forth. Had the owners had no previous knowledge of the proposed visit, the experience of the visiting members would have been, says the correspondent, quite different. If the object of the proposed inquiry, therefore, be a knowledge of the real state of things at the time of embarking, that knowledge or experience will never be obtained unless the Commission pay the steamers unexpected visits. The subject is of much importance both to passengers and the Commission, and the latter will not deem it unnecessary, we think, to pay to these steamers the sort of visits we propose.

A grievance of passengers by coasting steamers on the Konkan line and a suggestion in the matter.

9. The *Jagan Mitrá* (38), in its issue of the 26th January, says that since the ferry steamers of Shepherd and Company resumed their annual passenger traffic on the Konkan line in September last, not a day has passed on which some passengers at some of the ports on the line have not had to remain behind for want of accommodation on the steamers, requests that a kindly disposed officer of Government should, for the sake of public convenience, remove the difference, if there be any, existing between Government and the British India Steam Navigation Company, and recommends that the latter Company's steamers should be made to touch at all ports between Bombay and Mangalore as they do beyond the latter port.

Injustice alleged to have been done by the Special Settlement Officer to the people of a village in Saitavda Peta of the Ratnágiri District.

10. The *Bakul* (23), in its issue of the 25th January, says:—We have to remark that great injustice has been done in the Ratnágiri District in settling the rights of certain land-holders. There being no appeal on the orders of the Settlement Officer, the grievances of the poor people remain without redress. The rayats of a village in the Saitavda Peta have been complaining that their lands, which they have held as *Dhára* lands from time immemorial and which have been recognised as such by a Civil Court, have been classed as *Khoti*. But nobody cares to attend to this complaint. Even admitting that they were once *Khoti* lands, it is improper to class them now as *Khoti*, since they have ceased for the last hundred years to be treated as such. During this long time various transactions in connection with the lands in the village have taken place and in some cases the holdings have been sold by auction, and hence the present change in their classification entails much loss on the people and has led them to think that Special Settlement Officers are appointed by Government to encourage litigation for the sake of increasing their revenue. Due regard ought to have been paid to the law of limitation before issuing the orders in question. The people attach much importance to their rights in lands, and if these rights were to be thus set aside the poor people would have to forsake their homes and pass their days in wretchedness.

Swindling in Bombay and the local police and Magistracy.

11. The *Indu Prakásh* (14), in its issue of the 26th January, writes:—The remarkable case of swindling in which Mr. Karsandás Chhabildás successfully brought to justice some clever swindlers has ended in the conviction and punishment of two of the persons caught and the discharge of the rest. The Magistrate, Mr. Richardson, convicted six out of the eight men placed before him and sentenced them each to two months' rigorous imprisonment. The High Court, thinking the sentence inadequate, called for the papers and enhanced the sentence against one to one year and another to six months, and let off the rest. The case thus brought to light is, we are told, not a solitary one. There is believed to be quite an organized system of crime widely prevalent in Bombay, which is causing a great scare. A band of sharpers is abroad, who are said to decoy persons on various pretences to their dens, and there despoil them of their belongings under threats. In one case an employé in a public office is alleged to have been duped into parting with Rs. 2,000 worth of ornaments. The legal machinery has been put in motion, one of the men has been arrested and let off on bail, and two are still at large. The case is *sub-judice* and we refrain from making any comments on it. But we think it is highly

necessary that the police should take prompt steps to put down the system of organized swindling that seems to prevail, and to remove all cause of public disquiet.

Crime in Sátára District.

12. The *Chitragupta* (28), in its issue of the 29th January, says that owing to the inefficiency of the police and the extreme poverty of the rayats in the Sátára District, murders, assaults, thefts and other crimes occur frequently and that Government should take steps to remedy this state of things.

Part II.—*Legislation.*

Approval of the Age of Consent Bill.

13. The *Kaiser-i-Hind* (85), in its issue of the 25th January, writes:—It is indeed deplorable to observe Calcutta orthodoxy agitating itself in a most unreasonable manner on the question of the age of consent. That men of great intelligence and learning, of position and influence, even of philanthropy, should be so hopelessly led away by the questionable authority of their Shástras and refuse to be guided by the dictates of reason is indeed a matter of profound regret. What are the Shástras after all? Are they not products of human ingenuity and human reasoning? And what is religion itself? Stripped of all the mummery of rites and ceremonials which superstition, priest-craft and ignorance have superinduced, is it not a mere code of right conduct, a code of morals which the instincts of humanity prompt us to observe? May it then be asked whether it is a benefit to our common humanity, the humanity which boasts of all the progressive environments of ages past, that a physiological condition, admittedly injurious and even dangerous to life, should be perversely maintained—a condition which, according to the theory of the scientists, does not obtain adherence even among the lower animals endowed only with instinct? Really, it is to be hoped that the agitators will yet see the error of their ways and abandon opposition, which is not only degrading but highly revolting to the moral sense of the entire civilised world. In fact, while blindly adhering to what they fancy to be a religious belief, they are consciously violating the ordinances of Nature and of God, and so far they are committing a far greater sin than the sin supposed to arise from a violation of the precepts of the Shástras.

14. The *Indian Spectator* (2), in its issue of the 25th January, writes:—The cry has been set up in some quarters that the Government of India's Bill, proposing to raise the age of consent to twelve years, will do all manner of mischief without doing any good that could be conceived; and every power on earth and in heaven is invoked to avert the catastrophe. The Bengal agitation appears to us to be meaningless. When there was no trouble with the age fixed so low as at ten, how can there be any trouble when the age is shifted two years upwards? We have been assured that premature consummation is condemned by public opinion in all parts of India. Why, then, this hue and cry? Judged from the present clamour, the practice must be widespread in some parts. If so, the law proposed becomes all the more necessary, and its provisions need to be made all the more stringent. Such is the result of your assumption, ye *Rishiputras*, "who call upon Ráma Ráma with the tongue and trample live fish under the feet." In this case it is something infinitely more precious than fish. How low the country seems to have been brought by the custom of infant marriages! History will have to make a special record of this in letters of blood. The clamour is alleged to be due to religious sentiment. It is forgotten that many of those who raise the clamour stand very low in the estimation of Hindu religious sentiment, as also do the so-called authorities they cite. Our English law-makers may be reminded that the "Shástras" are not all of them religious codes endowed with the spirit of divine revelation. They are human products, dealing with legal, medical, sanitary and other topics, as some deal with the conduct of life in its manifold relations. In the matter under discussion the best Shástric authority is Sushruta, the medical law-giver; and he lays it down distinctly "that children born of parents who are respectively less than 25 and 16 years old are either still-born, or, if born alive, are weaklings." Sushruta and others fulminate

against association of the sexes before 25 and 16, respectively, with all the warmth of righteous indignation. It is curious that none of the defenders of orthodox faith in Bengal quote the highest direct authority on the subject. We say it is altogether against religion, the laws of nature and common-sense that consummation should follow *immediately* after the first appearance of the menses at any age. Medical testimony, ancient and modern, European and Native, is overwhelming on this point. We know how this particular condition is superinduced in females by artificial means. Is that done according to Shástras? The natural condition never occurs in India, even in these degenerate days, before twelve years. Even if it did in some cases, it should not be considered normal, but diseased, and is not to be taken advantage of with wolfish avidity. The weight of authorities followed in most parts of India, and in most matters of religious importance, is dead against premature consummation. Even the much talked of *garbhádhán* ceremony is often delayed in deference to circumstances, sickness of one or both of the parties, absence, good sense of the parents, domestic differences, and so on. The Shástras prescribe a mild penance for such delay after the normal condition in the female has been established. In fact, the Shástras are as sensible and elastic in all such matters as could be wished. It is the class of monopolists that strain at a gnat, while swallowing a camel. If the worst came to the worst, why could not the most orthodox believer of them all be content with the trifling penance enjoined for delaying the *garbhádhán* ceremony, when every day of his life he has to violate more stringent rules of the Shástras without being called upon to do penance? It must be remembered, on the other hand, that just as the marriage ceremony is forced upon the hopeless victim, so also is the *garbhádhán* operation forced upon her now and again, especially where the husband is older than herself. There can be no religion in *that*. As a matter of fact, the weight of Shastric authorities is in favour of the marriage of girls after twelve years of age and consummation after sixteen. In exceptional cases the girl is allowed three years of grace, after attaining puberty, to find out a suitable husband for herself. And all this, be it remembered, is for the Bráhman; the other classes, that is, the bulk of the Hindu population, have a far wider latitude allowed them both in regard to marriage and to consummation. But, thanks to the influence of fashion and the wiles of the priestly classes, supported by the false patriotism of an enervated half-literate class, even these non-Bráhman classes are going in for both these evils, in the name of the Shástras! What the Government of India, however, are mainly concerned with is the physiological aspect of the question. With the Government of Bengal, we hold them partly responsible for the present state of affairs. As we have explained times out of number, if the British Indian Legislature had not fixed the age of consent originally at ten years, popular ideas would not have sunk so low as they now appear to have, judged by the demonstrations against the Bill. It is all the more the duty of Government, therefore, to carry through this partial measure of justice. If wild assertions about "religion" had been listened to, Government would never have put down Sati, infanticide, self-torture and other "religious" practices. The prohibition of violence on minor girls and girl-wives is a far more binding duty on the State than the prohibition, for instance, of self-torture. Talking of Shástras, we beg to repeat that it is the opponents of the present Bill who are the sinners. They have departed wantonly both from the spirit and the letter of the Shástras, that is, the original laws. In this matter Government are simply taking them a step back to the honourable position occupied by their forefathers, and thus enabling them to rise in the scale of nations, politically and otherwise. Let us implore public men on the other side to see the error of their ways in time. Such agitation as they seem bent upon will not only defeat its own object, but, as remarked by the sober *Indu Prakásh* and others, will stultify us in the eyes of our political friends in England. The risk is too heavy to run for a slight and temporary inconvenience even amongst those who favour premature consummation. To them we say again—Look before you leap.

15. The *Jáme Jamshed* (107), in its issue of the 26th January, says:—Most of the opposition that has been made to the Age of Consent Bill now before the Supreme Legislative Council comes from Bengal, while the rest of India is comparatively free from it. Few Hindus would approve of heartless

cruelty being practised on girls of tender age, while the opposition elicited by the Bill is the result of the wrong impression received by that community, that if the Bill is allowed to be passed Government would be encouraged to interfere with Hindu social customs and usages, and the first proposition adopted at the public meeting held at Calcutta on Thursday last in opposition to the Bill was to the same effect. This wrong impression has been strengthened to some extent by the stress laid in his speech in the Supreme Legislative Council by His Excellency the Viceroy on the suggestions received from England in connection with the Bill. To allay this unadvised opposition it is desirable that Lord Lansdowne should repeat in distinct terms the assurance that the Bill has no connection whatever with Hindu social customs and usages, and that interference with them is not desired by Government.

16. The *Bombay Samáchár* (93), in its issue of the 27th January, contains a communication from one Manchchháshankar Jayashankar Dvivedi, saying :—An objection has been raised by the Honourable Sir Romesh Chandra Mitter against the Age of Consent Bill on the authority of Raghunandana, whose name is however not known in this part of the country and who appears to be a recent authority on Hindu religious law like Káshináth Pandit. Manu is the first Indian law-giver and is respected to this day throughout the whole country, and his injunction about marriage is that a girl is to marry after she has had thirty-six monthly courses. The law-givers have laid down that at the earliest a girl should be married at the age of sixteen and a boy at the age of twenty-five, and there is no text that the consummation of marriage should be made immediately after the first menstruation. The author of Sushruta (the greatest Indian medical authority) has laid down that consummation should be had after a girl is aged sixteen and a boy twenty-five. Very few persons now-a-days act in strict conformity with the Shástras. The foolish practice of child-marriages has led to young girls being ruined in health, some of them being maimed and others even dying from the injuries, but few Hindus would like to make such a confession. The Age of Consent Bill does not in the least infringe any portion of the Queen's Proclamation. However, it is not right to hold consummation of marriage after menstruation a crime punishable with a heavy term of imprisonment and to invest the police with authority in such cases, and the law should be quite clear to this effect.—The same paper, in its issue of the 30th January, notices the objections raised by the opponents of the Age of Consent Bill and answers them by arguments put forward by the Honourable Mr. Nulkar, Honourable Mr. Justice Telang and other leading Native gentlemen who have come forward in support of the Bill, and expresses its full approval of the measure.

17. The *Phœnix* (5), in its issue of the 24th January, writes :—It is a known fact that the marriage age of girls among the educated classes is perceptibly rising. Girls are married at twelve or thirteen years, and consummation does not necessarily follow when the first signs of puberty appear, nor does such failure entail any social or religious penalty. Among the highest caste in Bengal, the Kulin Bráhmans, girls remain unmarried sometimes till they become mature or even elderly women, and still such a signal breach of what is alleged to be a binding religious law is attended with no evil consequences. All that can be said is that the law to which so much importance is attached is of very limited application, and its breach has never been attended by any serious disabilities. Even for the appearance of the first signs of puberty the age of twelve is not at all a high average. Left to nature, the immense majority of Indian girls do not reach puberty before twelve. The opposition offered to the measure appears to be either of a superstitious or selfish character. People who would be the first to appeal to the ancient laws and customs of the Hindus in defence of existing institutions will never refer to those laws on the present question, because the testimony of the ancient books is against them. To them the fearful medical testimony laid before Government, as well as the petition from Indian women, are of no significance, so long as they can perpetuate a custom which has proved the bane of Hindu society.

18. The *Gujarát Mitra* (83), in its issue of the 25th January, writes :—We do not think it politically justifiable that a constitutional Government which acts under certain wise limitations and restrictions on its legitimate functions, should

pass a particular measure affecting the social interests of the people, in spite of powerful and organized opposition. But a careful enquiry into the present case leads us to conclude that the opposition in question is led by a body of interested men, who generally talk a good deal, but say very little that is solid or substantial. We believe there can be no sight more loathsome than that a people whom we on this side of India have all along been giving credit for better learning and better understanding, should play the part of wilful oppositionists and advocate the integral retention of a section which has in thirty years' practice been found extremely mischievous to the vital interests of the tender sex. For, what shall we think of the faddists who have been harping on the loose string of their so-called Shastric injunctions? Will they not exercise their discretion a little and with the sound common sense of practical men like Mr. Nulkar arrive at a conciliatory understanding on the broad interests of humanity? They have to see that although consummation immediately after the attainment of puberty is sanctioned by the Shastras, the system practically comes in conflict with the growth and development of child-wives, as is now incontrovertibly established by eminent physiologists. It is scarcely needful to dwell on the permanent disastrous results accruing to the girl by cohabitation at the early age of ten. We would even go the length of saying that if the age of consent were still increased, say to thirteen, that too would not run counter to the wishes of sane people. The reactionists have to thank God that they are fortunately living in an age of intelligence and the consequent growth of public opinion.—The same paper, in its vernacular columns, advocates that the age of consent should be fixed at eleven instead of twelve years.

19. The *Gujarát Darpan* (81), in its issue of the 24th January, writes:—Even the moderate reform in the penal law of the country which Sir A. Scoble's Bill proposes has met with opposition from Calcutta. The whole of Bengal is in a turmoil of agitation consequent upon the wild cry that is raised against the Bill as interfering with the social customs of the Hindus. Even sedate Bombay has seen a meeting of the Bráhmans resolving to hold a public meeting to protest against the measure. In fact, this presidency should be the last to take such a step, for a custom that is already prevalent is to be given an authoritative sanction. Hardly a case occurs where cohabitation takes place before the girl has attained the age of twelve. So the Bill is not *interference* as some suppose. If we call this Bill by that name, we cannot help denominating the existing law limiting the age at ten *interference* also. Truly speaking, as far as we on this side of India are concerned, as the Bill proposes to deprive the police of the power of arresting without a warrant, it is a gain which should be credited to our account. Indeed, in some cases menstruation takes place before the age of twelve, but such instances are very few. The Select Committee which has been appointed at last Friday's meeting should be requested to add a special provision for such cases. The conventional limit of twelve should hold good in all cases, whereas the physical sign of menstruation before twelve should be regarded in the case of a wife to be one of puberty.

20. The *Din Bandhu* (10), in its issue of the 25th January, expresses its entire approval of the Age of Consent Bill as being likely to conduce to the improvement of the health of the future generations, and says that Government should pay no heed to the objections taken to the Bill by the Hindus who are in the habit of impeding every reform under false pretences, but should without hesitation pass it.—The *Arunodaya* (21) of the same date also approves of the Bill for the same reason, but fears that once allowed to interfere in religious matters Government might hereafter make further interference.—The *Dnyán Prakásh* (13) of the 29th January says that if the Bill is considered necessary under the present circumstances of the country, it should be passed at once without pausing to think whether it is consistent or otherwise with Hindu law, which supplies authorities either way.

21. The *Samsher Bahádur* (119), the *Hindusthán* (106) and the *Hitechchhu* (84) of Ahmedabad support the Bill for reasons already mentioned in papers of last and this week which are in favour of the measure. The *Hitechchhu* considers that the punishment for consummation of marriage before the age of consent prescribed in the Bill is very heavy and recommends that it ought to be reduced.

22. The *Indian Spectator* (2), in its issue of the 25th January, writes :—

Comments on the remarks made by His Excellency the Viceroy at the introduction of the Age of Consent Bill.

Disappointing as is the subject-matter of His Excellency Lord Lansdowne's speech at the time of introducing the Age of Consent Bill, the spirit of it is even more disappointing. His Excellency seems to have looked at the movement for bettering the position of women in India barely enough to misapprehend some of its subjects. He is struck with the "tremendous" difficulties of the problem. No one has asked him to grapple with difficulties, tremendous or trifling, though for statesmen their difficulties are at times their opportunities. All that the Government of India have been requested to do is to recognise and gradually to withdraw from their own share of wrong-doing. We submit that the coercive process of the suit for "restitution of conjugal rights," in non-consensual marriages where there has been no institution of the marriage rite and where the ceremony is binding only on one party, is a piece of unjustifiable interference on the part of a professedly neutral Government, especially when the process has been abandoned in Christian Europe from which it was imported into India. There may be reasons why Government prefer to leave the matter to the discretion of the Courts, but we venture to think it is unjust in the highest degree to mix up cases of the kind referred to above with cases of real "restitution." At any rate, the Legislature ought to describe the suit by some other name. There is no "religious interference" in that. We submit also that the British Government have no business to sanction and enforce the consequence flowing from an infant marriage ceremony against the interests of the weaker of the two parties. This is the principle of our contention; and even if its application, after due notice, fails of the object in view, the British Government and the British nation will be freed, at any rate, of an odious responsibility. In another place Lord Lansdowne speaks of "the most absolutely binding" character of the marriage rites. "Most absolutely binding" on whom? If it were so on both parties, as it was intended to be, we would bow our head to it. But here it is 'binding' only on the girl, often young enough to be the husband's daughter. This husband can marry another girl to-morrow. But the wife has all the same to serve her lord and master while alive and to minister to his wants when dead. What becomes of "the most absolutely binding" character of the ceremony? We do not mean to say that the Government of India can re-adjust the marriage relations of the people as easily as they can re-adjust their salt-tax or income-tax. What we mean is that a statesman ought to look facts in the face, to admit them publicly, and to give to those concerned the benefit of his fatherly advice. Lord Lansdowne's speech, able and free-spoken as it is, is destitute of sympathy with the weakest and most helpless class of Her Majesty's subjects. It may not only discourage the aggrieved, but may actively encourage the aggressor. Let us hope that the Viceroy, actuated as he is by the best of intentions, will see the point we have ventured to urge upon his notice. We do not expect Government to concede at once all the demands made on behalf of the women of India, nor in this or that particular form. Nothing could be more gratifying to us than to see improvement in social matters effected from within. But we think we are justified in asking that, so far as Government themselves are concerned, the principles of righteousness and humanity, the principles on which the whole edifice of State stands so secure, shall not be discounted in obedience to exaggerated notions of expediency.

23. The *Indu Prakásh* (14), in its issue of the 26th January, writes :—In

Construction of some of the words in the Royal Proclamation of 1858.

support of the construction of the Proclamation propounded by our correspondent 'J' in our last number, the same writer further relies upon a later clause of the Proclamation in which Her Majesty says: "We will that, *generally* in framing and administering the law, *due regard* be paid to the ancient rights, usages and customs of India." 'J' goes on to comment on this clause as follows; Waiving any question as to whether the usage and custom now relied on is "ancient," which it certainly is not if traced back only to Raghunandana's time, the words italicised show that legislation was *not* intended by Her Majesty to be absolutely limited to the echoing of the rules of Hindu usage and custom. The language is very cautious—"generally". Hindu

usage is to be respected. Again, it is not to be conclusive, only "due regard" is to be paid to it. If the customary rule is cruel, if it means torture and even death to individual women—rather, to minor girls,—then to treat the rule as binding is to do that which cannot by any manner of means be described as "due." Again, "regard be paid" cannot possibly mean more than "shall be properly taken into consideration." The usages and customs must be *considered*, but according to the obvious implication of the clause now under discussion, *not* to be slavishly accepted or enforced. If the usage or custom in the present case is *considered*, it can only be condemned by all reasonable and unbiassed men.

Exposition of the Shástric aspect of the Age of Consent Bill by Dr. Bhándárkar.

24. The *Sudhárak* (19), in its issue of the 26th January, publishes a note from the pen of Dr. R. G. Bhándárkar, setting forth texts from the Hindu Dharmashástras bearing on the controversy *anent* the Age of Consent Bill, and says:—At a time when almost every writer and every speaker against the proposed Bill is declaring from the housetops that the new measure would, if passed into law, interfere with a faithful observance of the injunction of our Shástras, the appearance of a very learned note from such a quarter cannot be too warmly welcomed. Dr. Bhándárkar needs no introduction at our hands. He is the best Sanskrit scholar of the modern type, at least on this side of India. A life of singular devotion to the study of Sanskrit, a scholarly eminence recognized alike in the East and the West, and an earnestness of purpose which it is impossible to surpass—these are surely adequate guarantees that the note will receive the most respectful consideration even at the hands of the opponents of Sir A. Scoble's Bill. It need not be added that the hands of the Government of India will be greatly strengthened, and the contention of the reform party about the nature of the injunctions of the Shástras well sustained, by Dr. Bhándárkar's note. Dr. Bhándárkar says:—The general results we arrive at as regards consummation of marriage are these: (1) That no text has been brought forward by Vijnáneshvara, Kamalákara, Nanda Pandita, Anantadeva, Maheshabhatta, Chandrachuda and Káshinátha Upádhyáya enjoining the Garbhádhána or consummation ceremony on the occasion of the first or any specific course, and that the Ashvaláyana Grihya Parishishta allows the liberty of performing it at any time. (2) That the texts which by some are construed as containing mandatory precepts as to intercourse on the occasion of a course, have been interpreted by others as invoking permissive precepts only. (3) That even if the precepts are regarded as mandatory, their operation must be delayed for one year in accordance with some Grihya Sutras and for three years in accordance with a text of Baudháyana. (4) That this delay is quite what one might expect in view of the facts that marriage can according to the Dharmashástra be deferred for three years after puberty, and that the rituals contained in the Grihya Sutra, especially that of Apastamba and Hiranyakeshi, presuppose a girl's having arrived at maturity. (5) That the consummation of marriage only when the girl has fully developed is quite in keeping with the spirit of the Rishi legislators, as the begetting of a son able to do credit to the father is their sole object, and its early consummation is entirely opposed to their spirit as the result of it is barrenness or weak and sickly children.

Exposition of the Shástric aspect of the Age of Consent Bill by Mahámahopádhyáya Bhimáchárya Zalkikar.

25. The *Kesari* (43), in its issue of the 27th January, publishes a communication in which Mahámahopádhyáya Bhimáchárya Zalkikar quotes authorities on Hindu law to show that according to Medhátithi, Govindaráj, Nanda Pandit, Kullukabhatta and other interpreters, a man who is not absent from home and is not suffering from a disease should have sexual intercourse with his wife after every monthly menstruation, and that according to the Nirnaya Sindhu a man may have intercourse with his wife even before the first appearance of the menses in case of necessity, and prays God that He may keep His Excellency the Viceroy, the protector of the religion of the Indian people, from raising the age of limit and thereby causing inconvenience to the people and making them commit sin by disobeying the religious injunction.

26. The *Mahrátta* (4), in its issue of the 25th January, writes:—Sir Charles Elliott, the Lieutenant-Governor of Bengal, has laid it down that the Age of Consent Bill will be of little practical effect, except so far that it will strengthen the hands of reformers. Here then is the opinion of an experienced official of very high standing that the practical benefit of the change in the law will be almost *nil*. Surely, a question then arises, why should the Government of India go out of their way for such a useless piece of legislation? If they have gone in for it solely on account of the pressure brought upon them from England, we must say that, apart from the actual present effects, the precedent is fraught with great danger. If, on the other hand, they have put their hands to it with the object of strengthening the hands of the reformers, one is tempted to ask, who are these reformers, who want their hands to be strengthened by Government, and who presumably confess want of strength in themselves? There are reforms and reformers. Moreover, there are some so-called reformers who are in practice worse than the most orthodox; while there are some who are not given to blurting out in English mere boasts pure and simple, but who in practice do show a correct appreciation of and desire for a change for the better in our social customs. It is very difficult to understand what are the people whom Sir Charles Elliott classes as reformers. Is there any connotation in the term by which we can fix down one or many in our society at present? If we are to understand by it the so-called leaders of those who style themselves reformers, we find that most of them have never reduced into practice the least thing of what they have preached. These people, at all events most of them, simply talk in English glibly of reform, but dare not show to their English friends and admirers the inside of their own homes. They are as much slaves to infant marriage, enforced widowhood and what not, as others are. Even in matters that do not make any serious demand upon their independence and self-sacrifice, they have not the courage to act as they talk. At times it becomes a question of great perplexity for the on-lookers to make out what their real sentiments are. Calling very loudly against infant marriage, several of them have on losing their first wives got themselves married to girls below ten years of age. Very zealous advocates of widow-marriage as they show themselves to be, they have not only not married widows themselves, but have advised their friends not to marry widows, and thus caused them to turn away from a progressive step. Nor have they scrupled at marrying their daughters at a very early age or desisted from the unhappily common practice of taking big sums from the brides' fathers when they married their sons. Strange to say, in the houses of several advocates of reform, shaving of widows goes on as largely as in the houses of their orthodox brethren whom they never cease to decry. Are such men to be seriously called reformers merely because they advertise themselves to be such to their English friends, and should the Government of India indulge in experimental legislation for the sake of strengthening their hands? Alas for the day when these people put themselves forward as reformers! Instead of drawing their community towards reform they have filled them with disgust at the mere mention of the word. They have made a mockery of reform and have convinced the people of its uselessness by their own back-slidings. Besides this confession of futility, there is a very serious objection to the Bill, and that is, how is the age to be determined in cases that may come before the Courts? The law will add to perjury and lying. Whenever the question is raised, the accused will always assert that the wife has attained the age of consent. There are no birth registers in the country worth the name, and this will always be a question of balance between hard swearing. No doubt it will be said that this difficulty is not peculiar to this matter alone. Whenever an offence depends upon the question of the age of a particular person, the difficulty is sure to arise. But is it wise to multiply such cases? Besides, this particular case stands upon quite a different footing than the other cases. Again, there is the hardship of the law punishing the wife for the guilt of the husband. If a husband has intercourse with his wife before she is twelve years of age he will be sentenced to a long term of imprisonment, and simultaneously the wife is also subjected to great sufferings. The husband going to jail for a long term or his being transported involves in it the almost civil death of a Hindu wife. And what happiness could the pair enjoy after they meet again? The wife is bound indissolubly

Disapproval of the Age of Consent Bill.

to the husband without any chance of freedom, and she cannot separate herself from the consequences to which the husband is subjected. Had she the liberty to separate herself from him it would have been quite a different matter. Then although care is taken in the Bill to prevent the police from being able to terrorise the people, still the chance of causeless annoyance is not appreciably reduced. Any neighbour who bears enmity might lodge a complaint for the satisfaction of giving trouble. And this is not a trouble that is similar in character to that brought on by complaints about other offences. In a complaint of this kind, the wife at all events will be dragged into Court, and we know what amount of signification such a threat means to a Hindu or to a Mahomedan. This is the more productive of mischief among the lower and ignorant classes of the community, among whom litigiousness for injuring one another is daily growing. We are afraid that notwithstanding all that has been said, the public has good grounds to say that this Bill is the outcome of pressure from England. Now, what do English people know of our domestic relations and the thousand and one intricacies they create? If once the impression goes abroad that English standards are to be applied to our domestic relations and that we are to be coerced by legislation into adopting them, we are afraid the cause of reform will suffer much harm. Why will not Government adopt the principle of self-help advocated by Mr. Spencer and content themselves in these matters with giving a legislative sanction to what customs the people might adopt for themselves?

27. The *Bombay Samáchár* (93), in its issue of the 28th January, contains a communication signed by one Dámodar Chhabárám Bhat opposing the Age of Consent Bill to the following effect:—The raising of the age of consent affects the Hindu religious law on the subject. Páráshara Dharma Shástra fixes the time of first menstruation at about the age of ten years and enjoins the marriage of a girl before the completion of that age. The same Shástra lays down that after first menstruation the consummation of the marriage should be effected. The latter injunction is given to serve as a protection against a young and inexperienced girl being misled while living separate from her husband. First menstruation as laid down by the Hindu Shástras is the proper time for consent, since it often happens that even on completing the age of twelve years a girl does not arrive at puberty, and in such cases it would be wrong to fix the age of consent at twelve and there is no better sign of puberty than menstruation. Again, if consummation of marriage is effected by a Hindu after first menstruation when it happens to be before the age of twelve years, as happens in some cases, the husband would be punished heavily under the proposed law. The heavy punishment proposed in the Bill should be provided in cases in which the death of the girl occurs from immature consummation, while for cases leading to no serious consequences simple imprisonment for a short time or a small fine should be prescribed. Most of the vernacular newspapers being in the hands of the so-called reformers, it would not be safe for Government to accept their views as the opinion of the millions who are opposed to the proposed law. Under these circumstances it would be advisable for Government not to interfere with the question of the age of consent between husband and wife, and leave the improvement of the subject to time and progress of education. [One Mánaklál Amritlál Dave repeats some of the above sentiments in a communication published in the *Jáme Jamshed* (107) of the 29th January.]

28. The *Native Opinion* (16), in its issue of the 29th January, observes:—It is natural that the Native press should express its strong disapproval of the Bill to enhance the age of consent, since the measure implies total disregard of an important assurance given by Her Majesty the Queen-Empress in the well-known Proclamation of 1858. There is nothing strange in this. The wonder is that some Anglo-Indian journals like the Calcutta *Statesman*, the *Englishman*, and others are remonstrating with Government in connection with the Bill. It is very creditable to the *Statesman* to admit that the Bill is calculated to interfere with the Hindu Shástras if it is enjoined by them that consummation of marriage should take place immediately after the first appearance of the menses. As regards the *Englishman*, though that paper has not thought of the religious aspect of the Bill, its remarks with reference to public opinion are literally true. It

is not proper for Government to pass any law in opposition to public opinion. The mistake that Government are making seems to be due to the misrepresentation made by a few reformers. It will entail very injurious consequences on the Hindu society, and Government should take a lesson from the present agitation and rectify their error. The *Civil and Military Gazette* also admits that the Bill will afford malicious persons ample opportunities to harm the reputation of respectable families. Government ought to attend to the warning given by these influential Anglo-Indian journals though they might make light of the agitation of the indigenous newspapers, and our humble prayer to them is that they may defer the passing of the present dangerous Bill.

29. The *Kesari* (43), in its issue of the 27th January, congratulates the Native public on the effect of its agitation against legislative interference in social matters on the mind of His Excellency the Viceroy, in inducing him to discountenance nine out of the ten proposals made by Mr. Malabari and his Reform Committee, exhorts the public to take courage and manfully represent to Government its disapproval of the Honourable Mr. Scoble's Bill, and says: - Now that the Viceroy has declared his unwillingness to interfere with Hindu religion, the only thing that the public need do is to show that the proposed Bill is at variance with the injunctions of the Hindu Shástras. The question is "Is the Bill opposed to Hindu ceremonial law?" If the reply be in the negative, well and good. But if it be in the affirmative, the Bill must according to the Viceroy's declaration be set aside. The Honourable Mr. Scoble says that a legislative measure prohibiting consummation of marriage before the first appearance of the menses cannot interfere with religious injunctions and is right so far. But he has not explained why he has fixed the limit at twelve years. He has shown by statistics that six out of a hundred and twenty-seven girls show signs of puberty before the age of twelve. It is therefore clear that by obeying the directions of the Hindu religion in consummating marriage on the first appearance of the necessary physical condition, five per cent. of Hindus will have, if the proposed Bill be passed, to put up with transportation, and so far Hindu religion will be interfered with by the Bill. Our duty therefore is to draw the attention of Government to this fact. The best course for a foreign Government is not to meddle in religious matters, and looking to the assurance given by Her Majesty the Empress in the Proclamation of 1858 Government ought not to have taken the Bill in hand at all, or, at any rate, not to have proposed a limit contravening religious injunctions. It is our duty to raise an alarm and warn Government in due time against attempts at interference in social matters, and to point out that though Her Gracious Majesty affords us protection of life and property, for which we are highly thankful, and is the supreme authority in political matters, Her Majesty cannot claim same authority in matters religious. In brief, our contention is that the Bill, if passed as it is, will deal a blow to our religion and usages,

30. The *Nagar Samáchár* (49), in its issue of the 24th January, says that the legislative interference with the social and religious usages of the Hindus which the Honourable Mr. Scoble's Bill contemplates, will offend and irritate the feelings of the common people, wishes Government to give up the Bill, and advises the people to hold public meetings to protest against the measure and to declare their opinion boldly. [Several other papers express similar sentiments.]

31. The *Rámdás* (59), in its issue of the 24th January, says that the Hindus have implicit faith in their religion and will risk even their lives for its sake, as was amply proved by the mutiny of 1857, and that it is not desirable that the wrong idea which the masses of the people seem to have entertained about the Age of Consent Bill being only the first of the many steps intended by Government to be taken one after another to meddle with Hindu religion, should be allowed to grow stronger day by day.

32. The *Shubh Suchak* (65), in its issue of the 23rd January, expresses surprise at the Government of Lord Lansdowne bringing forward a Bill for raising the age of consent at the instance of a few social reformers like Mr. Malabari, while several more serious grievances of the people which have fre-

quently been the subject of discussion in Parliament have remained unattended to, thinks that the Bill brought forward by the Honourable Mr. Scoble for the alleged protection of young girls is likely to make some of them lead a vicious life by ruining their worldly prospects in consequence of the conviction of their husbands on a charge of committing rape, and says that by trying under stringent orders from the Secretary of State for India to bring about social reform which must be effected by the people themselves, the Government of India is trying forcibly to pervert the Hindus from their religion.

33. The *Bodh Sudhákar* (9), in its issue of the 28th January, observes:— In bringing forward the Age of Consent Bill, Government have departed from their established practice of gauging public opinion before bringing forward a legislative Bill, and it is a matter for surprise throughout India that they should have forgotten a solemn promise given by Her Majesty the Queen in the Royal Proclamation of 1858. Her Majesty appears to have formed a strong opinion on the subject of social reform, and many educated ladies in England are said to be of the same opinion and are likely to prevail upon their husbands to bring the question in Parliament, if need be. Really, it is very unaccountable that so much sympathy should be shown in this particular matter of social reform when matters of greater importance calculated to better the condition of the people materially are quite neglected. That the social reformers should be more successful than the Indian National Congress is noteworthy. Our social usages have a bearing on our religion and it is very risky for Government to interfere with them needlessly in opposition to public opinion. In short, the Age of Consent Bill has perturbed the minds of the people very much and is looked upon as a very injurious piece of legislation, socially, morally and religiously, and it is strange that the Viceroy, who is well conversant with history and sound principles of politics, should have countenanced it.

34. The *Praja Mat* (117), the *Gujaráti* (82), the *Nyáyadarshak* (115), the *Swadesh Bandhu* (128), the *Broach Mitrá* (94), and the *Snehá Sindhu* (125) of this week advance against the Bill the same objections as have been put forward by several of their contemporaries who have opposed it last and this week, and say that the measure has spread much dissatisfaction among the masses.

An amendment proposed in the Age of Consent Bill.

35. The *Native Opinion* (16), in its issue of the 29th January, writes:— The feeling against the Age of Consent Bill is intense generally, and more particularly so in Bengal. In the latter presidency meetings are being held in every principal town and memorials sent up to the Viceroy against the Bill. Had the Bill contained a section making cohabitation with a girl who had reached her puberty even before twelve an exception, the Supreme Government would have taken away the sting from the whole agitation, and the country, we believe, would have quietly accepted the Bill without any clamour. For ourselves, we think the best solution of the difficulty may be found in making puberty the protected age limit, so that the principal object of the Bill may be more completely gained and the whole agitation put a stop to. The age of puberty amongst our people generally ranges between the ages of thirteen and fifteen, and if by making puberty the protected age-limit we can advance the protected age by one or two years more, we do not see why Government should hesitate to fix that limit. So long as there are no birth-registry offices amongst us, there will be great difficulty in exactly ascertaining the new age-limit of a girl, but it will not be so with puberty.

36. The *Shri Shivájí* (64), in its issue of the 23rd January, proposes that the Bill should be so amended as to provide that it would be no offence if a husband had intercourse with his wife after due performance of the *garbhádhán* ceremony, in the event of her showing signs of puberty before the age of twelve, and says that a provision like this will remove all the objections which are taken to the Bill on the score of religion.

Part III.—*Education.*

37. The *Gujarát Darpan* (81), in its issue of the 25th January, writes:—

Remarks on several points touched by the Vice-Chancellor of the Bombay University in his last Convocation address.

The remarks of the Vice-Chancellor about the Government Law School in connection with the recent changes made in the Law curriculum were well aimed and may bear fruit in a short time. The state of the school is far from satisfactory and it is a wonder that Government has not heeded the complaints made against it before. But the solution which is suggested—that of its being taken over by the University—will not be beneficial unless the University is prepared to enlarge its functions by being both a teaching and examining body. It is obligatory on Government that the school which yields so many public servants should be ably manned. Among the changes in prospect the Vice-Chancellor alluded to the change which was contemplated in connection with the Matriculation Examination. The examination is one which, to use his words, "looms so largely in the view of every school-boy, whether he intends to enter a college and to read for a degree or whether he wishes only to qualify for employment in the Government service." There can be no question about it that it is "a gigantic failure." It is true that many of those who enter a college find themselves unable to understand the lectures. It is also true that the Matriculation Examination "furnishes a very insufficient test of a knowledge of English" and that many go up there simply to see what an examination is like. But the proposal to abolish it and leave to the colleges themselves to hold their Matriculations will not be found acceptable. The standard would be very unequal. Boys would flock to that college where the examination was the easiest. It is not possible for our University to imitate Oxford and Cambridge, which are teaching Universities and are therefore able to directly control education. Here such is not the case. The abdication of the present function would mean even a greater deterioration in the sort of education that is given in our schools. The standard of English may be raised. The abolition of the oral examination was a great blunder. More of practical than theoretical knowledge may be required. Mr. Justice Birdwood did not attempt to discuss the merits of the controversy thus raised. From him we learn that the Syndicate, moved by weighty representations, has referred the whole question to a committee. The last point touched upon in the address was about the financial position of the University. Though the Bombay University is rich in scholarships, benefactions for other purposes, such as fellowships, on the English principle to enable students to prosecute their studies after taking degrees, are wanting. He put other objects of benevolence before the public, such as to make the University Library a good working library, and to form a University chest for the general purposes of the University which would make it independent. He also mooted the question of raising the examination fees and commended it to the attention of Mr. P. M. Mehta's Committee which is considering the whole question of examinations. The raising of the fees would be unpopular. Why should not the benevolent direct their attention towards the praiseworthy objects put before them by Mr. Justice Birdwood?

38. The *Gujaráti* (82), in its issue of the 25th January, observes:—We disapprove of the proposed abolition of the Matriculation Examination, and would suggest to the University authorities to make the necessary changes and raise the standard, and recommend Government to place high schools on a better footing, as insufficient knowledge of English is at present imparted in those institutions. In order to reduce the number of candidates at that examination it may be held twice or thrice a year. [The *Kaiser-i-Hind* (85) and the *Gujarát Darpan* (81), in their issues of the same date, disapprove of the proposal to enhance the examination fees, because they say that the present fees leave a fair surplus after deducting the expenses of the examinations, and that poor students will not be able to bear an increase.]

Part IV.—*Municipalities.*

39. The *Indian Spectator* (2), in its issue of the 25th January, writes:—

Bombay municipal administration.

One of the staunchest advocates of the ratepayers' interests in the town of Bombay came to us the other day, asking if it was not time that "Government

should be petitioned to take away the right of election" in regard to local self-government. The question took us rather aback, although we knew it had been raised before in several parts of India, and at times answered in the affirmative. We were hardly prepared for such a question in Bombay, and asked our friend to explain himself. Briefly stated, his view was that under the system in operation local self-government was "a farce," that the people were taxed heavier than before with a looser representation of their interests, and that the official and officialized element in the Municipal Corporation carried everything before it in the name of the public, while the few independent members were outvoted as if on principle. "We were better off," continued our interviewer, "when affairs were managed by the officials themselves. We had then the power of criticising their work. That power we have now lost. Our own men are made to go against our wishes and requirements by the official clique, and we are not in a position even to complain." Our friend cited the latest instance of municipal financing in the name of the people, and left very despondent after unburdening himself so far. Later the same day, his views were borne out by a circular with which we were favoured, quoting an article from a contemporary on the same subject, in which it was alleged that officials of the municipality used to send round whips to vote for avowedly unpopular measures and that influence was exerted from the highest quarters to obtain the support of the ratepayers' representatives for such measures. Now, there is no reason, we may say, to question the *bonâ fides* of the writer of this article or of the gentleman who interviewed us. Nor can we deny that there is a feeling abroad as to the undesirableness of maintaining a system of nominal self-government when practically the affairs of a municipality or local board are managed by officers of Government. We hold somewhat peculiar views on the subject. It must be remembered that the project of local self-government in India is still in its infancy, that those charged with its working will make mistakes till they grow accustomed to the business and till they have acquired the necessary amount of public spirit. A miscarriage here and there does not show, as some of our friends in other parts of India are eager enough to make out, that Lord Ripon acted as an enemy of the country by extending the scheme first inaugurated by Lord Mayo. The time was ripe for such extension, and if it has not answered all the expectations raised by sanguine partisans, we believe there are more factors than one to account for this very partial success. Though Lord Ripon's Government knew that the time had come for an extended trial, they were not unprepared for disappointingly slow results. India is peculiarly difficult for such experiments in municipal self-government. In the present case, if the officials use undue influence, why do the elected representatives of the ratepayers succumb to it? Are they the right men? Are all classes of the ratepaying community capable of electing the right men? What has been done to educate the ratepayers so far as to enable them to obtain a reasonable guarantee of good faith from those they return to the Municipal Corporation to safeguard their interests? Disinterested citizens have given up the task of organization in despair. The fact is there are clashing interests amongst ratepayers themselves, apart from ignorance, caste division and other obstacles. The official executive cannot fail to take advantage of this weakness in the ratepayers' camp, in the interests of what he deems to be progress. A dead-lock in the administration is undesirable, and so long as the executive takes legitimate steps to avert a dead-lock, we cannot hold him up to blame. The thing is done every day in Europe. Business must be gone through; wanton or ignorant obstruction must be discouraged. It is quite possible that the municipal executive may overdo the thing; but if the elected members of the Corporation are strong in intelligence and public spirit, they will resist undue pressure. On the other hand, the executive has to bear it in mind that with a house divided against itself it is not difficult to ride a coach and four through rules of procedure and even principles of administration. That this has been done off and on, admits of little doubt. We cannot shut our eyes to the fact of rapidly increasing expenditure on several departments without anything like increasing efficiency. This is a blot on our municipal administration, which those in charge cannot be too careful not to deepen by further extravagance. We sympathize with their desire for efficiency; but if they look at the matter calmly, with their own eyes, they will see that a good deal

of additional outlay on some of the departments is a waste of resources and a premium on indolence and irresponsibility. It rests with the municipal executive to teach us wise economy, which is the first essential of success in the administration of public affairs. It may be very easy for officials to whip up a majority, but though we hold the *johukums* primarily to blame for helping them to such majority, we cannot help observing that the officials are open at times to the charge of abusing their position. As regards the Government of Bombay exercising undue influence on members of the Municipal Corporation, we have been able to see no ground whatever for the allegation. Government have the power of openly interfering in case of a dead-lock or of mismanagement; and they do exercise that power, however reluctantly. There is no reason, therefore, to believe that they would attempt that secretly which they have every right to do in open daylight. We are inclined to fear that such canards are set up by those who wish to shield their own weakness by making a scapegoat of the Government. It may be a mere excuse; and if so, it adds want of courage to the original sin of selfishness. The excuse may be all the more plausible, because it is made in regard to a Conservative Governor. But Conservative or Liberal, every head of an Indian administration knows that the success of local self-government is as much a relief to him as it can be a satisfaction to the most ardent well-wisher of progress in the country.

Comments on the recent resolution of the Bombay Government on the Poona Municipality.

40. The *Mahrátta* (4), in its issue of the 25th January, writes:—The picture drawn in the resolution of Government of the working of the Poona Municipality is, if correct, really a dismal one. That the municipality of a city which so justly prides itself upon its intelligence and self-reliance, and which is rightly considered second in importance in the Bombay Presidency, should have exposed itself to such a thumping castigation at the hands of Government is a fact for which all the sincere friends of local self-government will feel deep sorrow. We have advisedly said, if the picture *be true*, because we are afraid that it is, if not quite, at least considerably, overdrawn. There have been rumours for some time past that the Poona Municipality was not in the good graces of Government or of its officials. During the *régime* of Lord Reay it had earned very good certificates about its work. But it was considered by some of the officials that Lord Reay was in fact overdoing the thing, and that he was patting on the back and spoiling the children who were already sufficiently spoilt. Indeed, the praise he bestowed in distinct terms upon the working of the Poona Municipality under its non-official and elected President was, it was said, too much for the equanimity of certain people who considered that Lord Reay was much too independent of his Secretaries and at times put forward his own opinions without due deference to those of his subordinates. Such kind treatment at the hands of the late Governor had already marked the municipality out for proper treatment, and the Poona public at all events expected that their city fathers would, whenever official opinion could be able to assert itself, be called heavily to account for the indulgence they had previously enjoyed. Side by side with this there was also the rumour that Government wanted to create an additional place for a civilian or for a favourite uncovenanted official, and that the present resolution is to some extent an outcome of that desire. Of course, we cannot for a moment give weight to such rumours. But that they did prevail for some time is a fact which we cannot ignore. Whatever the truth as to the first, as for the second everybody knows that the proposal was actually made to incorporate the city and the suburban municipalities and to appoint one executive officer at a high salary to look after the affairs of all of them, but that it fell through on account of a strong dissent from the Cantonment Committee. The measure suggested in the last paragraph of the Government resolution seems to lend some apparent support to the popular belief, and it is rather difficult to conceive why Government should have alighted on the expedient of appointing a paid executive officer of established merit and capacity to carry on the work of the Poona Municipality, and not on the less costly but presumably (on the authority of Mr. East) efficacious remedy of wresting from the municipality the privilege of having an elected President and putting in his place an official one. Mr. East was evidently greatly offended at the Poona Muni-

cipality for not at once falling down prostrate before him, suing for mercy. Had they done so he intimates that he would himself have settled the matter and not brought it to the notice of Government. But his dignity being offended, he considered that the Government should give a *wigging* to the municipality and bring them to a due sense of their subordinate position. In fact, from his own letter, paragraph 5, it can safely be inferred that it was not the gravity of the mal-administration that necessitated his reference to Government. He admits that he would have adequately dealt with it himself. But the fault of the municipality was not only that they mismanaged the affairs entrusted to them, but, what was more serious, they did not show an adequate consciousness of the dignity of a Collector. This offence was unpardonable and he could not even wait to give time to them for explanation. The Collector's letter, drafted in the heat of indignation, proved in its turn so powerful with the Government that they also did not apparently think that there was any reason to call upon the municipality to submit their explanation, and as a consequence the municipality have been condemned unheard. Was it, we may ask, considered by Government that the offence the municipality had given to the Collector disentitled them to that right of being heard in their own defence which is always enjoyed by the worst criminals in the land? Surely, we cannot but regret the haste in which the whole affair seems to have been managed. For aught we know, or for aught the Government itself knows, the municipality have probably a good defence on almost all the points of the charge. At all events there would have been no mistake committed if the Government, instead of deciding the matter *ex parte*, had given the accused a hearing. It is not for us "to defend a defaulting municipality." But it is our duty to point out that we cannot accept the verdict unless it is shown that it was delivered after hearing both the sides.

41. The *Hitechchhu* (84) of Ahmedabad, in its issue of the 29th January observes:—Several Collectors and other officers are opposed to the right of local self-government, because they think that they have lost the power they enjoyed before its concession, and try to bring into disrepute municipal administration in the mofussil. The Mehmadabad Municipality and several others were in this way deprived of the right of electing a certain number of commissioners when they declined to levy house-tax, and for some other flimsy reasons the Surat and Broach Municipalities were divested of their right of a non-official President. The Collector-Presidents at Broach and Surat have proved of little use to the municipalities owing to their absence from head-quarters in times of emergency, and the ratepayers' money is sometimes wasted by the commissioners to please the Collectors, as was recently done at Surat by building the Winchester Museum. The Ahmedabad Municipality and some others which closely follow the wishes of the Collector and Revenue Commissioner still enjoy the right of a non-official President. Under such circumstances it afforded us much satisfaction to see the Poona Municipality enjoying all the privileges of local self-government. If the allegations made against that body in a recent Government resolution be true, it certainly deserves the censure passed on it; but we do not approve of the proposal to appoint a paid executive officer, as that will put additional burden on the municipality while the officer will unnecessarily hamper the administration. It would be well to appoint an experienced auditor to check the municipal accounts periodically, to send statements of monthly income and expenditure for scrutiny by the Revenue Commissioner, and to hold the managing committee responsible for all illegal and unnecessary expenses sanctioned by it. It is strange that Government, who took no notice of enormous illegal expenses incurred in the time of Collector-Presidents, should have recently seen fit to issue such a slashing resolution for trifling amounts in the case of the Poona Municipality.

42. The *Arunodaya* (21), in its issue of the 25th January, writes:—At last an executive officer has been forced on the Poona Municipality and a Health Officer and an Executive Engineer will follow in his wake. No one can blame Government for their action, for they have only followed their usual course of taking advantage of the errors (if, indeed, they are nothing worse than errors) of the municipal commissioners. The irregularities of the members of the managing committee were culpable in the extreme, and the best reward for their services would be to hold a public meeting of the ratepayers and

pass a vote of censure on them. They should have resigned their places ere now; but if they have not done so of their own accord, the pressure of public opinion will not be ineffectual. But, on the other hand, it may be asked what do Government mean by taking this step? Would the commissioners have persisted in their wrong path after it was pointed out to them by Government? Yet granting that they could not be trusted, what possible good would be done to the ratepayers by increasing the burden of an annual expenditure by 40,000 rupees? The grossest waste of municipal funds under the present circumstances could hardly approach this sum, and how Government ensure better economy by replacing Natives with Europeans can best be known to themselves. Irregularities in municipal administration arise mainly from two causes. One is a disregard of the status of the members in society, and the other is the want of check or supervision except that of Government. Men of straitened circumstances cannot properly discharge their duties. We have seen in an important municipality a member avoiding a meeting of the general committee for fear of his sáwkár's warrant being executed upon him. In the same municipality there is another member whose annual income is not more than 100 rupees; and these men are to pass budgets and estimates of thousands and thousands of rupees! This evil cannot be checked unless the operation of clause (*d*) of Section 16 of the Bombay Municipal Act of 1884 is considerably extended. The irregularities arising out of the second cause cannot be put a stop to until education has spread widely.

Government resolution on the shortcomings of th Poona Municipality and the comunication from Mr. D. V. Gokhale.

43. The *Bombay Samáchár* (93), in its issue of the 27th January, alludes to the letter addressed by Mr. D. V. Gokhale to the *Bombay Gazette*, published in its issue of the 26th idem, in which Mr. Gokhale defends himself against certain charges brought against him in a recent resolution of Government on the shortcomings of the Poona Municipality, observing that this communication gives quite a different aspect to the one contained in the resolution about certain acts of the municipality, and hence it is desirable that Government should order a fresh enquiry into the matter so that the public may know the actual facts.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
3rd February 1891.

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(For the week ending 31st January 1891.)

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REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 31st JANUARY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

Dacoities in the Basim District in Berár.

A correspondent, writing to the *Varhád Samáchár* (3) in its issue of the 26th January, says:—It is widely known that the Basim District in Berár is notorious for the crime of dacoity. Within a short time dacoities have been committed at Nurath, Moha, Nandura Izara, Pimpalgaon and Sheloo Bazar Kakarwadi. In addition to these offences a dacoity has recently occurred at Shirpur, and some robberies at Kuptee and cases of house-breaking at Korla. The rayats, particularly the money-lenders, have taken so much alarm that many of them have applied for licenses to use arms for their safety.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
3rd February 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th February 1891.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodaya	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	460
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chikitsak	Belgaum	Do.	390
28	„ Chitragupta	Karád	Do.	100
29	„ Daiyadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	...
31	„ Dhárwár Vritt	Dhárwár	Do.	850
32	„ Dnyán Ságar	Kolhápur	Do.	315
33	„ Ganga Lahari	Násik	Do.	100
34	„ Hindu Punch	Thána	Do.	700
35	„ Hitechchhu	Bijápur	Do.	85
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	393
38	„ Jagan Mitra	Ratnágiri	Do.	160
39	„ Kalpataru...	Sholápur	Do.	265
40	„ Kannada Punch	Bágalkot	Do.	225
41	„ Karmanuk	Poona...	Do.	1,000
42	„ Kárwár Samáchár	Kárwár	Do.	200
43	„ Kesari	Poona	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	125
46	„ Maháráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárâshtrâ Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Nagar Samáchár	Ahmednagar	Do.	150
50	„ Násik Vritt	Násik	Do.	285
51	„ Nyáyâ Sindhu	Ahmednagar	Do.	168
52	„ Pandhari Mitrâ	Pandharpur	Do.	306
53	„ Poona Vaibhav	Poona	Do.	1,150
54	„ Prabodh Chandrika	Jalgaon	Do.	100
55	„ Prabodh Ratnâ	Bárni	Do.	350
56	„ Pratod	Islámpur	Do.	400
57	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
58	„ Rághava Bhushana	Yeola	Weekly	130
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	...
61	„ Satyâ Shodhak	Ratnágiri	Do.	325
62	„ Satyâ Sadan	Alibág...	Do.	...
63	„ Sholápur Samáchár	Sholápur	Do.	273
64	„ Shri Shiváji	Poona	Do.	200
65	„ Shubh Suchak	Sátára	Do.	250
66	„ Sudhákar	Pen	Do.	260
67	„ Sumant and Satyâ Sudha	Kárwár	Do.	100
68	„ Suryodayâ...	Thána	Do.	290
69	„ Vanapriya...	Chikodi	Fortnightly ...	90
70	„ Vengurla Vritt	Vengurla	Weekly	180
71	„ Vidushak	Karád	Do.	310
72	„ Vidya Vilás	Kolhápur	Do.	250
73	„ Vijay	Sháhápur	Do.	175
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	132
76	„ Vrittasár	Wái	Do.	299
77	„ Vritt Sudha	Sátára	Do.	100
78	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach...	Weekly	551
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
81	„ Gujarát Darpan	Surat	Bi-weekly ...	600
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrâ	Surat	Do.	769
84	„ Hitechchhu	Ahmedabad	Do.	350
85	„ Kaiser-i-Hind	Bombay	Do.	2,502
86	„ Rást Goftár	Do.	Do.	1,747
87	„ Surat Akhbár	Surat	Do.	589
88	„ Suryâ Prakásh	Do.	Do.	325
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	25
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryâ Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrâ	Broach	Weekly	539
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	536
97	„ Chának	Surat	Do.	450
98	„ Deshi Mitrâ	Do.	Weekly	984
99	„ Dnyánodayâ	Broach	Monthly	475
100	„ Dnyán Vardhak	Bombay	Do.	700
101	„ Fursad	Do.	Do.	350
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	918
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patrâ	Nadiád	Monthly	1,154
109	„ Kaira Vartamán	Kaira	Weekly	125
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
112	„ Kelavni	Baroda	Monthly	455
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	316
115	„ Nyáyadarshak	Ahmedabad	Weekly	415
116	„ Pársi Tikákár	Bombay	Fortnightly ...	500
117	„ Praja Matâ	Ahmedabad	Weekly	465
118	„ Rájyabhakta	Bombay	Do.	687
119	„ Samaher Báhádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
120	The Satyă Mitră	Bombay	Weekly	400
121	„ Satyavakta	Do.	Do.	1,100
122	„ Satyodaya	Dohad	Do.	78
123	„ Saurâshtră Darpan	Junágad	Monthly	398
124	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
125	„ Sneha Sindhu	Kaira	Weekly	400
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitră	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	423
130	„ Udichya Hitechchhu Patră	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	738
132	, Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
133	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
134	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
135	The Chandrodayă	Dhárwár	Weekly	180
136	„ Karnátak Patră	Do.	Do.	320
137	„ Lok Bandhu	Do.	Do.	150
138	„ Rasik Ranjini	Gadag	Do.	308
139	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Week ly ...	...
	HINDI.			
141	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
152	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
153	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
154	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
155	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Death of Mr. Bradlaugh, M. P.

1. The *Mahrátta* (4), in its issue of the 1st February, writes:—The mournful intelligence of the death of India's English champion, Mr. Charles Bradlaugh, will throw a gloom over the whole of India. By this time it must have been wired to every nook and corner of this country. Never before had any foreigner endeared himself so much to us as Mr. Bradlaugh had. His name had become a household word among us. We have had some distinguished English friends like the late lamented Messrs. Fawcett and Bright. They sympathised with us and fought our battles in the British Parliament and in England. But our latest champion had within the short space of three years worked so much for us that it was recognised on all hands that in him at last we had found a worthy supporter, whose indomitable will, unswerving purpose, untiring energy, extraordinary powers of endurance, high moral courage, great wisdom, and wonderful tact gave every promise of the success of our cause at no distant date. He was a host in himself. His lynx-eyed watchfulness and the pertinacity with which he heckled the Under Secretary of State for India with questions about Indian wrongs and grievances had made him a terror to the India Office, and Anglo-Indian officials had already begun to hesitate in their path of *zubberdustism*. What makes his loss at the present moment irreparable is the fact that his improved Indian Councils' Reform Bill now falls to the ground. This Bill, as we have pointed out already and as was explained by the President of the Indian National Congress at Calcutta, stood the greatest chance of passing. Especially in his hands the Bill was safe. We were all looking forward with great and joyous expectation to the passing of the Bill as the first great fruit of the Congress agitation. But alas! Once more has the truth of the old saying "Man proposes and God disposes" been brought home to us with bitter emphasis. The verdict in the O'Shea divorce case did not deal a more crushing blow to the Home Rule cause than the death of Mr. Bradlaugh does to our cause. What would add to the great grief occasioned by his death in this country is the mournful reflection that but for India Mr. Bradlaugh had been living now. He came to India last year to recoup his shattered health. But little rest did we allow him. With blind selfishness we pressed our interests and our grievances upon his attention. This occupied no mean part of his time and mind, and must have considerably taxed his energies during the whole of last year. Our feelings are, therefore, bound to be bitterly self-reproachful. The introduction of Lord Cross's Bill (Indian Councils' Reform), just as it stood last year, into the House of Commons at this juncture will bring home to us heavily the loss we have suffered in his death. Where shall we find now another like him? There are many others, no doubt, whose sympathies and hearts are as large as his, but they unfortunately do not possess the same sterling and indispensable qualities which essentially formed part of his character, and which fitted him eminently for the noble task he had undertaken. India will never forget the name of Charles Bradlaugh. May his soul rest in peace! [Almost all the Native newspapers have expressed deep regret at the untimely death of Mr. Bradlaugh, giving a brief sketch of his life and the services rendered by him to this country during the last three years.]

Government and the Indian National Congress.

2. The *Gujaráti* (82), in its issue of the 1st February, writes:—The assurance given by His Excellency Lord Lansdowne's Government as well as by Sir Charles Elliot that they are in no sense hostile to the Indian National Congress, that private persons, including pensioners, are free to join the movement, and that officers *may* attend the Congress meetings, will go far to remove the soreness of feeling and friction that were gradually manifesting themselves in the relations of the officials and the friends of the Congress. Government rightly insists that no official shall participate in any political movement, or prevail upon others to take part in it, or dissuade them from doing so. This attitude of neutrality which Government wish to maintain is certainly unexceptionable, and we are thankful to the Viceroy for acknowledging in a frank and generous spirit that the movement is a perfectly legitimate and constitutional one. The Viceroy's most remarkable speech on the Age of Consent Bill and the exposition of His

Excellency's thoughtful views about the Congress have shown beyond the shadow of a doubt that he possesses the nobler qualities of a broad-minded and far-seeing ruler, without their being unhappily marred by the irascibility of his immediate eminent predecessor in office.

Rumoured retirement of the Honourable Sir Raymond West, Member of the Executive Council of His Excellency the Governor, Bombay, and a suggestion to appoint the Honourable Mr. Justice Birdwood in his place.

3. In alluding to the rumoured retirement of the Honourable Sir Raymond West from the Executive Council of the Bombay Government in April next, the *Kaiser-i-Hind* (85), in its issue of the 1st February, observes:—Mr. J. R. Naylor, Legal Remembrancer, is said to be the probable successor to Sir R. West, and we shall be glad to see him in the local Council when his turn comes. The Honourable Mr. Justice Birdwood has, however, better claims to the coming vacancy; besides, a Judge of the High Court is a higher officer than the Legal Remembrancer. His Excellency Lord Harris, who so very recently gave a proof of his appreciation of the literary abilities of the Honourable Mr. Justice Birdwood by nominating him as Vice-Chancellor of the Bombay University, ought to take the first opportunity to promote him to the Council.

Recent Government Resolution on the assessment and collection of the income-tax and remarks thereon.

4. While commenting on the recent Government Resolution on the assessment and collection of the income-tax in the Bombay Presidency during 1889-90, the *Arunodaya* (21), in its issue of the 1st February, says that it is a disgrace to the Natives anda stain on the British administration that in the face of the destruction of native arts and industries and in spite of the extreme poverty of the people, the Government should, simply because of an increase in the collections from this tax, come to the conclusion that the people have prospered, when, as a matter of fact, the augmentation in the amount collected means proportionate increase in the oppression practised by Mámlatdárs and increasing disregard for appeals against the Mámlatdárs' assessments.

The Income-tax Collector of Bombay and his Assistant praised for their administration of the Department during 1889-90.

5. The *Jáme Jamshed* (107), in its issue of the 2nd February, says:—The report of the Income-tax Department of the Bombay Presidency for 1889-90, just published, reminds us of the highly satisfactory manner in which the Income-tax Collector for the Bombay City and his Assistant have been doing their work since the formation of the Department. It is no easy task to assess incomes and make collections in this large city, in which are to be found congregated diverse races and creeds, and it is not a little surprising to find from the report for 1889-90 that there were during the year only 3 appeals against the Collector's assessment, and that in all the 3 cases the Collector's valuation was confirmed by the Income-tax Commissioner. The administration of their Department by Mr. Seervai, the Collector, and Mr. Coorlevala, his Assistant, has been throughout satisfactory to Government as well as to the public, and it is to be hoped that the services of these officers will be duly recognised by the authorities.

Approval of the Resolution recently issued by the Bombay Government on the relations between Revenue and Forest officers.

6. The *Subodh Patrika* (18), in its issue of the 1st February, writes:—We are glad to see from a Resolution of Government published this week that the administration of His Excellency Lord Harris has fully re-affirmed the principles which the Government of Lord Reay struggled hard to establish for regulating the relations between the forest and revenue officers. The due, but not absolute, subordination of the former to the latter has an important bearing on the enjoyment by the villagers of the permissible privileges accorded to them by Government in lieu of their old immemorial rights which have been confiscated by the Forest Act in the interests of the State. The present comprehensive orders therefore may be regarded as the final completion of the work of revision which was commenced by Lord Reay with the appointment of the Forest Commission of 1885. It was for the same principle that the Honourable

Mr. Nulkar fought hard as a member of that Commission and also in the Supreme Legislative Council on the occasion of the amendment of the Forest Act of 1878, and the present Resolution of Government must be a matter of satisfaction to him, as it is one of thankfulness on the part of the rayats towards him and still more towards the Government.

7. The *Aruńodayá* (21), in its issue of the 1st February, says:—From the Government Resolution on the relations between forest and revenue officers it seems that Government are aware of the oppression practised upon rayats by forest officers through folly and "excess of zeal" for increasing the forest revenue. Government are right in their conclusion that Collectors are likely to know more about the grievances and wants of the rayats than the forest officers, but are mistaken if they believe that the Collectors will comply with every just demand of the rayats. Although the decision of Government to communicate their orders to the people through village officers is good, it would be better if they were published through local newspapers also. This Resolution has been issued while Mr. Vidal, who was the President of the Forest Commission, is Acting Chief Secretary, and he deserves praise for it. We request him to continue to show the same earnest desire for the welfare of the rayats.

8. The *Indian Spectator* (2), in its issue of the 1st February, writes:—The Resolution of the Government of Bombay, directing that, subject to several restrictions, the Department of Forest may hold itself subordinate to the Revenue Department in administrative matters, is an important concession to the cry of popular grievance, and the past as well as the present administration of the presidency has earned the gratitude of the people by it. We must credit the Government of Lord Reay with the inauguration of this liberal policy, and that of Lord Harris with giving it practical effect. It may be in the memory of many that about the time Lord Reay came out as Governor of Bombay the feeling of the people against some of the A'bkári and Forest rules was very keen, and he had a good deal to do and undo in connection with those two great Departments of the State. His efforts to reform the working of the A'bkári Department were many; but as he had hardly time to overtake all the practical details, their effect proved to be inadequate. To afford a legitimate redress of forest grievances he appointed the Forest Commission, to some of whose recommendations he lent himself with characteristic good sense. And it augurs well for the reputation of the present Government to have developed the beneficial scheme of the late administration with a view to safeguard the rights and privileges of the rural population, and to supply local wants. The chief aim of the conservation of forests is an excellent one, especially for the wholesomeness of climatic effects on surrounding agriculture. But the Department, like others of later creation, has often to justify its existence by harsh means and to keep itself in evidence by a rigorous application of technical rules. The conservation and promotion of agricultural interests are the primary duties to which the Forest Department is invited to subordinate other aims. That "in its management of forests the ease and contentment of the people is an object of greater solicitude to Government than the realization of revenue," and that "Government have no desire to increase their forest revenue by the curtailment of conceded privileges or of local supply or by the levy of excessive charges for grass and other minor forest produce," are wise statements of the principles which ought always to regulate the operations of the Department. It is hard to discover any want of confidence in the Department by the Government re-affirming the guiding principle of former orders, that as a branch of the general administration the Forest Department ought to work under the authority of the Collector, who is the officer responsible for the executive management and well-being of his district. Whatever the usefulness of the Forest Department, it is not free from the evils of a department. The complaint is not groundless that an adherence by subordinates of the Department to the letter more than to the spirit of the forest regulations has been the cause of much annoyance to the district population. The villagers cannot but resent the curtailment of the supply of *ráb*, fire-wood, and grass for cattle or for thatching. In such a case, or in cases of difference of opinion, the Department will lose nothing by a reference to the Collector for final orders, while the object of the Government in giving relief to the villagers will not be

frustrated through excess of official zeal. "Disregard of the rule," Government observe, "which requires all orders regarding privileges to be sent through the Collectors, has on more than one occasion caused hardship and inconvenience to forest villagers which might doubtless have been avoided, had the Collector been given the opportunity of objecting, which the rule itself provides." The Government, therefore, now look to the Collectors and Commissioners for rigid enforcement of all orders affecting the supply of local wants and the privileges of the people. The Resolution contemplates no encroachment on the freedom of the Department, nor confers new privileges either on the Collector or the villagers, but seems to aim at the safeguarding of all legitimate claims and interests, and a more scrupulous working of the original orders of Government in that regard.

9. The *Kaiser-i-Hind* (85), in its issue of the 1st February, writes:—After an embittered controversy, well-nigh extending over eight years, the local Government, thanks to the influence of Mr. Vidal, has once more seen the error of its ways and brought to book the recalcitrant Forest Department. It was indeed surprising how under two successive administrations that new-fangled off-shoot of the revenue branch of the State refused to bend itself in the direction which Commissioners and Collectors, with commendable zeal, sincerely desired for the better interests of the cultivating rayat. The Department, however, gained the ascendancy in spite of their efforts which, it is deplorable to observe, were never sufficiently and courageously backed up by the exalted authorities. Both Sir James Fergusson and Lord Reay were simply plastic moulds in the hands of the chief of the Forest Department. His transparent sophistries were allowed to sway their reasoning, fairly sound on other matters. Sir James had never a strong grip over the Revenue Secretaries, who, therefore, left no stone unturned to continually harass and annoy the cultivators in their ordinary agricultural operations by a series of Resolutions which they published from time to time with unremitting breath. The evil consequences arising from their arbitrary and unjustifiable edicts at last became too intolerable to be endured without a vigorous public remonstrance. Immemorial rights and communal usages were ruthlessly trampled upon, the rayats were restricted in their supply of *rábi*, every kind of harsh regulation conceivable by an irresponsible and tyrant autocracy was published and enforced with the hands of iron, destitution and misery were brought in many a rayat's home, and a spirit of sullen discontent, scarcely known before, warmly raged in the breasts of cultivators and owners of private forests alike throughout the presidency. Sir James' intellect, however, succumbed to the strength of the Secretariat argument and could do nothing to give redress to the people. The intellect of his successor most severely suffered from what may rightly be called a paralysis of forest literature. The deeper he dived into and saturated his mind with it the softer the mind grew, and therefore the less strong to impartially judge between the weak and oppressed rayat and the sturdy and tyrant forester. So the Resolutions of 8th April were a compromise, but a compromise of a most unsatisfactory character. Lord Reay had to leave these shores with a deep consciousness of his miserable failure, even after five years of experience, to do aught substantial to repair the rank injustice done to the rayat and the owner of private forests. In his replies to the farewell public addresses, he tried to confine himself to generalities and content himself with the conventional observation that he had endeavoured to do his best. Conscious of the barren results he had achieved in matters of forest, he was not able to congratulate himself on a single specific reform which could be said to have benefited the aggrieved. Nay, by an irony of fate, which dogged him to the last, the masterful Secretariat baulked him even while publishing his almost last public act. It had the audacity to suppress half-a-dozen paragraphs in reference to which the Secretary of State was questioned during the last Session of Parliament—questions which yet remain unanswered! Thus did the Forest Department, supported by the Secretariat, keep two well-meaning Governors at bay and prevent the rayats from obtaining any relief for their wrongs, though all along they had the sympathy of almost all the Collectors. But, strange to say, a change over the spirit of the Secretariat has lately manifested itself. A long Resolution has lately appeared, in which once more the relation which the forest officer should occupy with regard to the

Collector is elaborately explained. Certain healthy rules are formulated, the substance of which is to impress on the Forest Department the performance of its own proper function, and its subordination, in all but forest conservancy pure and proper, to the Revenue Collector. This was the position prior to the usurpation of the authority of that officer by the forest official. The natural condition of matters being now restored and sundry wholesome and healthy regulations, in harmony with the recommendations of the Commission and conducive to the interests of the rayats and the private owner, being laid down, it is to be hoped the friction will now cease, and the cultivators will be allowed to carry on their agricultural operations without molestation or further deprivation of the privileges now prescribed. The operation of the new Resolution will have to be carefully watched. It would be premature to bless it, for it has been found, from experience of the past, that Secretariat Resolutions, suggestive of the most benevolent intentions, are often written only to remain as dead letters. They may as well be written in water. But, whatever the past history of forest administration may be, it is to be hoped that the Government has now turned over a new leaf. The mischief done has been irreparable. It could not be undone. But it serves as a warning and a beacon to future administrations. It also shows how an irresponsible oligarchy can override Governors, set at naught their benevolent intentions and even written Resolutions, and tyrannise over a voiceless people. It also shows how far these despots of the day have the power and the authority to bring untold mischief and hardship on thousands of Her Majesty's poorest subjects. Whoever may be the author of the present Resolution, he deserves the gratitude of the people. It is, however, earnestly to be hoped that, like his predecessors, His Excellency Lord Harris will not succumb to those influences which made them powerless for good in the matter of the forest administration of this presidency—an administration which is intimately and closely allied with the vital interests of agriculture and the agriculturists, but which has hitherto cast a stigma on the righteous character of British Indian administration.

The Native Passenger Ships' Commission and the grievances of passengers by coasting steamers.

10. The *Gujaráti* (82), in its issue of the 1st February, writes:—Now we have the Native Passenger Ships' Commission sitting in Bombay and taking a good deal of evidence. Without meaning to reflect in the least on the ability and experience of the Commissioners, we must say, and we think we are here echoing the opinion of the whole Native community, that the constitution of the Commission is open to objection in that there is not on it a single representative of the people in whose interests it was appointed by Government. The action of Government in this matter is simply unintelligible, and we must enter our strong protest against it. We do not know whether the labours of this Commission will result in providing passengers with greater accommodation and comfort and in their better treatment in future. The whole public press has been for years past appealing to Government for enforcing strict supervision over the coasting steamers with a view to put a stop to the intolerable overcrowding of passengers. Laws and regulations are nothing more than a dead letter, unless they are put into force by those whose duty it is to do so. But if these are remiss in their duties or are indulgent, rules are a mockery and a delusion. Similarly, the Native community has, through its acknowledged organs of public opinion, often asked for better latrine accommodation and for separate places for embarkation and disembarkation. Absence of any such arrangements causes very great inconvenience, and on some occasions the sufferings of passengers have only to be personally witnessed to be convinced of the urgent necessity of effecting radical reforms in the present system. The fares charged by the owners of coasting steamers for varying distances are also arbitrary, and during times of competition they are raised or lowered at their sweet will. We trust the Commissioners will consider the points we have touched above, and do their best to afford increased safety and convenience to the passengers. [The *Satyavakta* (121), in its issue of the 6th February, expresses similar sentiments, and adds that the Native passengers oftentimes do not find sufficient room to sit down comfortably, unless they give some *douceur* to the sailors on the steamer, and that their things are frequently stolen on account of the overcrowding, but no notice is taken

of their complaints by the captain when informed of the occurrence. The paper recommends Government to remove these complaints, and to make a reduction in the present fare, which, it says, is exorbitant.]

11. The *Bombay Samáchár* (93), in its issue of the 4th February, says:—On 2nd February there was held a public meeting in the hall of Mulji Jethá's cloth market at Bombay in connection with the Native Passenger Ships' Commission that is now collecting evidence at Bombay. On that occasion several members of the meeting related their personal experiences of a sea voyage on a coasting steamer, and showed that the Native passengers were treated by the officers of these vessels not better than beasts, and that after the vessel had got quite clear of the port these officers ignored all law and did as they liked. Of the several complaints made on the occasion the one about overcrowding of passengers was the most important. The overcrowding was described to be so great that passengers could not on several occasions get sufficient room even to sit down; and sometimes some of the third class passengers were made to go and sit in the second class on account of want of room, and were forced to pay second class passage after the vessel had reached half way. This complaint is very serious, and the truth of it may be ascertained by employing the detective police. One of the reasons of overcrowding is that Native passengers are unwilling to part, even temporarily, with their luggage by making it over to the officers of the vessel, and the remedy suggested by us before, of providing benches, was approved of at the meeting, it being remarked at the same time that the passengers would be willing to pay a little more passage money for this convenience. Another complaint made at this meeting was about the absence of ladders to get in and out of the vessels, which caused not a little inconvenience and some risk to the limbs and lives of the passengers. The third item of complaint was about only one passage being kept for embarkation as well as disembarkation. This is done in disregard of the order of Government to keep two passages that was issued in connection with the complaint made by certain Native passengers that their women were insulted by the military sepoys who accompanied them on board a steamer belonging to the British India Steam Navigation Company. The fourth complaint related to latrines on the steamers not being convenient and clean. It is to be hoped, now that these complaints have been brought to the notice of Government, that no time will be lost to remove them. The same journal, in its issue of the 5th February, expresses a hope that due attention will be paid by the Commission to the suggestions made by some of the witnesses for increasing the number and kind of means for saving lives from accidents at sea, such as boats, buoys, &c., on a passenger steamer, and for having the different decks of a vessel at a sufficient height from each other, in case of vessels hereafter built, and allowing more space to passengers in the old steamers with low decks. [The *Jáme Jamshed* (107), in its issue of the 5th, and the *Akhbáre Sodágar* (91), in that of the 6th idem, express similar sentiments.]

Dr. Pollen on Hindu jurors.

12. The *Arunodayá* (21), in its issue of the 1st February, says:—The remark made by Dr. Pollen, the Sessions Judge of Belgaum, in his judgment in a case of murder recently tried before him and a jury, that it was not safe to depend upon the verdict returned by Hindu jurors in murder cases, casts a stain on the whole Hindu community. The Judge states that the Hindu jurors in the case intentionally returned a verdict of not guilty. It is desirable that the jurors should clear their conduct in respect of this charge. Granting that the jurors in the particular case returned a wrong verdict, what grounds has Dr. Pollen to assert that all Hindus are unfit to serve as jurors in murder cases? If a single Covenanted Civil Servant be proved to be corrupt, does it follow that all are so?

Alleged disrespect shown to Mr. Bhátavdekar, L. M., by the District Judge of Thána.

13. The *Poona Vaibhav* (53), in its issue of the 1st February, says:—On 28th ultimo, Dr. Bhálchandra Krishna Bhátavdekar went to the District Court at Thána to give evidence in a certain case, and a pleader in the Court asked a peon to give the Doctor a chair; but the District Judge, Mr. C. E. G. Crawford, ordered the peon to take away the chair, and thus showed disrespect to the Doctor. Dr. Bhátavdekar, besides being respected by most people, is a graduate, a Justice of the Peace, a member of the Bombay

Municipal Corporation, and a Fellow of the Bombay University, and it was not right on the part of the Judge to intentionally show disrespect to him by refusing to give him a chair after the Doctor himself had told him that he was provided with a chair even in the High Court. If Dr. Bhátavdekar did receive such treatment, what respect Europeans are likely to show to those who are a little inferior to the Doctor in social position can well be imagined. The disrespect shown to Dr. Bhátavdekar means disrespect to the whole Native community. Seeing that he may perhaps be blamed for his conduct in this matter, the District Judge is said to have written to the High Court to issue definite orders as to what persons are entitled to a chair. But this is a trick to escape reproach in the present case. [The *Arunodayá* (21), in its issue of the 1st February, also refers to the incident, and says that Dr. Bhátavdekar himself asked the Judge to allow him a chair after he was sworn in, adding that he had appeared to give evidence as an expert; but the Judge said that it did not matter whether he had appeared as an expert or as an ordinary witness. It looks somewhat strange, adds the paper, that Dr. Bhátavdekar should have himself asked for a chair. It would have been better if the Judge had been a little more polite in refusing the request of the Doctor.]

14. The *Surya Prakásh* (88), in its issue of the 31st January, observes:—

A request to Government to provide for the successful candidates at the University School Final Examination.

At the institution of the University School Final Examination, Government issued a Resolution to the effect that the successful candidates would be given preference over others in Government service, but this promise does not seem to have been fulfilled, and if proper steps are not taken in time, students will be discouraged from preparing for that examination. It is not right that Government should employ European pensioners on State Railways, and we should recommend them to employ the successful candidates at the University School Final Examination in their place and also in the Police Department. Government should also publish annual statements of the successful candidates who have been employed in the State service during the year.

15. The *Káthiáwár Times* (3), in its issue of the 31st January, writes:—

Highway robberies at Rájkot and the rumours about the permanent removal of the Native Regiment and a squadron of Cavalry stationed there.

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Disapproval of the agitation against the Age of Consent Bill on religious grounds.

as we have said, as the lowest safe limit, in deference to the somewhat abnormal conditions of our social opinions and practices. To go below the twelve years' limit is to revolt against nature. These physical considerations are, to our mind, supreme, and will be recognised to be decisive of the issue by all thoughtful persons. Those of our countrymen who are ranging themselves against the Bill would, we venture to think, admit them to be equally decisive, but for certain religious scruples which are warping their judgment. As regards the religious scruples, let us first ask our educated countrymen to consider if they honestly believe them. According to the interpretation which is the basis of these scruples, the Shástras hold out the terrors of

of their complaints by the captain when informed of the occurrence. The paper recommends Government to remove these complaints, and to make a reduction in the present fare, which, it says, is exorbitant.]

11. The *Bombay Samáchár* (93), in its issue of the 4th February, says:—On 2nd February there was held a public meeting in the hall of Mulji Jethá's cloth market at Bombay in connection with the Native Passenger Ships' Commission that is now collecting evidence at Bombay. On that occasion several members of the meeting related their personal experiences of a sea voyage on a coasting steamer, and showed that the Native passengers were treated by the officers of these vessels not better than beasts, and that after the vessel had got quite clear of the port these officers ignored all law and did as they liked. Of the several complaints made on the occasion the one about overcrowding of passengers was the most important. The overcrowding was described to be so great that passengers could not on several occasions get sufficient room even to sit down; and sometimes some of the third class passengers were made to go and sit in the second class on account of want of room, and were forced to pay second class passage after the vessel had reached half way. This complaint is very serious, and the truth of it may be ascertained by employing the detective police. One of the reasons of overcrowding is that Native passengers are unwilling to part, even temporarily, with their luggage by making it over to the officers of the vessel, and the remedy suggested by us before, of providing benches, was approved of at the meeting, it being remarked at the same time that the passengers would be willing to pay a little more passage money for this convenience. Another complaint made at this meeting was about the absence of ladders to get in and out of the vessels, which caused not a little inconvenience and some risk to the limbs and lives of the passengers. The third item of complaint was about only one passage being kept for embarkation as well as disembarkation. This is done in disregard of the order of Government to keep two passages that was issued in connection with the complaint made by certain Native passengers that their women were insulted by the military sepoys who accompanied them on board a steamer belonging to the British India Steam Navigation Company. The fourth complaint related to latrines on the steamers not being convenient and clean. It is to be hoped, now that these complaints have been brought to the notice of Government, that no time will be lost to remove them. The same journal, in its issue of the 5th February, expresses a hope that due attention will be paid by the Commission to the suggestions made by some of the witnesses for increasing the number and kind of means for saving lives from accidents at sea, such as boats, buoys, &c., on a passenger steamer, and for having the different decks of a vessel at a sufficient height from each other, in case of vessels hereafter built, and allowing more space to passengers in the old steamers with low decks. [The *Jáme Jamshed* (107), in its issue of the 5th, and the *Akhbáre Sodágar* (91), in that of the 6th idem, express similar sentiments.]

Dr. Pollen on Hindu jurors.

12. The *Arunodayá* (21), in its issue of the 1st February, says:—The remark made by Dr. Pollen, the Sessions Judge of Belgaum, in his judgment in a case of murder recently tried before him and a jury, that it was not safe to depend upon the verdict returned by Hindu jurors in murder cases, casts a stain on the whole Hindu community. The Judge states that the Hindu jurors in the case intentionally returned a verdict of not guilty. It is desirable that the jurors should clear their conduct in respect of this charge. Granting that the jurors in the particular case returned a wrong verdict, what grounds has Dr. Pollen to assert that all Hindus are unfit to serve as jurors in murder cases? If a single Covenanted Civil Servant be proved to be corrupt, does it follow that all are so?

Alleged disrespect shown to Mr. Bhátavdekar, L. M., by the District Judge of Thána.

13. The *Poona Vaibhav* (53), in its issue of the 1st February, says:—On 28th ultimo, Dr. Bhálchandra Krishna Bhátavdekar went to the District Court at Thána to give evidence in a certain case, and a pleader in the Court asked a peon to give the Doctor a chair; but the District Judge, Mr. C. E. G. Crawford, ordered the peon to take away the chair, and thus showed disrespect to the Doctor. Dr. Bhátavdekar, besides being respected by most people, is a graduate, a Justice of the Peace, a member of the Bombay

Municipal Corporation, and a Fellow of the Bombay University, and it was not right on the part of the Judge to intentionally show disrespect to him by refusing to give him a chair after the Doctor himself had told him that he was provided with a chair even in the High Court. If Dr. Bhátavdekar did receive such treatment, what respect Europeans are likely to show to those who are a little inferior to the Doctor in social position can well be imagined. The disrespect shown to Dr. Bhátavdekar means disrespect to the whole Native community. Seeing that he may perhaps be blamed for his conduct in this matter, the District Judge is said to have written to the High Court to issue definite orders as to what persons are entitled to a chair. But this is a trick to escape reproach in the present case. [The *Arunodayá* (21), in its issue of the 1st February, also refers to the incident, and says that Dr. Bhátavdekar himself asked the Judge to allow him a chair after he was sworn in, adding that he had appeared to give evidence as an expert; but the Judge said that it did not matter whether he had appeared as an expert or as an ordinary witness. It looks somewhat strange, adds the paper, that Dr. Bhátavdekar should have himself asked for a chair. It would have been better if the Judge had been a little more polite in refusing the request of the Doctor.]

14. The *Surya Prakásh* (88), in its issue of the 31st January, observes:—

A request to Government to provide for the successful candidates at the University School Final Examination.

At the institution of the University School Final Examination, Government issued a Resolution to the effect that the successful candidates would be given preference over others in Government service, but this promise does not seem to have been fulfilled, and if proper steps are not taken in time, students will be discouraged from preparing for that examination. It is not right that Government should employ European pensioners on State Railways, and we should recommend them to employ the successful candidates at the University School Final Examination in their place and also in the Police Department. Government should also publish annual statements of the successful candidates who have been employed in the State service during the year.

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the sin of infanticide for those who break the supposed rule. Now let us ask our friends to candidly say if they think in their heart of hearts that any such sin is real. Let no thoughts of pseudo-patriotism weigh upon their minds, and induce them to appear to believe a creed which from conviction they have discarded. We, for our part, cannot bring ourselves to believe that our educated countrymen have sincere faith in the religious rule or its penalties. Moreover, whatever the religious rule, its observance, on this side of India at least, has been more a matter of routine than of faith. We admit there is a practice of consummating marriage on the first occurrence of the well-known event, but it is not done as a matter of religious necessity, and its postponement, which is not uncommon, is not viewed as involving any spiritual consequences. Whatever the genuineness or otherwise of the feeling in Bengal, there is no feeling here, that we are aware of, that the Shástra lays down an imperative rule as regards consummation. If, therefore, in any possible cases the notable event may occur before the twelfth year, and the consummation may have to be put off for a few months under the proposed law, no violence will be done to popular feeling. In this view the present cry seems to us to be entirely make-believe or spurious. Further, is the supposed rule, in point of fact, so imperative as it is alleged to be? Two of our best modern Sanskrit scholars have given an exposition of the texts, which shows that the principle of the Bill is in entire harmony with them, and that it is supported by the opinions of some of our ancient writers of great authority. We do not wish to enter here into an examination of the texts, as it has been already done by abler hands. Suffice it for us to say that our people will do well to follow the interpretation there suggested. It is in strict obedience to the Shástric rules of interpretation, is based on express authority, and is in full consonance with the spirit of the actual practice prevailing among our people. The more rigid rule propounded by the scholars of the old school lands us into a perfect mess, and makes our position thoroughly ridiculous. The depths of absurdity to which the old interpreters will carry us is illustrated by the letter of one of our local Mahámahopádhyáyas to a vernacular contemporary, who declares cohabitation permissible even with a girl of eight! Surely, nothing will bring our religion into contempt so much as these pronouncements of the so-called defenders of the religion. That a religion should demand the subjection of girls of eight, ten or twelve to the sensual embraces of a man at the first occurrence of a certain physical condition, however tender her age, seems to us highly preposterous. We refuse to believe anything so stupid of our religion. The cry of "Religion in danger" raised in Bengal will recoil on the heads of those who are making it, because those who affirm such wicked barbarities of our religion are its worst enemies. As we have said, we decline to accept that our religion gives any such ordinances as are contended for. Assuming it does, we say the British legislature in its superior wisdom is fully competent to set them aside. The appeal to the Proclamation is the veriest bunkum. The question was fully considered in these columns in our issue of the 19th ultimo by our correspondent J., whom our readers will readily identify with one of our foremost citizens. There is no need to travel over the same ground here. It is enough to say that there is no such imperative rule, and that, supposing the rule to be so imperative, it is not one which within the terms of the Proclamation the Government is bound to respect. What grieves us most is that educated writers in the press should indulge in the most irrational and wild forebodings about the Bill. One writer says:—"Out of every 126 girls, 6 girls attain their conventional puberty before the age of 12. The husbands of these 6 girls must suffer transportation for life." Why *must* they? Could they not afford to wait for a few months to complete the statutory period? Let us ask these wild writers to consider what effect their present irrational proceeding is likely to have on British public opinion. We have warned them that it will cost them dear as regards their cherished political aspirations. That our warning was not groundless is shown by Mr. Hume's letter to a Calcutta contemporary. Another of our best English friends, to whom the educated Natives of this presidency are accustomed to look up with respect, writes to a Native gentleman here in similar terms. The words of these English friends of ours convey a most serious warning. Let us once more implore our educated countrymen to discard the championship of a cause which it is impossible they can believe. We do not think their clients, the ignorant

orthodox masses, call for such championship. They are doing the greatest disservice to themselves, to their clients, and to the whole country by working themselves up into a mad fury over a proposal which is quite elementary as regards medical science and self-evident in the eyes of all unprejudiced observers. If no considerations of reason or consistency will prevail with them, let us appeal to them on the ground of their material interests, and warn them that the course they are pursuing is full of peril for those very interests they so dearly prize.

17. The *Indian Spectator* (2), in its issue of the 1st February, writes:—The Government of India have doubtless seen through the hollowness of the cry raised in Bengal in connection with their Bill to protect immature girls from violence. The little group of Rájás and Mahárájás are no more to be recognised as exponents of religion than as custodians of ruling power. They are jamindárs or landholders raised to affluence by the permanent settlement established in the time of Lord Cornwallis. Of religious importance these gentlemen have none. They are not Bráhmans; very far, indeed, from being Bráhmans. As a matter of fact, even the Bráhmans of Bengal generally are not much thought of by Bráhmans of Bombay and elsewhere, not being over-particular in the observance of Shástric rules which they quote verbally when it suits their purpose. Let it be remembered that the present cry is a repetition of the clamour raised by the same class at the time Lord Dufferin passed the Bengal Jamindári Bill: it is a cry from monopolists. Lord Dufferin was firm, and the cry availed nothing. When the jamindárs saw that resistance was useless, they went about their business quietly, and the Bengal Tenancy Bill has since been a law of the land. "Much cry and little wool"—that is a characteristic of the so-called orthodox opinion of Bengal. The pity is that these Rájás and Mahárájás do not see how in the present case they drag the whole country down with their crude notions of Raghunandan and *Garbhádhána*. As to Raghunandan, his authority is hardly ever recognised outside Bengal; indeed, his very name is unknown to most of us. As to *Garbhádhána*, if consummation is necessary immediately after the first appearance of the menses, why is it delayed in thousands of cases? Messrs. Bhándárkar, Ránade and Telang, Bráhmans of the highest position, declare that consummation can be delayed indefinitely. This they declare on the authorities of the Shástras. Again, if the *Garbhádhána* ceremony is so urgently necessary, how is it that the Rajputs have formally deferred the marriage ceremony itself, which precedes the *Garbhádhána* ceremony, in the case of girls till 16? Surely, the jamindárs of Bengal and their followers do not pretend to higher sanctity than the Rajputs. That the *Garbhádhána* ceremony is not urgently necessary at any particular juncture is shown by the Shástras, which make wise provisions in case of illness, absence, quarrels, &c. What, then, becomes of the "inviolable rite"? It is distressing to see the methods employed by some of the opponents of the Bill. To say that Government are going to make marriage in India dependent on their own will and pleasure; that they are going to let loose the police upon the privacies of life; that the religion of the Hindus is going to be entirely upset;—this is too much even for the most bigoted of social monopolists who have read Sir Andrew Scoble's speech while introducing the Bill. As we have observed before, Government are prepared for reasonable arguments. But when religion is being utilized to such questionable purposes, no Government, worthy of the name, can listen to the criticism. The Hindu religion is far nobler than its Bengáli interpreters of the day would have us believe. And, even if their interpretation were to be believed, the principle of Government enunciated by Mr. Nulkar, the Bráhman Member of Council, must triumph, namely, that humanity and good conscience cannot be trampled upon in the name of "religion."

18. The *Bakul* (23), in its issue of the 1st February, says:—The Age of Consent Bill will surely interfere a little with our religious customs, but this we should put up with, as we do with several other evils. If the Honourable Sir Romesh Chandra Mitra and others, who oppose the Bill on religious grounds, had real respect for their religion, they should have asked Government to fix puberty as the time of consent as regards husbands and a certain age-limit in

the case of others. If the question comes to a compromise between the supporters and the opponents of the Bill, the paper would recommend 14 or 15 as the age-limit in the case of strangers, and the first sign of puberty, whatever be the age at which it appears, in the case of the husband.

19. The *Dnyán Prakásh* (13), in its issue of the 5th February, says that Professor Tilak has been inconsistent with himself in criticising the Honourable Mr. Telang, inasmuch as he had, a few months back, expressed his readiness to go even against the Shástras to carry out necessary social reforms, provided a certain number of people joined him in doing this; and that the interference of the Age of Consent Bill with religion, if so it really is, is not a new departure, as the religion has been, so to say, interfered with when the limit was fixed at ten.

20. The *Pársi Tikákar* (116), in its issue of the 1st February, observes:—The Hindus have degraded themselves in the estimation of non-Hindus by protesting against the Bill, which has been brought forward by Government in the interests of the Native communities, and have shown that they are not deserving of the right of local self-government, and that the National Congress is a mere farce. It is not fair that the Hindus should under the plea of religion find fault with a benign Government having the best of motives.

21. A correspondent of the *Dnyán Prakásh* (13), in its issue of the 2nd February, says that the authorities from the Shástras brought forward by men like Mahámahopádhyáya Bhimáchárya Zalkikar and meetings like the one held in Tulsibág at Poona show that the object which the Government have in view will not be gained by passing the Age of Consent Bill, and that the Government should prepare themselves to face a little more opposition and pass a law prohibiting marriage before the age of 12 instead of the present Bill.

Approval of the Age of Consent Bill by the Marátha community in Bombay.

22. The *Din Bandhu* (10), in its issue of the 1st February, writes:—A numerously attended meeting of the Marátha community was held at Vadgádi, Bombay, on last Wednesday evening to consider the Age of Consent Bill. Mr. Mádhavráo Rághoji Rokade presided, and after the object of the meeting was fully explained, a resolution expressing their sympathy with and support to the Bill was unanimously passed, and it was resolved to petition Government to push on the measure in the interests of humanity. It undoubtedly redounds very much to the credit of our backward classes and to the Marátha promptness and decision of character that while some of the old orthodox Shástris on the one hand and modern Hindu scholars on the other are wasting their time and energy in carrying on a theological warfare on the religious aspect of the Bill, the Maráthás have at one sweep cut the Gordian knot at their last mass meeting. The masses admit the principle that social reform must grow from within, but owing to want of moral stamina in our educated classes, who ought to take the lead, and owing to the strong hold the priesthood still has upon our people, the growth of social reform from within is an impossibility. In the present controversy what strikes us as ridiculously absurd is the stand the anti-Bill party takes, while discussing the Bill, upon the tottering basis of ancient and out-of-date Shástras. No man in his sound senses will ever deny the fact that society is progressive all over the world, and that social customs, traditions and laws must change as the society changes. What wisdom is there, then, in appealing to laws and traditions which were framed five thousand years ago for altogether a different society to that of the present? As far as we know, the Shástras are kept up more in their breach than in their observance by those very high-class men who now seem anxious to preserve their religion from legal interference! We ought to be satisfied with the reasons and object of the Bill as explained by its honourable mover, and we ought to be more than satisfied with the fair manner in which His Excellency the Viceroy has dealt with this question in his excellent speech.

Alleged misin terpretation of Hindu Shástras by Dr. Bhándárkar and the Honourable Mr. Justice Telang.

23. The *Mahratta* (4), in its issue of the 1st February, writes:—The eminent Sanskrit scholar of the province, Dr. Bhándárkar, and the learned Native Judge of the High Court, Mr. Telang, have already come forward to say that the Shástras do not enjoin *Garbhádhána* ceremony to be performed on the very first occurrence of puberty, and

that, further, the duty is not obligatory. The Bill, therefore, cannot and will not interfere with the Shástras. Such a bold declaration from such learned scholars would naturally make one pause before he contradicts them. But the consciousness that truth is on our side and our sense of duty to the public make us bold to challenge the position taken by these Pandits of the day, and we propose to show, with due respect to the learned gentlemen, that neither of them has rightly grasped the meaning of the Shástras. Mr. Telang's treatment of the subject is comparatively superficial, and we shall, therefore, take for refutation the views enunciated in the elaborate note of Dr. Bhándárkar. After citing several passages from the Shrutis and Smritis in support of its contention that Dr. Bhándárkar and the Honourable Mr. Telang have misinterpreted the Shástras the paper continues:—The *Garbhádhána* ceremony must be performed on the *first* attainment of the well-known physical condition. And this is the view of all the great Hindu divines. Turn to any *Smriti* or a *Nibandha*, you have the marriage first enjoined and then the injunction that "the husband should have intercourse on the attainment of the physical condition." And logic, express texts of *Sutra* and *Smriti*, the unanimous opinion of Hindu divines, and, above all, that great modifier of Hindu law, the custom of the land—all declare against Dr. Bhándárkar's view, and interpret the phrase to mean "the *first* attainment of the physical condition." The very foundation of Dr. Bhándárkar's theory being thus destroyed, it is needless to examine his other statements. Of course, the Shástras allow exceptions in certain cases, as when the husband is ill, imprisoned, out on a travel, and so on, but these exceptions themselves prove the rule, and the present Bill cannot but interfere with it. Much has also been made of the recommendatory and obligatory precepts; but, as pointed out by Mr. Tilak in his letter, the meaning of these phrases is utterly misunderstood, and the doctrine once accepted would by parity of reasoning lead to very dangerous results. The words used in our Shástras to denote the two kinds of ceremonies are *kámya* and *nitya*, which are rendered into English by 'recommendatory' and 'obligatory,' but *kámya* in its connotation entirely differs from 'recommendatory.' By *kámya* our writers mean nothing more than that a certain act has not purely spiritual benefit in view, but that it serves the purpose of regulating the relation between man and man. Under this head are included such ceremonies as marriage, inheritance and others, and no one dare say that interference with these is justifiable, as according to Hindu notions all of them have more or less religious significance. All that *kámya* means, therefore, is that a man may choose to lead a life of celebacy in preference to marriage, and so on. But we cannot understand how Government can come in, and interfere in these cases. We have, however, exceeded our limits, and have consequently to postpone a detailed consideration of this second point to another issue if necessary. We cannot, however, conclude without remarking that the reformers have been ill-advised to take their stand on these strained interpretations of Sanskrit texts.

Dr. R. G. Bhándárkar and the Honourable Mr. Justice Telang censured for holding views in favour of the Age of Consent Bill.

24. The *Kesari* (43), in its issue of the 3rd February, adduces a number of texts from the Hindu Shástras to show that Dr. Bhándárkar's interpretation of the law on the subject of the consummation of marriage is incorrect, and that as soon as a married girl shows signs of puberty, no matter what her age be, the marriage must, according to all authorities on Hindu law, be consummated, and says that it is unbecoming for a gentleman of Dr. Bhándárkar's learning and respect for the old Hindu sages to try to misconstrue the texts of the spiritual law. The same paper expresses dissatisfaction also with the opinions of the Honourable Mr. Justice Telang on the subject, and remarks that if the Royal Proclamation of 1858 and the assurances of non-interference given therein be interpreted in the manner adopted by the Honourable Judge, there will be no difficulty in prohibiting by law idolatry, infant marriage and some other practices sanctioned by Hindu law. About the voluntary neglect of some of the injunctions of the Shástras by the Hindus alleged by Justice Telang, the paper observes that though the allegation is true, it is none the less true that a prohibition to obey them imposed by law is sure to be felt as an encroachment on personal liberty and is consequently likely to be resented. In conclusion, the

paper regrets that an educated gentleman like Mr. Justice Telang should speak so irreverently of the injunctions of the Shástras as he has done, and should recommend their violation, saying that the penance prescribed for such violation being so light as the payment of a two-anna piece to a Bráhman and suspension of breath by holding the nose by the hand for a couple of minutes, may be done without much difficulty.

25. The *Native Opinion* (16), in its issue of the 5th February, also takes Dr. Bhándárkar and the Honourable Mr. Justice Telang to task for the opinions they have given in support of the Age of Consent Bill, saying that Dr. Bhándárkar has, in his exposition of the Hindu law, disregarded the contexts of the texts he has quoted, and attached a far-fetched meaning to his quotations simply for the purpose of showing them to be favourable to the opinions of the so-called reformers. To Mr. Justice Telang the paper is, however, very severe and sarcastic, and says that in supporting the cause he has espoused, he has by means of the eloquence and sophistic reasoning he has acquired by his practice as a barrister, and which, after sitting on the Bench for a year or a year and a half, he has not yet forgotten, outdone Dr. Bhándárkar and supported the legislationists with spurious and ingenious arguments. With regard to Mr. Justice Telang's argument that the command of the sovereign must, according to the Hindu law, be respected, the paper asks if the British Government is prepared to recognise the injunction of Manu, the Hindu lawgiver, that the sovereign deserves to be punished if he be oppressive or unjust, and says that if the Government is so prepared, the people will not at all object to legislation in social matters. In conclusion, the paper gives vent to much resentment at the argument of Mr. Justice Telang about removing all religious difficulty by undergoing the prescribed penance of suspending breath for a few minutes, or giving two annas to a Bráhman, and says that as idolatry is not enjoined to every Hindu, all the idolatrous temples in the country should be razed to the ground and the people should be converted to Christianity at one sweep, as there would be no fear of excommunication when the whole community are turned Christians. Whatever the handful of reformers like Mr. Telang may do, the people are satisfied, adds the paper, that Government will not produce discontent among the masses to please the reformers.

Warning to the people against the reformers and their leading.

26. The same paper delivers a long discourse on the doings of the reformers in opposition to the dictates of the Hindu Shástras regarding the worship of God, observance of caste distinctions, eating, drinking and such other matters and on the inconsistency of their behaviour with their professions of independence and freedom of thought and action, and warns the people to beware of trusting the reformers and following in their footsteps, saying that though they may be learned in secular knowledge they are not worthy of being listened to in matters religious, that in their attempts to advance the cause of what they call social reform they are actuated by selfish motives of acquiring credit with the Europeans for holding advanced views and of gaining titles or promotion in service, and that if the people agree to the Age of Consent Bill brought before the Supreme Legislative Council through the interested efforts of these reformers, they will throw themselves into endless difficulties, since the Bill is tantamount to a marriage law or is a precursor to it. In the same paper, in another place, a correspondent refers to the meeting at Mádhavbág in Bombay, and advises the people not to be caught in the traps spread by the reformers and to throw up their reserve.

A story of an Emperor given to reform.

27. The *Hindu Punch* (34), in its issue of the 5th February, relates a story of a Mahomedan Emperor, which, it says, is either traditional or imaginary, and is given only for the sake of its moral. In short the story is as follows:—There was an Emperor by name Abdul Mehejid, who was very fond of effecting reforms in the ancient usages of his subjects. The people were in consequence much disgusted with him; but being disarmed and helpless they could do nothing beyond making threatening speeches and sneering at the Emperor. This, however, had no effect upon the prince, who on the force of the bayonet despised his

subjects. Once upon a time the people—men, women and children—being much exasperated, turned out with whatever they could get hold of, and rebelled against their Emperor. The result was that the Emperor was brought to his senses, gave up the idea of reform, and reconciled the people, confessing before them that his strength lay in their contentment and happiness, and that his interests were identical with theirs.

A License and Medical Certificate Bill as a supplement to the Age of Consent Bill proposed in jest.

28. The same paper says in its usual jocular way, that it has received a petition from the reformers, praying that a Bill may be brought forward to substitute, in place of the *Garbhádhána* ceremony of which they wish to get rid, a law of license and medical certificate for the convenience of persons desirous of consummating their marriage on the payment of certain fees, as a supplement to the Age of Consent Bill.

Disapproval of the Age of Consent Bill.

29. The *Bodh Sudhákar* (9), in its issue of the 4th February, says that Government seem to have forgotten the lesson learnt from the Mutiny of 1857 and the assurances subsequently given in the Royal Proclamation in order to secure confidence of the people, which is essentially necessary for the permanency of the British rule in India, and observes that if the belief of the people that Government do not scruple to disregard the promises given from time to time were confirmed, the consequences would be very serious, that Government should not listen to the foolish and dangerous advice of Hindu reformers and a Pársi enthusiast to legislate in social matters, and that Government should bear in mind that if they add oppression in social matters to that in political matters, of which latter the people are already tired, the step will produce such flames as it will be found difficult to keep under control. In conclusion, the paper earnestly requests Government not to countenance the demand for raising the age of consent, and to shelve the Bill, as was done by Lord Dufferin in the case of the prayer for prohibiting early marriages, and asks them to grant the requests of the Indian National Congress if they really have the good of the subject people at heart, since the social evils pestering the Hindus are but the result of the miseries they are suffering from political disabilities.

30. The *Gujaráti* (82), in its issue of the 1st February, says that the Bill has caused widespread dissatisfaction among the Hindus, except a handful of reformers, that Dr. Bhándárkar has tried to mislead the public by quoting solitary sentences from the Shástras, that Professor Tilak's reply to him dispels all doubts on the subject, that the Honourable Mr. Justice Telang also supports the Bill, wrongly asserting that consummation immediately after the first menstruation is not made compulsory by the religion, and remarking that supposing it to be a religious duty its non-performance for a certain length of time may be met by a penance. Mr. Justice Telang's argument says the paper, will hardly raise him in public estimation.

31. The *Gujarát Mitrá* (83), in its issue of the 1st February, says :—There is no objection to the age of consent being raised from 10 to 12 years, but since a large majority is against this change, the limit might be fixed at 11 years, to which the people might not object so vehemently. The passing of the Bill might be well postponed, as it would not be discreet to displease the orthodox people while His Imperial Highness the Czarewitch is in the country, lest His Imperial Majesty the Czar, learning from his son that a majority of the people in India are discontented, may be encouraged to invade the country.

32. The *Kásidc Mumbai* (113), in its issue of the 6th February, observes that since the Bill interferes with the social usages of the people of India, the Honorary Secretary of the *Anjumane Váyáz Islám* and several others have, since Friday last, at the recommendation of some Moulvis, begun to preach in the mosques and streets of Bombay against the Bill, just as they did in the case of the intended performance of the French play of Prophet Mahomed, and that many religious Mahomedans have sent a requisition to the *Anjumane Váyáz* to convene a public meeting of the Mahomedan community to protest against the Bill.

33. The *Rájyabhakta* (118), in its issue of the 3rd February, observes :—The Bill mainly affects Hindus and Mahomedans, but a majority of the latter being illiterate, they cannot comprehend the responsibilities and the hardships which will arise on the Bill becoming a law, and therefore do not oppose the measure. The majority of educated Mahomedans have, however, protested against the Bill. Even if their whole community be in favour of the Bill, it may be made applicable to them alone, and not to the Hindus who oppose it. Because the Honourable Mr. Justice Telang, the Honourable Mr. Nulkar, Ráo Bahádur M. G. Ránade, Messrs. V. A. Modak, Narendra Nath, Sen, Raghunáthráo and a few others support the Bill it would not be right to say that the measure has met with the approval of the whole educated class. These gentlemen in common with Mr. Malabari are well known for their extreme notions of reformation and are hardly respected in the Hindu community for their religious views. At the most, the reformers number about one hundred thousand, and it would not be safe for Government to displease two hundred millions of people for the sake of these few. The Hindus pay utmost respect to their religion even at the risk of their lives, and if Government persisted in passing the Bill, the prediction made by the ancient sages of a great revolution taking place in *Kaliyuga* would be realized.

Difference of opinion between two eminent persons regarding the Shástric aspect of the Age of Consent Bill.

34. The *Gujarát Mitra* (83), in its issue of the 1st February, writes :—The Honourable Mr. Justice Telang in the *Times of India* of the 27th instant controverts in the most distinct terms the opinion of the Honourable Mr. Justice Mitra expressed in the Viceroy's Council for the acceptance of Raghunandan as a final authority in religious matters. The Bombay High Court Judge even controverts the fact that the Bengal Pandits recognise Raghunandan as a very great authority. So it has at length come to pass that two eminent scholars, both rivalling each other in ancient and modern learning, have found it impossible to agree with each other on a question of religion. What wonder is, then, to take Mr. Nulkar's words as plain truth that there can never be perfect unanimity amongst the interpreters of ancient Hindu philosophy? For ourselves we thank Mr. Telang for the stern manliness with which he has come forward to strengthen the hands of the British Government quite in the very nick of time.

Some of the objections raised by the opponents of the Age of Consent Bill considered reasonable and some amendments recommended.

35. The *Phœnix* (5), in its issue of the 31st January, writes :—Those who have not been carefully following the Bengal opposition to the Age of Consent Bill can scarcely realise how much of the opposition is manufactured or made to order. That there is some real opposition, there can be no doubt; but the large proportion which the agitation is attaining is scarcely of a real character. Many false issues have been raised, and people have been unnecessarily alarmed. The Bill as introduced is capable of some reasonable amendment, and this should be made, not merely in deference to the clamour of opposition, but to prevent oppression. The Bill provides for two amendments, (1) that the age of consent as between the wife and husband should be raised to 12 as also between strangers, and (2) that proceedings against the husband should be by summons, although the punishment is the same. Under this Bill a husband having sexual intercourse with his wife before she is 12 years of age with or without her consent will be guilty of rape, whether there are any injuries or not, or whether there is any violence or not. The law, it is recognised, cannot interfere with the marriageable age of girls. The amendment now proposed is to the effect that a girl should not be allowed to live in the same house with her husband before she is 12 years, or, if living in the same house, they should not be allowed to sleep together. A girl may reach puberty before 12, and consummation of marriage may follow without any evil results. This fact, if established, will convict the husband of rape. Take another case. A girl may be over 12 years, although there may be no documentary evidence of it, as it is not customary among Hindus to cast horoscopes of girls, and the husband may be permitted to consummate marriage. Information is laid before a Magistrate that the girl is under 12. An inquiry must follow, and evidence of a conflicting nature, both as regards the age and virginity of the girl, will have to be taken if the case is

one of natural and easy consummation. All this is possible under the Bill, and all this means encroachment of very serious nature on the privacy of a family. The operation of the measure must be restricted to safer limits in the case of families. That is quite evident. And a husband who consummates marriage with his wife's consent after she has attained puberty can scarcely be considered guilty of rape. These are objections which are reasonable, and which should be considered and taken into account in Committee. In cases in which there is no serious physical violence, the girl's family should have the right of action, which will be quite sufficient. The opponents of the Bill may be conciliated with such a safeguard. The Legal Member and the Viceroy feel that the measure as proposed cannot become directly operative without very serious consequences, and an amendment in that direction will be quite in conformity with the declared policy of Government.

Comments on the plea of expediency put forward by His Excellency the Viceroy in his speech on the Age of Consent Bill.

36. In a contributed article the *Dnyánodaya* (12), in its issue of the 5th February, writes:—What is a personal injury to any soul is an injury to society, for we are all members of one another. Since the spiritual vision of mankind as a whole is very dull, there is almost no service which any man can do his fellow-man so valuable as to keep his own spiritual eye bright and even to make its power keener. This is the service which poets and prophets do to mankind. But when men lose respect for those fellow-men whom they see to be governed by expediency and not by convictions of right, then they all are the poorer. This is undoubtedly the teaching of experience, and this is the philosophy of human nature. Any boy would be a fool who cared more for the laugh or sneer of a stranger or even of a playmate than the approval of his parents. A man is a fool who cares more for the present good opinion of an associate than for the approval of his conscience. Still more is a man most unwise who cares more for present freedom from the opposition of his fellow-men than for the approval of his God. But this is exactly what he does who lets expediency turn him from doing what he believes to be right and true. We could give many examples of this unwisdom. What led us to take up this subject now is the attitude of multitudes of officials in regard to many questions of moral reform. India is a great country and a conservative country, and that changes should be prudently proposed and pushed, we entirely grant. Nevertheless even prudent and conservative Indians feel, cannot help but feel, that a deep moral earnestness does not characterize the official world as a whole. In consequence, the Government has lost a considerable measure of respect and influence over the best part of the nation. And as expediency always works, this temporizing policy has brought only new difficulties to Government. The wild outcry to the Bill raising the age of consent to twelve years has been, we believe, encouraged by the apologetic tone of the Viceroy on the subject.

PART III.—*Education.*

The question of abolishing the Matriculation Examination and the educational policy of Government.

37. The *Subodh Patrika* (18), in its issue of the 1st February, refers to the speech of the Vice-Chancellor at the last Convocation of the Bombay University in which he alluded to the proposed abolition of the Matriculation Examination, and observes:—Seeing that the yearly increase in the number of candidates for this examination was undesirable and opposed to their policy of discouraging higher education, Government have hit upon the plan of abolishing the examination—a plan which will ultimately lead to the abolition of Government colleges for want of students. Instead of removing the defects in the present course of instruction, which does not teach morality, self-respect and love for the country, it is much to be regretted that Government should think of abolishing the examination altogether.

Disapproval of the proposed change in the appointments of Professors of Government Colleges.

38. The *Kaiser-i-Hind* (85), in its issue of the 1st February, observes:—The recent educational policy of the Bombay Government has led people to suppose that Government are trying to shelve their responsibilities. The proposal of some members of the India Council to make the appointments of Professors last for a period of five

years only has caused universal regret among the people. The *Times of India* has made a timely protest against it, and the Bombay Government and the people ought to follow suit. The proposal, if adopted, would debar good English scholars from coming out to India under such uncertain prospects, and even if some came, they would have to leave their work at a time when it might be reasonably expected that they would be useful. There would also be no uniformity in the standard of teachers; and if men of sound learning be not forthcoming, it will be necessary to draw upon men of second-rate abilities, who would be much inferior to some of the distinguished Indian graduates. The Government Colleges have, in their struggle for superiority with private Colleges, hitherto been able to hold their own on account of the able Professors who have been here, and as soon as they retire and are succeeded by people of mediocre talents, Government Colleges must suffer heavily.

Part IV.—*Municipalities.*

Withdrawal of a statement made in a previous issue about His Excellency Lord Harris exercising his influence over the Bombay Municipal Corporation.

39. The *Kaiser-i-Hind* (85), in its issue of the 1st February, writes:—Referring to the article, headed, "A Danger to Bombay Municipal Government," which appeared in our issue of the 18th ultimo, we have every reason to believe, from the information received, that His Excellency Lord Harris never entertained the idea attributed to him, of exercising the slightest influence, as Governor, in the affairs of our Municipal Corporation. We are glad to hear this for the sake of the preservation of the municipal independence of the city. In fact, we observed at the time that the report which had reached us, required verification. The information now received entirely removes any wrong impression which may have got abroad.

Remarks in connection with the recent Government Resolution censuring the Poona Municipality.

40. The *Bombay Samáchár* (93), in its issue of the 2nd February, notices the explanation published by Mr. Námjoshi in connection with certain charges preferred against him and the Poona Municipality in the recent Government Resolution censuring that Corporation, and observes that this explanation seems to completely demolish the charges, and that it behoves Government to call upon the Collector of Poona for an explanation on the subject, and to publish the correspondence for the information of the public, who have suspended their judgment till they should hear what Government have to say in regard to the explanations published by Mr. Gokhale and Mr. Námjoshi. [The *Gujaráti* (82) of the 1st, the *Jáme Jamshed* (107) of the 4th, and the *Satyavakta* (121) of the 6th February, express similar sentiments.]

41. The *Indu Prakásh* (14), in its issue of the 2nd February, writes:—The severe reproof administered by Government to the Municipality of Poona was, it now appears, given without giving the Municipality, and the persons concerned, an opportunity of defending themselves. This is indeed a hard proceeding, if true. Two of the members, who were singled out for special censure in connection with the election cases, have published their explanations, which certainly seem to be satisfactory. The Municipality, as a whole, is also, we learn, in a fair position to answer the charges levelled against it. There is thus ground to think that the severe judgment passed against it will have to be revised. It is to be regretted that the officers of Government, in their eagerness to secure a conviction, should have shown such a flagrant disregard of the rudimentary rules of a public enquiry. Let us hope Government will give the Municipality every facility to clear its character, and that the Municipality will succeed in the end in coming scatheless out of the ordeal.

42. The *Kaiser-i-Hind* (85), in its issue of the 1st February, writes:—It is pretty evident that the Government has published the Resolution regarding the Poona Municipality without caring to ascertain the exact facts. Two gentlemen, referred to by names in the Resolution, have already published their explanation; and we now hear that the Municipality itself is preparing an elaborate rejoinder. It is clear that Government have acted most unfairly towards

the Municipality by having studiously avoided giving that body an opportunity to repel the allegations and justify its management. That was the straightforward and obvious course which it ought to have adopted. And it was further unfair, nay scandalous, to have immediately published a Resolution on the one-sided statements and information which the Collector, for reasons best known to himself, forwarded to Government. The procedure was altogether unfair, and the judgment must, after all, be pronounced as *ex cathedra*. It is a matter of profound regret that the intense prejudice which the present administration has conceived towards the Poona Municipality should have led it into this error of policy. Government ought to be impartial and hear both sides. But here it has gone altogether on one-sided information. What has Mr. Lee-Warner to say to this unfair attitude of his Government? Is it in accord with his famous four canons of criticism? Who is responsible for it? Will he condescend to enlighten the public, so that an impartial judgment may be possible on the "Bombay Castle" Resolution?

43. The *Shiváji* (64), in its issue of the 30th January, says that the explanation given by Ráo Sáheb Gokhale in the *Bombay Gazette* makes it plain that the charge brought by Government against the Poona Municipality, that they incurred extravagant expense in defending the suits filed against some of their members in the matter of election, is without foundation, and that the Resolution issued by Government against the Municipality was made in hot haste without due enquiry. His Excellency Lord Harris does not, adds the paper, seem to recognise his responsibility. The system of appointing Governors only for the limited period of five years seems to be intended to deprive officers of long standing in the country of opportunities of carrying on intrigues, and to give the country the benefit of the generous tendencies of new Governors. If this view be correct, the course which Lord Harris has adopted is disappointing. There is yet time for His Excellency to take steps to get at the truth and to put an end to the present confusion, and we hope he will do so.

44. The *Kesari* (43), in its issue of the 3rd February, is glad that Ráo Sáheb Námjoshi and other Municipal Commissioners of Poona have been awakened and are trying to disprove the charges brought against them by Government in a recent Resolution, and remarks:—Mr. Námjoshi's explanation clearly shows the futility of the charges brought against him. It is, however, to be regretted that an elderly, experienced and learned officer like Mr. East should, at the instigation of a busybody, have brought serious charges against the Poona Municipality on a superficial enquiry.

Government officials and the Poona Municipality.

45. In an article, headed, "Unfairly and groundlessly condemned," the *Mahrátta* (4), in its issue of the 1st February, writes:—The times have changed. Formerly we heard of people conspiring against authorities; now authorities conspire against the people. Whether the people conspire or the authorities, the course is dangerous to Government; it is the more so when their own representatives conspire, than when the people do so, because the people can be put down with a strong hand, but they cannot put down their representatives in that way. The conspiracy against the Poona Municipality is of a more dangerous kind. It is the conspiracy of the representatives of Government against self-government. It will not be difficult to understand why this should be so. In this presidency, self-government was not given, but taken, and that, too, against the strong protest of the Civilian satraps. Mr. Robertson, who was then the king of the Central Division, in his letter No. 1513 of 1882, said that the experiment was "altogether a dangerous one." This was the opinion of many of his colleagues in the administration also. But the pressure of Lord Ripon's Government was very great, and the Government of Bombay gave way and the district officers had perforce to follow suit. Sir James Fergusson framed the Acts, and it fell to the lot of Lord Reay to put the measures into operation. So long as the control of affairs was with Lord Reay, no appreciable complaints were made about the working of these bodies, although indications were not wanting to show what would happen under a ruler with other views. These five years gave the opponents of the measures of Indian liberalization time to think and

hatch the irplans, and they are now ready. During these five years, on the other hand, the National Congress was making progress and developing the scheme of Legislative Council reform. This reform was very strongly pressed on the attention of the authorities in England, and the success of Municipal Boards was called in evidence. This piece of evidence was almost conclusive, and we know that opinions are agreed to make these self-governing bodies the constituencies for election to Legislative Councils. This was probably the last straw to make the district satraps lose their patience, and they thought the time had arrived when they should appear on the platform and begin to run down the work of the elected people. The ways of discrediting this work are many, and each is followed more or less; but two of them appear to find greater favour than the rest. The first is that of putting in nominees who, not enjoying the confidence of the people, may be the apologists of the officials. The second is that of discrediting work done by stigmatising the same as slow, partial and even corrupt. Caste prejudices must, of course, come in. The work of discrediting is generally done in demi-official letters, private and confidential reports, and by encouraging nominee Commissioners to throw, if they can, municipal work into disorder. In making these observations we refer to municipalities in general in this presidency, and we are prepared, as we progress, to cite specific instances. Násik, Sátára, Kalyán, Lonávli, Belgaum, Ahmednagar and many other places have had their turn, and it is very unfortunate that Poona has to pass through the same ordeal now. It is a very bold step indeed, and on the success or failure of this step will depend the fate of mofussil towns. The present attempt at discrediting the municipal administration of the city is, so far as is known to the public, the third of its kind, and it must be said, to the credit of Government and of the people of the city, that on both the previous occasions they intervened between the two parties to the cause, and satisfied the ends of public justice. The first attempt was made in 1885, but without success. The Municipality, the local press and the public fought hard, and Government, having given a full hearing to both the sides, delivered its decision for the Municipality. The second attempt was made in 1887, and it was an open secret that the hand was raised to strike, but it would not come down. The present is the third attempt. On the first, as also on the second, occasion the Municipality was allowed the right of self-defence, with the result that its opponents had to quit the ground. There are unmistakable indications that now, too, Government would do justice and nothing but justice. Under these circumstances our first prayer is strike, but hear them. We make this prayer, because in the Resolution of January 6th—a Resolution that has created almost a panic—there is nothing whatever to show that the Municipality has been heard in its defence. Undoubtedly the Municipality has a defence, and it will make it. If Government does not hear, the public will. We are no advocates of the Municipality, but we do claim to be the spokesmen of the wronged, and, as such, we try to place before the world what facts we have in our possession. The charges against the Municipality made in the Resolution may be grouped under three heads:—(*a*) Culpable neglect of rules; (*b*) culpable neglect of ordinary financial precautions; and (*c*) serious waste of municipal funds. All the three charges are heavy enough and require refutation. But the first two may stand over for some time: the third cannot do so, and must be taken up first. It is a pity that the point of this whole charge is entirely misunderstood. When Ráo Bahádur Joglekar complained of large sums of money being spent on compensation, he did not mean to insinuate that there was anything like culpable waste. What he really complained of was that the General Committee had, according to existing practice, least knowledge about details. His contention was, however, misunderstood, and has now assumed serious aspect. Somebody must be held responsible for this misunderstanding, but of that we shall say by and by. Our duty, for the present, consists in explaining what the battle between *the square foot and the rental* is. It is the war that is at present waging between the Municipality and its opponents. That part of the Resolution which treats of the compensation matter is the smoke arising from the guns of arguments fired on both the sides. This smoke has blinded the eyes of Government, and it is necessary to drive this smoke, in order to make the real issues clearly perceptible both to Government and the public. We shall try to do so, and we hope with success. The letter of the Collector and the Resolution of Government refer to three compensation cases, the first

of which is thus stated :—*In one case, the land measuring 675 square feet was purchased by the Managing Committee for widening a street at the rate of Rs. 6 per square foot, while land more favourably situated was obtained a few years ago at Rs. 1-12-0 per square foot. Moreover, after the agreement in respect of this land was drawn up and the amount of compensation finally settled, the Managing Committee allowed the vendor to put up shop-boards, steps and other erections, with the effect that the space left available for widening the street was reduced from 675 to 532 square feet, thus raising the price of the land actually occupied to Rs. 7-8-0 per square foot.* This is the piece of land added to the street in front of Moroba Dáda's Váda. The objections here are two, *viz.*, that the rate of Rs. 6 per square foot is excessive as compared to the rate of Rs. 1-12-0, and that the space left available for widening the street was reduced by 143 feet. We tried to find out this piece of ground more favourably situated and bought at Rs. 1-12-0. But we have not found it. While in search of this, we, however, found another piece of land near about the one in dispute, which was also bought by the Municipality for street-widening. This is the part of Mr. Joshi's house in front of Karve's. The rate at which this was bought, comes to Rs. 8 per square foot. It must be mentioned that this price, higher than the one now paid, was fixed by an independent panch. The second case in the Resolution is thus stated :—*In the second case a verandah measuring 184 square feet was purchased, in November 1889, at the rate of Rs. 6 per square foot, or a total of Rs. 1,050. That this price was an exorbitant one is clearly shown by the fact reported by the Collector (Appendix E) that the whole house (of two storeys, standing on 765 square feet of ground) was sold in November 1888 for Rs. 1,900.* This refers to a piece of land in Vetál Peth. Just opposite this corner and to the south-east is a piece of land bought by the Municipality measuring about 64 square feet. The compensation of this was awarded by the District Court. The rate of the compensation allowed by the Municipality for the land referred to by Government if measured by the square foot is a little above Rs. 5; the rate per foot as determined by the District Court of the place we refer to is Rs. 9. The Government puts the third case as follows :—*In the third case a small shop measuring 37 square feet was purchased by the Managing Committee for Rs. 1,050 (Rs. 150 representing the cost of the building and Rs. 900 the cost of the site). This gives a rate of Rs. 24 per square foot—a price which, as the Collector justly observes (Appendix F), is unheard of in Poona.* This refers to a house in Moti Chowk. As in contrast with this may be quoted an instance of land acquired in the same locality. This latter piece measured about 46 square feet, and the cost of this was Rs. 1,027, or at the rate of a little over Rs. 22. The parallels of cases 2 and 3 are instances of land purchased by the Municipality when it was under the direction of the Collector. Now, in regard to cases of compensation paid for pieces of land, it is no conclusive evidence either way to show that pieces of land near about were bought at a higher or a lower price. Such evidence is strong, but not conclusive. Instances of lands in important localities can be pointed to, in which adjoining pieces immensely differ in prices, because they differ so much in their rentals. There is also this fact to be kept in mind, *viz.*, that large and small pieces of ground cannot be bought at a uniform square foot rate. To avoid these several difficulties the Municipality has in recent years been following the rule laid down by the Honourable the High Court in the case of Carey *vs.* Banumia reported at page 34, Volume X of the Bombay High Court Reports. The Municipality in one of its representations has shown that they had given up the square-foot rate principle in favour of that laid down by the Honourable High Court, and the figures we have quoted show that the Municipality has not been a loser for that.

A complaint against the Vice-President of the Surat Municipality and a request to Government in the matter.

46. In alluding to the proceedings of the adjourned General Meeting of the Surat Municipality held on the 31st ultimo, the *Gujarát Darpan* (81), in its issue of the 5th February, observes :—When the question of the encroachment on a public road by Mr. Kálábhái Lallubhái, a Municipal Commissioner, in building his house came to be discussed, several Commissioners objected to Mr. Kálábhái's addressing the meeting, as it was not possible to divest him of the position of 'applicant.'

Mr. Kálábhái protested, and was eventually allowed by the President, Dr. Dosábhái Pestanji, to address as 'Commissioner.' The President ought not to have done this. The whole conduct of the President in connection with this business was arbitrary and illegal, and we recommend Government to scrutinize the proceedings of the meeting. The *Darpan* thinks that those Commissioners who sided with Mr. Kálábhái in his attempt to thwart the Municipality in its endeavours to recover the land are not fit to remain on the Commission, and is glad that the decision of the Managing Committee to recover the plot was ultimately upheld by the meeting.

PART V.—*Native States.*

47. The *Svadesh Bandhu* (128), in its issue of the 4th February, complains that thefts frequently occur at Cambay, and requests the Special Political Agent to take prompt steps in the matter, re-engaging the services of Ráo Bahádur Mansukhrám in place of Mr. T. G. Foard, Superintendent of Police, if necessary.

Frequent thefts committed at Cambay and a request to the authorities in the matter.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
10th February 1891.

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(For the week ending 7th February 1891.)

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REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 7TH FEBRUARY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

1. Referring to the Viceroy's declaration about the attitude which Government servants should bear towards the Indian National Congress, the *Varhád Samáchár* (3), in its issue of the 2nd February, observes:—We shall now see how far this explanation of the orders will be attended with desirable practical effects in Berár. The Akola District seemed to have been singular in making a great fuss about the old circular. Mr. H. S. Nicholetts will do us the favour of studying the Viceroy's reply. We do not intend to cast any slur upon him when we single him out. We have heard people talk well as well as ill when he persistently desired all his subordinates to act up to the orders honestly and to the very letter. His policy would have been more acceptable if he had seen how far his strict measures would attain the desired end. It was advisable for him to settle, by a reference to higher authorities, whether Deshmukhs, Deshpándes and others came within the definition of Government servants before he asked them to obey his orders. We are aware of many of his good qualities, though we are forced to say that they are not without some drawbacks. His goodness often takes through enthusiasm and intolerance so high a pitch as to lean to the side of an agreeable weakness in his nature, and it is no indiscreet and inopportune praise to say that he is duly proud of his connection with this district. What we want from him at present is that he should so fashion his actions as to be in conformity with the concluding portion of the Viceroy's reply —"All Government servants shall abstain from active participation in political or quasi-political movements of all kinds."

Government order regarding the attitude of Government servants towards the Indian National Congress and its practical effect in Berár.

2. The *Vaidarbh* (2), in its issue of the 31st January, writes:—The "Age of Consent" Bill has met with opposition from prejudice and ignorance, which was to be expected. It is only to be pitied that a few men of education, intelligence and culture are also carried away by their feelings into an attitude of hostility to a measure, the humanity and justice of which they will in their calmer moments admit. If it is permissible to venture into an enquiry into the causes of this attitude of our educated friends it will have to be stated that the manner in which the gentleman who has taken the

The Age of Consent Bill and the cause and nature of opposition raised against it.

leading part in the reform movement, and has carried on his operations, has performed his part, has much to answer for. Forgetting that he was an outsider, he did not handle the question of social reform among the Hindus with that delicacy, reserve and freedom from dogmatism which were essential to the popularisation of his efforts. He indulged in exaggerated statements and often drew unwarrantable conclusions from them; and though he had good motives he assumed an aggressive attitude and used an offensive style which set up the backs of many who would otherwise have joined the party of reform. It is difficult at this moment to say whether Mr. Malabari has done more harm than good. The reactionary spirit, in some quarters at least, is distinctly traceable to irritation at his wholesale attacks. But whatever this might be, we would entreat our countrymen to remember that the wisdom or unwisdom of Mr. Malabari's procedure, and the correctness or otherwise of his statements, ought absolutely to form no elements in determining their attitude towards the cause of social reform. As persons vitally interested in the welfare of their community the Hindus ought to deal with that problem on its merits. The notes of Dr. Bhándárkar and the Honourable Mr. Telang conclusively establish the hollowness of the "religious argument." We cannot conceive how any one acquainted with the actual facts of present Hindu society can have the hardihood to assert that non-performance of the *Garbhádhána* ceremony will entail "loss of religion." Go to any village and you will find that while actual connection has taken place even before puberty (in itself a heinous sin according to orthodox authorities), the performance of the religious ceremony, the essential nature of which is now so pointedly asserted, is deferred for months and years.

G. M. SA'THE',

Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
10th February 1891.

[CONFIDENTIAL.] No. 7 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th February 1891.

List of Newspapers and Periodicals.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakáah	Poona	Bi-Weekly ...	450
14	„ Indu Prakáah	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	450
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakáah	Poona	Do.	...
26	„ Chandánshu	Tágaon	Do.	110
27	„ Chikitsak	Belgaum	Do.	390
28	„ Chitragupta	Karád	Do.	100
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	...
31	„ Dhárwár Vritt	Dhárwár	Do.	850
32	„ Dnyán Ságar	Kolhápur	Do.	315
33	„ Ganga Lahari	Násik	Do.	100
34	„ Hindu Punch	Thána	Do.	700
35	„ Hitechchhu	Bijápur	Do.	85
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	392
38	„ Jagan Mitrá	Ratnágiri	Do.	160
39	„ Kalpataru...	Sholápur	Do.	265
40	„ Kannada Punch	Bágalkot	Do.	225
41	„ Karmanuk	Poona...	Do.	1,000
42	„ Kárwár Samáchár	Kárwár	Do.	200
43	„ Kesari	Poona	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	125
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárashtra Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Nagar Samáchár	Ahmednagar	Do.	150
50	„ Násik Vritt	Násik	Do.	285
51	„ Nyáya Sindhu	Ahmednagar	Do.	168
52	„ Pandhari Mitra	Pandharpur	Do.	306
53	„ Poona Vaibhav	Poona	Do.	1,150
54	„ Prabodh Chandrika	Jalgaon	Do.	100
55	„ Prabodh Ratna	Bársi	Do.	350
56	„ Pratod	Islámpur	Do.	400
57	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
58	„ Rághava Bhushana	Yeola	Weekly	130
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	...
61	„ Satya Shodhak	Ratnágiri	Do.	325
62	„ Satya Sadan	Alibág	Do.	...
63	„ Sholápur Samáchár	Sholápur	Do.	273
64	„ Shri Shiváji	Poona	Do.	200
65	„ Shubh Suchak	Sátára	Do.	250
66	„ Sudhákar	Pen	Do.	260
67	„ Sumant and Satya Sudha	Kárwár	Do.	100
68	„ Suryodaya...	Thána	Do.	290
69	„ Vanapriya...	Chikodi	Fortnightly ...	90
70	„ Vengurla Vritt	Vengurla	Weekly	180
71	„ Vidushak	Karád	Do.	310
72	„ Vidya Vilás	Kolhápur	Do.	250
73	„ Vijay	Sháhápur	Do.	175
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	132
76	„ Vrittasár	Wái	Do.	299
77	„ Vritt Sudha	Sátára	Do.	100
78	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach...	Weekly	551
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
81	„ Gujarát Darpan	Surat	Bi-weekly ...	600
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitra	Surat	Do.	769
84	„ Hitechchhu	Ahmedabad	Do.	350
85	„ Kaiser-i-Hind	Bombay	Do.	2,502
86	„ Rást Goftár	Do.	Do.	1,747
87	„ Surat Akhbár	Surat	Do.	589
88	„ Surya Prakásh	Do.	Do.	325
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	25
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'rya Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitra	Broach	Weekly	539
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	536
97	„ Chának	Surat	Do.	450
98	„ Deshi Mitra	Do.	Weekly	984
99	„ Dnyánodaya	Broach	Monthly	475
100	„ Dnyán Vardhak	Bombay	Do.	700
101	„ Fursad	Do.	Do.	350
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	918
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patra	Nadiád	Monthly	1,154
109	„ Kaira Vartamán	Kaira	Weekly	125
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
112	„ Kelavni	Baroda	Monthly	455
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	316
115	„ Nyáyadarshak	Ahmedabad	Weekly	415
116	„ Pársi Tikákár	Bombay	Fortnightly ...	500
117	„ Praja Mata	Ahmedabad	Weekly	465
118	„ Rájyabhakta	Bombay	Do.	687
119	„ Samaher Bahádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
120	The Satyă Mitră	Bombay	Weekly	400
121	„ Satyavakta	Do.	Do.	1,100
122	„ Satyodaya	Dohad	Do.	78
123	„ Saurâshtră Darpan	Junágad	Monthly	398
124	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
125	„ Sneha Sindhu	Kaira	Weekly	400
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitră	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	423
130	„ Udichya Hitechchhu Patră	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	738
132	, Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
133	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
134	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
135	The Chandrodayă	Dhárwár	Weekly	180
136	„ Karnátak Patră	Do.	Do.	320
137	„ Lok Bandhu	Do.	Do.	150
138	„ Rasik Ranjini	Gadag	Do.	308
139	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Week ly ...	...
	HINDI.			
141	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
152	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
153	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
154	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
155	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

The Government of India and the Indian National Congress.

1. The *Mahrátta* (4), in its issue of the 8th February, writes:—We heartily thank the Viceroy for his manly and straightforward letter to Mr. Hume and Mr. Mehta regarding the Indian National Congress. Really it is characteristically British. The Government of India, we are glad to read, solemnly declares the Congress to be a legitimate movement, and compares it to the Advanced Liberal party in Europe. Every private person and every pensioner is free to join it. What the Government wants to do is simply to stand neutral, being neither hostile nor friendly. It is very assuring to behold that the circular of March 1890 had no particular reference to the Congress movement, and did not arise out of it. Anglo-Indian and other officials were naturally, to a certain extent, under a misapprehension as to the attitude of the Government towards this movement. Now their doubts will surely be removed by this explicit declaration by the highest authority in the land, that the Congress agitation is perfectly legitimate and perfectly constitutional. This is a very hopeful sign of the times, and, as Mr. Hume rightly observes, it will produce a marked change in the attitude of Anglo-Indian officials, who are, above all, thorough gentlemen, towards the national movement. It may also lead one day to induce the Government to go a step further and recognise in the Congress one of its mighty co-operators for the general weal of India. The Viceregal declaration is very auspicious, indeed, coming as it does from a Conservative Viceroy. The people all over the country ought to publicly thank their Governor-General for such an outspoken and sympathetic pronouncement. By the bye, we cannot help thinking that the very moderate speeches of Messrs. Manmohan Ghose and Pherozshah Mehta have had some share in inducing Government to concede this partial recognition to the Congress.

Disapproval of Mr. C. W. Chitty's appointment as Acting Chief Judge of the Small Causes Court, Bombay.

2. The *Native Opinion* (16), in its issue of the 12th February, finds fault with the appointment of Mr. C. W. Chitty, Barrister-at-Law, as Acting Chief Judge, Bombay Small Causes Court, saying:—There can be no question that Ráo Bahádur Mahádev Govind Ránade, who has for years worked as a Small Cause Court Judge and is one of the oldest Advocates, is infinitely better fitted than Mr. Chitty, to discharge the responsible duties of Chief Judge of the Bombay Small Causes Court, and his appointment would have met with universal approbation. Besides, Mr. Kharshedji, Third Judge of the Bombay Small Cause Court, is also a Barrister and has on a former occasion acted as Chief Judge. It is difficult to understand why he too has been overlooked. Why could not Ráo Bahádur Ganpatráo Bháskarji have been given a lift? The appointment of Mr. Chitty under these circumstances must, we think, tend to lower the dignity of the Chief Judgeship and lead to the impression that Government patronage is very rarely distributed with discretion, and that the claims of Natives, however eminent they may be, are at times very lightly set aside. [The *Gujaráti* (82) and the *Kaiser-i-Hind* (85), in their issues of the 8th February express similar sentiments.]

Mr. Lee-Warner, Secretary to the Bombay Government.

3. The *Indu Prakásh* (14), in its issue of the 9th February, charges Mr. Lee-Warner, Secretary to the Bombay Government, with being hasty in the matter of the correspondence between him and Mr. Pherozshah M. Mehta on the subject of the Fawcett Memorial Fund published in the *Times of India*, and hopes that similar precipitation is not shown by him in the discharge of his functions as Secretary to Government.

4. The *Hitechchhu* (84) of Ahmedabad, in its issue of the 12th February, observes:—Mr. Lee-Warner is an able officer who could do much good to the Natives if he was so minded; but, unfortunately, he entertains erroneous notions about them like many of his compeers. His recent letter to the *Times of India* on the subject of the Fawcett Memorial Fund was probably intended to dissuade the people from subscribing to the fund that might be started in memory of the late Mr. Charles Bradlaugh, M. P. Mr. Mehta,

however, gave him a satisfactory reply. Hasty conduct is inexcusable in such a high official as Mr. Lee-Warner and is likely to do harm to Government and to the people. The recent Government resolutions regarding the Native States of Porbandar, Cambay, &c., and the municipalities of Poona and some other cities were probably the result of hasty action on the part of Government officials.

A lottery at Jalgaon.

5. The *Khándesh Chitragupta* (44), in its issue of the 8th February, complains of two Europeans having opened a sort of lottery business at Jalgaon in Khándesh whereby hundreds of persons have been defrauded, and asks whether Europeans are exempted from the penalty imposed by law for keeping a lottery house.

Part II.—*Legislation.*

The Age of Consent Bill and Government responsibility in the matter.

6. The *Indian Spectator* (2), in its issue of the 8th February, writes:—The issues involved in the controversy about the Age of Consent Bill are simply these: (1) Has the British Government a right or not to legislate against *crimes*, if these crimes are committed under the cloak of religion? (2) Has the British Government a right or not to protect minors from the wrong-doing of their guardians? These are the real questions to be decided. The case of the child-wife is stronger than the case of the slave. Slavery was a social evil. No physiologists and no doctors certified that slavery was a violation of the physical law, just as they unanimously certify that consummation with a girl under twelve or fourteen years is a violation of such law. There were many slaves who said they were happy. There were even many who deprecated the relief which the Legislature intended for them. During the war between the North and the South in America, the slave-owners could plead that the slaves were contented and did not desire any change. There is nothing surprising to us, therefore, in what Sir Steuart Bayley has written regarding the views of the female sex in Bengal. We do not know who was his informant. The sex, as a rule, is dumb; but if it is true that Bengali women enforce early cohabitation, the fact proves that the evil has reached its acme. It has been indulged in to such an extent that the sufferers have come to regard it as a matter of course. The responsibility of the Government is all the greater for this fact. It should make a brighter future possible to the sex. It should not deny that protection to a married child which even the orthodox would extend to the unmarried. In Dr. Lyon's Text-Book of Medical Jurisprudence, which has been revised as to the legal matter by such an eminent lawyer as Mr. Inverarity, we are told that the English law of rape makes no distinction between married and unmarried girls. But even if it did, we here in India are differently circumstanced. As we have so often pointed out, it is only India that can boast of child-wives and child-mothers.

7. The *Sudhárak* (19), in its issue of the 9th February, writes:—The Government of India has not hitherto allowed the Shástras to shelter, for any length of time, practices which an enlightened Government, regardful of the true interests of the subjects, is bound to regard as criminal. Even when the spread of Western education was far less in this country than what it now is, and when the hold of religious beliefs was, in consequence, a great deal stronger on the mind of the people, the British Government did not hesitate to fearlessly come forward as the champion of humanity and enlightenment and to put down with a strong hand *religious* crimes like *Sati* and *Infanticide*. Will that Government waver now in legislating against a monstrous practice which is steadily and surely undermining the strength and the energy of the nation, at a time when hardly one man in a hundred thousand knows what the real injunctions of the Shástras are, and hardly one in a million strictly conforms to those injunctions? It is all very well to say that reform must come from within and should not be thrust on a community from without. What, as Professor Selby asks, if there be no *desire* in the community to reform? Is the Government to stand by with folded arms and tolerate the perpetration of barbarities, waiting for a time, which may never come, when the benumbed sense of the victims would be, of its own accord, sufficiently roused to revolt against those

barbarities? If the Government were to act on doctrines such as these, it might as well abdicate its trust; for the only justification for the presence of Englishmen in India is their enlightened and fearless endeavours for the welfare and elevation of the people of this land.

British legislation and the Hindu scriptural injunctions.

8. The *Din Bandhu* (10), in its issue of the 8th February, writes:—The Hindu religion is in danger, say these patriots and defenders of their ancestral faith. The proposed amendment of the Penal Code for the protection of girls of tender age is represented as a violation of Hindu scriptural injunctions, which may bring down upon the people the wrath of Heaven. One has no patience to listen to these expressions of false piety from men who, where their own interests are involved, are daily breaking the most sacred exhortations of the Rishis without the least fear of descending to the nether regions. We hear of a monster meeting to be held to-day at Mádhav Bág here. We would ask the promoters, after they have amply protested against Sir A. Scoble's Bill, to petition the Viceroy to amend the Penal Code rather in the direction indicated in the following commands of Manu. For, who knows, the absence from the Penal Code of these provisions for maintaining the supremacy of the priestly classes may be the cause of Heaven's wrath and of the people's poverty? If the Government of India should be guided by the Shástras, those who say so cannot consistently refrain from urging that the following, along with many other similar beneficent mandates, should be embodied in the penal and civil codes of this country. Here are the injunctions of Manu: (1) "The Shudra who shall with any member of his body strike the person of one of superior caste shall have that member cut off." (2) "If the Shudra should raise his hand to strike one of a superior caste, his hand shall be cut off; if in danger he shall strike with his foot, it shall be cut off." (3) "If a Shudra desires to sit on the same seat with one of superior caste, he shall be branded in the loins and expelled the country." (4) "If a Shudra amass wealth, the Bráhman shall unshrinkingly seize the whole of it; for the Shudra has no right to wealth: whatever he accumulates belongs to his lord." (5) "If the Shudra be skilful, still he shall not lay by riches; for if a Shudra have riches, the Bráhman will be annoyed." (6) "Acts that are sinful in a Bráhman are not so in the case of a Shudra, and he requires no purification; for the rights of religion are not his and consequently he does not suffer from the loss of them." (7) "If a low-caste man attempt to instruct a superior in virtue, boiling *ghee* shall be poured down his throat."

9. The *Dnyánodaya* (12), in its issue of the 12th February, writes:—The principle of religious neutrality for Government is a good one; but this does not mean that Government can let crimes go unpunished because they are committed in the name of religion. This is not neutrality, but indifference to the rights of the oppressed. Neutrality means that no one shall be forced by Government to do what he considers wrong. It does not mean that the cloak of religion can shield a man from punishment because he has put it on when doing an injury to another. The English Government has always erred on the side of yielding too much to those popular errors that have the sanction of the Hindu religion, but there is a limit to such yielding. Justice, mercy and humanity must rule the land, even though the Shástras in some of their teachings conflict with them. The Hindu Shástras show a religion intended for the strong. They take the side of the mighty against the weak. The daughter, the sister, the mother, the widow, have scant blessings meted out to them when man's prejudice comes in the way. What Shástra ever thought of burning men when their wives died? What Shástra teaches the keeping of the sons in ignorance and teaching the daughters? The English Government cannot therefore be guided by the maxims of the Shástras when they would prevent the punishment of the strong for oppressing or injuring the weak. Let the Shástras keep silence, and let justice and mercy and an enlightened conscience dictate what shall be the laws of India for the welfare of its millions.

Adverse remarks on the Age of Consent Bill.

10. While writing against the Age of Consent Bill, the *Native Opinion* (16), in its issue of the 8th February, makes the following observations:—The argument from previous interference by the British Legislature with the Hindu

religion adduced by the legislationists in the present case is unsound and does not support their cause. Because the Inám Commission deprived people of their lands, Lord Lytton misused the Famine Fund, Clive made use of forged documents in acquiring territory, and Lord Dalhousie annexed Native States, does it follow that these precedents should be cited as authority for doing similar things now? Nobody adduced this argument from precedents when Burmah and Kashmere were taken over by the British Government. Will the legislationists make use of it for the annexation of Indore, Baroda, Gwalior, &c.? We object to the present Bill for this very reason. As the reformers adduce instances of past interference in support of the present Bill, so they will adduce this as an argument for the prohibition of marriages till the age of 14 or 16 hereafter. Otherwise, we do not care much for the present Bill. Professor Selby censures those who oppose the Bill on the score of religious interference for what he calls dishonesty. But he forgets that it was Dr. Bhándárkar and the Honourable Mr. Justice Telang who first started this controversy and deserve his censure. The present controversy has been embittered by one misunderstanding, and it is this. The legislationists insinuate that those who are opposed to the Bill are of opinion that intercourse with a woman before puberty is a desirable thing; but this insinuation is unfair. The opponents of the Bill are entirely against such intercourse and would be very glad if a law were passed to prohibit such intercourse, as it would, instead of opposing the Hindu religion, confirm its injunctions. But the present Bill aims at nothing like it and is only a makeshift. Instead of being useful to bring to book persons guilty of premature intercourse, the Bill will only make persons having intercourse with girls showing signs of puberty before the age of 12 years liable to severe punishment. It is this injustice that we clamour against. The charge of inhumanity brought against the Hindu religion is entirely unmeaning. This religion is more particularly opposed to premature intercourse than Christianity is; neither our religion nor our custom is inhuman. The charge ought rather to be brought against the Bill under discussion. If in ninety-five cases out of a hundred puberty is not reached before the age of thirteen or fourteen years as statistics prove, and if the present Bill, unlike the Hindu religion, indirectly permits cohabitation after twelve years, which is inhuman, the Hindu law or the Government Bill? In short, we see no wisdom in fixing the limit of twelve years instead of the attainment of puberty as the proper age of consent. The Bill, as it is, is simply injurious and likely to needlessly hurt the feelings of the people. [The *Kesari* (43), in its issue of the 10th idem, expresses almost the same sentiments.]

11. The *Jagadhitechchhu* (15), in its issue of the 7th February, says that no Hindu can bring himself to believe that in putting forward the Age of Consent Bill Government are actuated by a desire to afford protection to young girls, when Government have turned a deaf ear to the piteous entreaties of the people to mitigate the hardships inflicted by the harsh rules relating to the conservancy of forests, the duty on salt and the Arms Act. In advocating the passing of the Bill into law, Europeans of all grades and positions from the Governor-General to the engine-driver seem to entertain the sinister object to reduce the Hindus to the condition of their slaves by upsetting their religion and corrupting their social usages, and ultimately to make them adopt English manners and customs and the Christian religion. After the present Bill which proposes to raise the age of consent to twelve years is passed, this limit is sure to be extended still more hereafter. The Bill is likely to serve as a good handle to evil-minded persons to bring into trouble many simple and honest men and women, and it is the duty of every orthodox Hindu to bring about the defeat of the Bill by taking effectual steps against it as early as possible.

12. The *Hindu Punch* (34), in its issue of the 12th February, publishes an imaginary dialogue between an old woman and a young girl, in which the former tries to induce the latter to complain to a Magistrate about premature intercourse having been had with her by her husband and to pray for protection, in order that the hands of the reformers who are in favour of the Age of Consent Bill may be strengthened, and the girl curses the old woman, the reformers and the Bill alike for their scheme to deprive married girls of the protection of their husbands and put them under that of the reformers and the law, with the intention to increase the

attendance at the Shárada Sadan institution started by Pandita Ramábái at Poona and to mislead young girls from the path of virtue.

Mr. Hume's alleged threats to the Hindus for their protest against the Age of Consent Bill.

13. The *Prabhákar* (17), in its issue of the 10th February, refers to a current report that Mr. Hume, Secretary of the Indian National Congress, has expressed his opinion that persons who are against the Age of Consent Bill should get none of the political rights prayed for by the Congress, and asks whether it is not better that the Congress should be defeated in its aims than that the people should yield to threats of withholding political rights from persons who do not send their women to dance at balls or do not embrace Christianity.

Request to the Honourable Mr. J. Nugent with reference to the Age of Consent Bill.

14. The *Vártáhar* (20), in its issue of the 8th February, says:—The Honourable Mr. John Nugent is a representative of the Bombay Presidency at the Supreme Legislative Council, and by his natural shrewdness, love of truth and vast experience of the social and religious usages of the people of this part of the country he is eminently fitted to enlighten the Supreme Council on the manner in which the Age of Consent Bill is likely to be received by us. It is therefore to be hoped that he will explain to the Council the glaring dissimilarity which exists between the opinions of the reformers and those of the general Hindu public in this presidency.

Mahomedans of Bombay and the Age of Consent Bill.

15. The *Káside Mumbai* (110), in its issue of the 11th February, while disapproving the Age of Consent Bill and advocating that social reform should proceed from within, observes that the draft memorial against Sir Andrew Scoble's Bill to be sent by the Anjumáne Váyáz Islám of Bombay has been submitted to an able barrister for his opinion, and that it is similar to the one adopted by the Hindu protesters against the Bill at the Mádhav Bág meeting of Sunday last.

Amendments in the Age of Consent Bill recommended.

16. A correspondent of the *Gujaráti* (82), in its issue of the 8th February, says that there are some grave defects in the Age of Consent Bill which should be removed before it is passed into law, and makes the following suggestions:—(1) There is no objection to fix the age of consent at twelve, provided consummation of marriage is permitted at attainment of puberty at any time earlier than the fixed limit. (2) An offence against the above provision should be punished with simple imprisonment for three months or a fine of about one thousand rupees or both. (3) The offender should be tried in a Sessions Court with a special jury composed of his castemen, whose decision may be considered final. [Several other newspapers of the week make similar suggestions and disapprove of the Bill as it stands.]

Age of Consent Bill condemned.

17. The *Bhárat Bhrdta* (141) and a correspondent of it, in its issue of the 6th February, observe that the Age of Consent Bill proposes inadvisable interference with the Hindu religion, that if the measure is passed into a law it would be an instrument for invading and exposing the sacred precincts of Hindu household life, and that more than three-fourths of the Hindu population condemn and oppose the measure, which, it is recommended, should be withdrawn and the reform desired by the Government should be left to be introduced by the Hindus themselves without any extraneous goading.

Disapproval of the Age of Consent Bill by the Válmik Káyasth community of Bombay.

18. The *Native Opinion* (16), in its issue of the 12th February, writes:—At a meeting of the Válmik Káyasth community held last Sunday at Bombay it was declared that the Age of Consent Bill directly interferes with the social and religious beliefs of the people, and that condemning the Bill they sympathised with the objects of the Mádhav Bág meeting. The declaration was signed by those present and forwarded to Ráo Bahádur Nána Moroji, chairman of the Mádhav Bág meeting.

19. The *Mahratta* (4), in its issue of the 8th February, writes:—Yesterday a meeting of the Shástris was held at Poona, when the following resolutions were passed among others:—(1) That the *Garbhádhána* ceremony must be performed immediately after the first sign of puberty according to Ashvaláyana and other authorities. (2) That in cases where the first sign of puberty appeared before twelve years, the present Bill, if passed into law, would come in the way of the performance of a practice ordered by religious authorities.

Opinion of the Shástris of Poona on the Age of Consent Bill.

20. The same newspaper arrives at the following conclusions on the subject of the Shastric aspect of the Age of Consent Bill:—(1) That Dr. Bhándárkar has misinterpreted Manu IX, 89, and Medhátithi thereon; Baudháyana IV, 1, 17; Gobhila-grihyaparishista 17, 18, 19; and above all the Ashvaláyana-grihyaparishista, which enjoins the *Garbhádhána* ceremony to be performed on the first attainment of puberty. (2) That his charge against the Hindu divines, of laying down a rule without a text to support it, is groundless. The Ashvaláyana-grihyasutra, properly understood, and the Ashvaláyana Smriti, fully support the views of these writers. (3) Thus viewed the *Garbhádhána* ceremony must be performed on the first course; and that intercourse on puberty days is mandatory before the birth of a son according to the unanimous opinion of all. (4) That though marriages after puberty may be allowed in certain exceptional cases and that non-intercourse on puberty-days is at times excusable, yet these very exceptions prove the rule and do not justify us in holding that the Bill, if passed, will cause no interference with our Shástras. (5) That this has been our Shástras and custom for over 2,500 years, whatever the medical writers might hold. (6) That the distinction between *kámya* and *nitya* duties can never justify Government interference, for the simple reason that it leads to such absurd conclusions as interference with marriage-laws, idol-worship, and so on.

Alleged misinterpretation of the Shastric texts in connection with the Age of Consent Bill.

21. The *Native Opinion* (16), in its issue of the 8th February, writes:—We have more than once said that unless both the opponents and advocates of the Age of Consent Bill agree upon puberty as the proper age of consent there is no way out of the difficulty. In this arrangement we obtain in the majority of cases two years at a stretch for the physical and even intellectual development of married and unmarried girls; but it is impossible to know why those who are in favour of the Bill should stick to twelve years as the one and only limit of age that would give them the sort of social relief they so persistently seek. Under the circumstances petitions and memorials are the order of the day, and controversy on the religious side of the question is now approaching almost the white heat. The last issue of the Poona *Shivájí* to hand lifts up the veil over the local Vakils' meeting in this connection, and gives us some idea of the way in which memorials may be got up. The first memorial adopted at the Vakils' meeting has the appearance, says that paper, of the general approval and sanction of the whole body of the Poona Vakils, but it now appears that the first memorial was approved of by only eleven members of that body. The protest signed by some twenty-eight other Vakils and published in the *Shivájí* will clearly show that the majority of Poona Vakils is not in favour of the Age of Consent Bill. These tactics are quite meaningless, and ought never to be resorted to by either party.

A way out of the difficulty in connection with the Age of Consent Bill suggested.

22. The *Dnyán Prakásh* (13), in its issue of the 9th February, writes:—It will be seen from the summary of the views expressed by the District and the Divisional Officers in the Bengal Presidency that they may be regarded as advocating the fixing of the age of consent for the purpose of consummation of marriage, not by any arbitrary age-limit as the one proposed by the Bill, but by the natural limit indicated by the attainment of a certain physical condition. Such a provision would remove all the objections to the proposed measure on the ground of its interfering with religious usages. We cannot, however, conceal from ourselves the extreme probability of even such

Natural limit of a certain well-known physical condition recommended.

a measure as the one indicated above practically remaining a dead letter on the statute-book. But such a law, even though in practice it may prove quite inoperative, as it very probably will, may prove of considerable use by its educative influence on the future generations of the Indian people. Be that as it may, we are inclined to think that the Government of India is bound to cheerfully accept the suggested natural limit in preference to the arbitrary limit at present proposed, the more so because the suggested natural limit would be more in accord with the views expressed by the professional experts—we mean, the Public Health Society of Calcutta and the Medical Officers of the Bengal Presidency. The suggested natural limit would, moreover, give legal protection to a larger number of Native girls than the age limit now proposed.

The Age of Consent Bill and the opinion of the pleaders of Poona upon it.

23. The *Mahrátta* (4), in its issue of the 8th February, writes:—We learn that the Age of Consent Bill was referred to members of the Poona bar for opinion and that a few members have expressed their approval of it. It is a matter of surprise that those who were asked to give their opinion did not call a general meeting of all the pleaders. However, some of those who had no opportunity of expressing their opinions given them, have published under their own signatures a letter in one of our vernacular contemporaries protesting against the manner in which about 11 pleaders only took upon themselves the responsibility of expressing approval of the Bill on behalf of all the pleaders. The signatures to this letter are 28 in number. We are sorry we cannot insert all their names here for want of space. We, however, suggest that these gentlemen should send their letter to the District Judge and a copy of it to the Bombay Government and to the honourable mover of the Bill.

The Mádhav Bág meeting at Bombay protesting against the Age of Consent Bill.

24. The *Native Opinion* (16), in its issue of the 12th February, congratulates the Hindu community on the meeting of a large number of Hindus held at Mádhav Bág, Bombay, on the 8th instant to protest against Sir Andrew Scoble's Age of Consent Bill, and says that the gentlemen who successfully worked hard to convene this large meeting deserve great credit for their patriotic efforts to enlighten Government as to the sense of the general public on the Bill. The proposed legislative measure, the paper believes, was introduced into the Council by the Viceroy simply because he could not stand the pressure brought to bear on him by the Secretary of State for India at the instigation of a handful of reformers, but now that a very strong protest has been adopted by a large number of Hindus of all sects and castes, who though patient, loyal and meek in other respects are very scrupulous about religious matters, Government will, it is hoped, think twice before passing into law a Bill like the present, which is not only useless but productive of much discontent. In conclusion, the paper recommends the Mahomedans to make common cause with the Hindus in protesting against the Bill as it affects all sections of the Indian public alike, and draws their attention to the uncertainty of religion being let alone, if once the principle of legislating according to the legislators' convictions recommended by Mr. Justice Telang is recognized and acted upon. [The *Kesari* (43), in its issue of the 10th idem, also thinks that the Mádhav Bág meeting was a great triumph of those who protest against the Bill over its supporters.]

The recent Mádhav Bág meeting in Bombay considered a farce.

25. The *Indu Prakásh* (14), in its issue of the 9th February, writes:—Our self-glorifying patriots, our religious zealots, and their insane sheepish followers have had their game after all. A meeting, that was from the first advertized as "a monster meeting," was held last evening at Mádhav Bág, the usual place of demonstrative Hinduism. The meeting was strictly confined to those who agreed with the requisitionists in the view that the Bill was an interference with Hindu religion, and was thus not a *public* meeting at all. The promoters of the meeting deliberately excluded all discussion, and they had probably very good reason for doing so. The whole business seems to be a shady concern from beginning to end. In the long list of the requisitionists, some ninety, there are not more than a dozen names which are known to the public. The rest have yet to prove their title to fame. In this

list of the leaders of the Hindu community there are some, we are told, who have hardly yet emerged from the school-room. The bulk of the "monster" audience was composed of Bhátias, to whom a word from their headmen to muster strong was enough to bring them in thousands. These men may be good businessmen, but are not particularly discriminating in other matters. Some of the headmen themselves have shown precious little strength of conviction in this matter. Mr. Dámodar Thákersey Mulji and Mr. Vrandávandás Purushottamdás, two of the requisitionists, were present at the various meetings held at Mr. Telang's house, and had expressed themselves unequivocally that the twelve years' limit would be salutary. The tactics used to bring together such a motley crowd as met yesterday were, we have good reason to think, very questionable. Deliberate misrepresentation was freely resorted to. The fears of the ignorant were worked upon with threats of police oppression, and with making marriage itself illegal below twelve. Both at private houses and at the place of the meeting this misrepresentation was freely going on for the purpose of obtaining signatures. In the meeting itself there was not a little of the playing to the gallery and distortion of facts. There was such a tumult and noise that persons within a few yards of the chairman and other speakers were absolutely unable to hear anything, and an orthodox friend assures us that he was by no means the wiser for going to the meeting. It was in fact a show, a noisy farce, in which certain proceedings previously concocted were re-enacted in the view of an ignorant crowd. A memorial was adopted, which, considering that there was to be no discussion at the meeting, might have been more easily done by getting the signatures from door to door. There would probably be a multitude of signatures going up, but in weighing them Government will do well to bear in mind the circumstances under which they were obtained. The meeting only serves to proclaim the folly of our community that it wants to brand itself as a most sensual people in the name of religion, and that it seeks to protect that religion under the leadership of men who are every day of their life breaking its most solemn commandments.

26. In noticing the proceedings of the meeting at Mádhav Bág, which was held for the purpose of adopting a memorial to the Government of India against the Age of Consent Bill, on the alleged ground that raising the age of consent would interfere with the time-honoured customs and religion of the Hindus, the *Bombay Samáchár* (93), in its issue of the 10th February, says:—So far as number was concerned the meeting was successful, but the proceedings held at it were very defective. No attempt whatever was made to hold a discussion on the important question so as to acquaint the assembled people with the grounds for and against raising the age; nor, considering the meeting to be of such persons only as objected to the measure, were any grounds advanced in support of the opposition. All that could be gathered from the meeting was that the feeling of the assembled people was against the Bill.

27. In writing on the same subject, the *Jáme Jamshed* (107), in its issue of the same date, says:—Like other opponents of the Bill the meeting could not show that there was anything wrong in the measure, which is admitted by all parties to represent the good intentions of Government, and everybody concedes that the age of consent should be raised as much as possible in the interests of humanity. Three main objections have been taken against the Bill, namely, (1) that it interferes with Hindu religious practices; (2) that if the Bill be allowed to be passed into law the Government would be encouraged to make further interference with Hindu social practices, producing thereby much evil in Hindu society; and (3) that the Bill in the form of law would prove in the mofussil particularly an instrument for persecution of unoffending families in the hands of their enemies. The third objection is rather serious. Mr. Nána Moroji, the president of the meeting, who had served as a Magistrate for twenty-eight years in different places in this presidency, also expressed serious fears on the same account, and the stubborn opposition received by the Bill from the Hindus is due mainly to this objection. As regards the second objection, Government will not mischievously interfere with the social customs of the Hindus, and a solemn assurance ought to be conveyed to that effect by His Excellency the Viceroy. The first objection cannot stand in the face of the diverse disadvantages of early consummation of marriage, and needs no serious discussion.

28. The *Indian Spectator* (2), in its issue of the 8th February, writes:—

A suggestion to Government in connection with public meetings against the Age of Consent Bill.

There is one suggestion which we should like to make to the Government. Ever since the Ilbert Bill agitation, our people have come to believe that there is some magic in public meetings and public demonstrations; and when, therefore, they cannot get up real *public* meetings and demonstrations, they magnify their little make-believes and send spicy telegrams to the newspapers. There are few publicists who are not aware that this trick is often resorted to. We therefore ask Government to notify that, in future, no representation will be attended to unless the names and callings of the persons attending such meetings and demonstrations are certified. The hollowness of several so-called public movements will then become apparent. We are led to make this suggestion by what we find is now taking place in some parts of Bengal. A meeting was recently called by Calcutta anti-reformers in Sabba Bazar, and it has been given out that from two to three thousand people attended it. A correspondent, however, writes to the *Daily News* as follows: "It is reported that *from two to three thousand* people were there. Is the reporter aware of the capacity of that quadrangle where the meeting was held? There were only 400 chairs, and the people who were standing all round would, at the highest, not exceed one hundred." Now whom is the Government to believe? How is it to know to what classes the two or three thousand or the four hundred people belonged?

PART III.—*Education.*

29. The *Mahrátta* (4), in its issue of the 8th February, writes:—

Proposed change in the system of recruiting Professors for Government colleges disapproved.

The *Times of India* a few days ago hinted that the India Office were contemplating a radical change in the method by which professorial service in India is at present recruited. It is believed that they want to give up the present system of full service and introduce what may be called the short-service system. The evils of that system in the army organization of India have become sufficiently plain both from the point of efficiency and economy, and we do not know whether the evils in the educational system attendant thereon will not be infinitely worse. Even at present, with all the prospects of promotion and pension, it is daily becoming more and more difficult to find proper men for proper places, except it be in the Sanskrit department, as the *Times* facetiously remarks. Do the India Office authorities seriously think that that evil will be minimised by making that service still less attractive? The five-year Professor will naturally act as a mere mercenary, even granting that he is a competent one. He will always be looking back to his country and will necessarily look upon himself as a mere bird of passage. Of responsibility he will feel next to nothing. And what about the great advantages that students derive from the moral influence of a Professor of long standing and of lengthy, meritorious and honest service, which were lately dwelt upon by His Excellency Lord Harris at the departure of Dr. Wordsworth? The people as well as the authorities ought to lose no time in protesting against such a stupid and ruinous change with all their might and main. The India Office might certainly afford to be less mischievous in its acts of interference, if not more useful in those of initiation.

30. The *Native Opinion* (16), in its issue of the 12th February, writes:—

Proposed abolition of the Matriculation Examination disapproved.

We have been all along aware of the complaints that have been rife for some time past on the score of the inability of the students entering the colleges after satisfying the Matriculation test to follow the lectures delivered there; but we never thought that the cavillers would in such a short time go so far as to advocate the abolition of the examination altogether. On the contrary, the establishment of a separate examination for qualification for the public service gave grounds for the belief that the examination in question would be altered in such a way as to serve its real purpose of preparing candidates for higher culture in our colleges. But now this belief is proved to have been mistaken, for the test is proposed to be done away with altogether

and the function of admission into the colleges is to be solely left to the college staff. Now, we say, this is a most undesirable provision. We are not desirous of questioning the allegations of the Professors, although there may be another side to the picture. Some outspoken critic may ask, has not the quality of the teaching of the Professors deteriorated? Have we got *real* Professors fully acquainted with the art of instilling knowledge into the minds of the pupils, and, taking for granted that the quality of the students has degenerated, has not that of the teachers gone the same way? Then, why condemn the students alone? We are not going to enter into this unpleasant discussion, although we think that this view is not groundless. What we urge is that the abolition of the examination and giving the power of admission into colleges to their Professors will be mischievous in the end. We think that higher education, looking to the attitude of Government towards it, will be in danger; for, having such an arbitrary power in its hands, what is there to prevent it from seeing that very few students are admitted into its colleges? The standard of admission will also vary in different colleges and the whole affair will be full of uncertainty. There will moreover be considerable room for jobbery and favouritism, and this will particularly be so in the case of rival private colleges. The plea that similar procedure obtains in Oxford and Cambridge is not conclusive in this country where circumstances are different. Our Universities have been, besides, modelled after the one in London where there is an entrance examination. There is a similar test yet in Calcutta, Madras and Allahabad. So we are of opinion that the proposed change will be a revolutionary one and unsuited to the circumstances of the country. While we say this much, let it not be understood that we are for the retention of the examination in its present form. We go so far as to say that if it is found wanting for the purposes of collegiate education, let it be reformed so as to make it answer its original object, but let it not be abolished altogether. By all means make the changes that may seem advisable. The standard has been often changed formerly and it may be changed once more. But what we hold is that instead of leaving it to the college staff to admit students, let the University retain the key in its own hands as a body independent of all colleges. Let it alone provide a pass which it will not be in the power of anybody to question, no matter what value it sets upon it.

Reform, instead of abolition, of the Matriculation Examination recommended.

31. The *Mahrátta* (4) in its issue of the 8th February, writes:—The Vice-Chancellor's speech at the last Convocation was expository rather than didactical. It foreshadowed several changes, some of which might be welcomed with satisfaction, while others seem to be of doubtful utility. For instance, Government will not be acting a day too soon in setting its Law School on a satisfactory basis. It is a grave scandal that, while every other branch of learning is adequately provided, the one branch which has to do most with the manufacturing of those on whom the security of life and property of the people mainly depends, is left almost in a state of chaos. Mr. Justice Birdwood did well in emphasizing the urgency and importance of such a reform. He next referred to the probable abolition of the Matriculation Examination by the University and the delegation of that work to the several colleges concerned. No doubt, for several reasons the present test is unsatisfactory, not the least of which is the defective machinery employed to conduct the examination. We doubt the wisdom, in the first place, of practically doing away with a question on paraphrase by making it optional. That evil, however, is much more aggravated by taking it for granted that all the examiners in English,—generally all Europeans,—are competent to examine translations into English from any language in the world. The test, consequently, as far as English is concerned, became very faulty, at least of a doubtful character. To add to this, there is no uniformity of test. We think much ground for complaint would be removed by improving these defects of machinery, if possible. But we doubt whether the leaving of the task to the various colleges would be an improvement upon the present system. It will be, no doubt, very convenient to the college authorities, but to the candidates themselves and to the various schools that bring them up, it will be anything but a bed of roses. That want of uniformity of standard against which so many complaints have been justly

raised will be aggravated by leaving it to the sweet will of the heads of the various colleges to apply any test they like from year to year. The students as well as the teachers will be at sea to know what to learn and teach, and what to avoid; the various colleges will naturally apply various tests, the wants of the Medical College, for instance, being altogether different from those of the Engineering College. How to satisfy the various demands of these various colleges will prove almost a desperate problem for the responsible heads of secondary institutions to solve. There is another difficulty. What provision can be made, we ask, for those candidates who wish to pass the Matriculation simply to be permitted to appear for the pleaders' examination? For these and many other reasons the University authorities, we trust, will think well before going in for such a wholesale change. Let them take care that they do not thereby add to the difficulties of the students and thus check ultimately that spread of education on which the Vice-Chancellor dwelt with so much apparent satisfaction and pride, and which is so essential from many points of view. Another change which the speech foreshadowed was with regard to the possible increase of fees for permission to appear at various examinations, with a view to enable the University to stand upon its own legs financially. The object, no doubt, is a very laudable one, but we doubt whether the means sought to employ are equally wise and safe. The rates of fees already are sufficiently high, taking the pecuniary ability of the majority of candidates into consideration. The authorities cannot too often be reminded that, unfortunately for their exchequer, the majority of the candidates come of comparatively poor parents. If the financial position is therefore sought to be improved, they must look in other directions than this. Private benefactions may here find a very legitimate object, and, frankly speaking, we do not see any great objection to the local Government continuing its assistance for an indefinite period. Much saving might also be effected by restoring the rule of not admitting a candidate to the Matriculation or the School Final Examination unless he produces a certificate of fitness from the head of some recognised institution. Looking to the extremely small proportion in which private candidates generally pass, it is a mere waste of money, both to the University and the ignorant and poor parents of the raw candidates, to allow them to appear simply to satisfy their curiosity as to what an examination looks like. We do not know why this obnoxious departure is not yet departed from, unless it be that the wheels of the University move too slowly.

PART IV.—*Railways.*

Necessity of overbridges at the railway level crossings in Bombay pointed out.

32. In alluding to the serious accident that occurred on the 5th instant at the level crossing near the Mahálakshmi Station, Bombay, of the B. B. &. C. I. Railway, the *Gujaráti* (88), in its issue of the 8th February, reminds Government to compel this and the G. I. P. Railway Company to construct overbridges at the several level crossings of their respective lines in the city, particularly near the Churney Road and Marine Lines Stations, where, on some Hindu holidays, traffic becomes unusually large, causing great fear of serious accidents occurring on these occasions.

PART V.—*Municipalities.*

His Excellency the Viceroy's reply to the Municipal Corporation, Bombay, refusing interview with the proposed deputation in connection with the Tansa loan, approved.

33. In noticing the reply received by the Municipal Corporation of Bombay from His Excellency the Viceroy, refusing interview with the proposed deputation for expounding reasons why the repayment of the Tansa loan should be spread over a period of sixty years, the *Bombay Samáchár* (93), in its issue of the 11th February, says:—

The reply shows that the reasons which induced the Corporation to ask permission for a deputation were not sufficiently strong, and that His Excellency thought that an interview would be a simple waste of his valuable time. Lord Lansdowne has been, however, courteous enough to inform the Corporation that any further representations which may be forwarded through the usual channels will receive full considera-

tion, and this consolatory intimation also means that the reasons hitherto advanced for altering the decision of the Government of India on the subject have not been sound enough to induce His Excellency to do so. The Viceregal reply is in the present state of things quite appropriate, and is an indirect intimation to the Corporation to economize the lavish expenditure it has been of late incurring, lest it should bring itself to the verge of insolvency; and it is to be hoped that this sound advice will be at once adopted by the Corporation.

Comments on the refusal of His Excellency the Viceroy to receive a deputation from the Bombay Municipal Corporation in connection with the terms of the Tansa loan.

34. In noticing the same reply, the *Jáme Jamshed* (107), in its issue of the 11th February, says:—This is the first occasion on which a rebuff of this kind has been received by a large Corporation in this country. How it will be received by the Bombay Corporation we will not venture to say, and in what manner it will be received by all the large Corporations in India we can only conjecture. That it will effectually prevent all further requests from Indian Corporations to be allowed on appropriate occasions to discuss personally with the Viceroy such matters as affect finance and sanitary progress may be anticipated. We have said appropriate occasions, because we venture to think the subject of a loan of a kror and a half of rupees like the Tansa loan, which the Government of India insists shall be repaid in a period of forty years, is a most appropriate subject for personal discussion. But in this land of red-tape, where all things are done with the pen and decided by the pen, any attempt to simplify proceedings by *viva voce* communication meets only with discouragement. Chambers of Commerce may occasionally be admitted to the favour of an audience, but Municipal Corporations cannot pretend to the same indulgence. In the absence of representative Legislative Councils in India the people have no road to obtain redress except by the tedious and uncertain process of the pen. The pen is an instrument which is supposed to possess the most complete power of explanation. This we take leave to doubt, and the Bombay Corporation is of this opinion; hence the request to be permitted to send a deputation of their best members to Calcutta. The Government of India have placed themselves in an awkward position by the way in which they have accorded their sanction to the Tansa loan. They first gave sanction to the raising of a loan of forty-seven lákhs of rupees to run for sixty years, and when application was made for raising a second instalment of the same loan, the period of duration of this moiety was made to run for forty years. We gather two things from this arrangement: (1) that the Government of India grant power to raise municipal loan without any fixed rules, showing that it is all a matter of favour, and (2) that Government are not sure of their own ground and are liable to decide one question in two different ways. Now it is this deviation in procedure which has upset all the calculations of the Corporation in regard to the Tansa loan and brought about all the trouble of which the Corporation justly complain. It may be presumed that the Viceroy is unwilling to be hackled with questions on this matter at close quarters. Firing at very long range and using the pen in preference to the voice is thought to be the most prudent way of proceeding. It is the financial advisers of the Government of India who persuaded the Viceroy to sanction the raising of two parts of one loan to run for two different periods. The Bombay Chamber of Commerce aided the Bombay Corporation in pointing out the inconvenience of the arrangement. But by the time the Chamber's opinion reached Calcutta the "orders" about the loan were issued, and having been issued the Government of India consider them unalterable. How would it have been if instead of the Bombay Corporation asking the Viceroy to receive a deputation about the Tansa loan the public of Bombay had sent forward a request to receive its deputation after a public meeting had been called? Would the requisitionists have met with the rebuff administered to the Bombay Corporation? The question is worth considering at the present time. The truth of the whole matter is, as we have said at the beginning of this article, that India is utterly unrepresented over the length and breadth of this great empire, and because of this want of representation it necessarily suffers in its own best interests. The decision of the Viceroy to decline to receive the Bombay Corporation except with the pen will create no little surprise in all the intelligent and educated centres of British India.

35. Writing on the recent Government resolution on the Poona Municipality, the *Mahratta* (4), in its issue of the 8th February, says:—From what we know of the whole case, we think the principal contention of the Poona Municipality is that they are prepared to admit mistakes and are willing to correct them. They are ready to listen to suggestions about reform, and, means and circumstances permitting, to carry them out also. Government in their resolution have shown a commendable desire to leave the moral reputation of the body unsullied, and they have also given expression to their feelings of confidence in the intelligence and capacity of the ratepayers of the city. Within the last two years Government were pleased to give two certificates of good zeal and capacity to the ratepayers, and with these votes of confidence in our hands, it is foolish to fear that Government is inclined to wrest from us the privilege of self-government. In our last article we have shown that the intervention of Government at the instance of the "city fathers" and the public of Poona successfully warded off the dangers of official conspiracy, and there is little doubt that the present danger too will vanish within a few days. We, however, learn with regret that in influential circles in Poona moderation is mistaken for submission and respectful protest for an humble explanation. The citizens have till now very properly held themselves aloof; but immediately they find that their representatives are prepared to compromise the dignity of their position, they will give them up as lost and take up the matter in their own hands and fight for their honour. As we have noticed, the fight is not between Government and the municipality, neither is it between Government and the people. It is between a small circle of disappointed and offended officials and non-officials on the one hand, and Government policy and the honest and willing supporters of it on the other. These people rely for their support on misrepresentation. The first shot fired by these opponents of local self-government was when in a secret and confidential report to Government the Collector represented that during the elections a good deal of corruption had been resorted to, and not anticipating that there was anything behind it Government passed their resolution upon it. When this was brought to the notice of the municipality they recorded their regret. At the time neither they nor the Government could discover that it was only the forerunner of a cleverly laid out plot against the municipality. The secret report about corruption at election had already paved the ground, and a theory was set up, of course privately, that those who went into the municipality by buying their seats must be recouping themselves; and a few busy-bodies who had made it their sole end and aim to discredit the municipal administration went about their task of misrepresentation in right earnest. When the mine had been properly laid, a secret inquiry was got to be commenced, and the result of all this kind of work in the dark is embodied in the Collector's letter. All the attempts at throwing dirt upon the good name of the municipality, however, did not succeed, and Lord Reay's eulogy of the municipal administration of Poona was a gag in the mouth of all traducers. But a few days more and the mischief-making was commenced over again. The tone of correspondence became discourteous, interference became more frequent, secret reports began to be made, and finally the Collector abdicated all his power in favour of the City Magistrate. The City Magistrate is a member of the municipality, and as such he is not competent to sit in judgment upon the actions of the body. But the Collector would not care to mind any rules. He would not exercise his powers of control and allowed himself to be guided by the advice of those in whose judgment the public of Poona have but little faith. The municipality resented such treatment, but he was deaf to all requests; and matters have gone to such a length that Government too has now placed itself in such a position that it is naturally charged as being a party to this conspiracy against self-government in Poona. A local contemporary has given out that papers speaking favourably of the municipality were looked upon as if they were *non est*, and that a resolution dealing out even-handed justice to both the parties to the strife was passed but did not see the light of day. For such a state of public feeling Government has only to thank itself.

Government officials and their alleged attempts to discredit the Poona Municipality.

Poona Municipality and Government.

36. While writing about the Poona Municipality, the *Shri Shiváji* (64), in its issue of the 6th February, says:—There is a very curious matter talked of regarding the Poona Municipality, though the means of proving it have disappeared. When Mr. East, the late Collector of Poona, made an unfavourable report on the municipality after an *ex-parte* and superficial enquiry Mr. Grant was Commissioner, C. D., who in spite of Mr. East's report wrote a letter to Government in favour of the municipality, and it is said that Government passed a resolution favourable to the Corporation. In the meantime Mr. Grant gave over charge to Mr. East and then the first resolution was left in the back-ground and a new resolution, which is so much complained of, was issued. This is said to be the case by persons who know the truth. This incident plainly shows that Commissioners and Collectors regulate the conduct of Governors and higher authorities.

Government resolution on the Poona Municipality criticized.

37. The *Gujaráti* (82), in its issue of the 8th February, writes:—When the Bombay Government issued their resolution condemning the Poona Municipality on account of certain alleged irregularities which were set forth at length in that document, the public naturally believed that Government had not acted the part of a biassed partisan. We were, however, wrong in that belief along with the entire English and Native press. From the explanation that has been given by two of the members of the managing committee who were mentioned by name in the resolution, it appears that Government never cared to call upon the municipality to explain the charges levelled against them and took for gospel one-sided official statements made by Mr. East. We are glad to hear that a strong representation is going to be made to the Bombay Government on the subject. This is the only way to defeat the attempt now being made by some one unknown to the public to discredit a civic body which is next in importance to the Bombay Municipality in this presidency. The extreme haste shown by Government in publishing a very damaging resolution without giving the party concerned full opportunity to explain the charges is highly reprehensible. The incident has taught the public not to believe unreservedly in Government resolutions, and has also shown the danger of relying upon confidential official reports. It is very easy for self-satisfied critics to attack the Native press for their alleged misrepresentations and teach them the duties and responsibilities of criticism. The four canons of criticism which Mr. Lee-Warner laid down for the edification of the critics of Government are, we believe, also applicable to official critics, and it is certainly a pity that the present Government, whose policy more than that of any other administration is expected to be in consonance with those canons of criticism, should have drawn up an indictment against an important municipal body in almost utter disregard of those very principles. We earnestly hope our Poona friends will come out of the ordeal free from all the grave imputations which would have completely discredited the cause of local self-government in this presidency if they had been at all well founded.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
16th February 1891.

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(For the week ending 14th February 1891.)

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 14TH FEBRUARY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

1. The *Berár Samáchár* (3), in its issue of the 9th February, writes:—

The limit of age of consent fixed in the Bill considered too low and 16 years recommended in its place.

We disapprove of the advocacy of the Bill increasing the age of consent on the ground that it asks too little and for that little it shakes to their foundations the very trust and confidence of the public in the Government. If *Sati* was abolished at one stroke of legal interference, let the Government prohibit the consummation of marriage before the age of sixteen, and India will justly be proud of the British rule in raising the age of consent to such an extent as no nation has yet reached. Legislation is indeed a most effective instrument for modifying as well as intensifying public opinion in the direction in which it is desirable that it should progress. The Natives, being very loyal, are certain to obey the law even if their life be at stake; and in the present case the claims of humanity will indeed sanctify even strict legislation, though it may be bitterly felt. Dr. K. R. Kirtikar was the first to give expression to such candid and liberal views as command our urgent consideration.

2. The *Vaidarbh* (2), in its issue of the 7th February, writes:—Amráoti is quite excited over the Age of Consent Bill. Till now three meetings have been held to discuss and pronounce an opinion on the Bill. Opinion there is divided; but it is a matter of congratulation that the majority of persons who have received higher education are in favour of the Bill. There is an opposition to the Bill, which, so far as number is concerned, may well call itself powerful. But mere counting of heads has absolutely no significance. What is to be seen is whether the majority of persons who by their study, culture and knowledge are qualified to pronounce an opinion on this matter are in favour of the measure or against it. And it is really satisfactory to see that the majority of educated men at Amráoti are for a measure which is supported by considerations of humanity. The opposition to the Bill is headed by some men of education; and if they are to be considered responsible for the leaflets calling people to attend their great mass meetings, all we can say is that this is to be greatly regretted. To spread far and wide leaflets bearing on them

Excitement at Amráoti over the Age of Consent Bill.

inflammatory appeals like "Danger to Religion," "Violate your religion or suffer transportation for life," "Interference of Government in domestic delicate matters," is not only to prevent a proper consideration and discussion of the subject, but to rouse passions which might cause serious embarrassment to Government. Perhaps, the mischievous tendencies of these placards and leaflets never entered the imagination of the organizers. It may, by the bye, be asked, how many of those who issued the leaflets adhere to the principles of Hinduism as it is accepted now?

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
16th February 1891.

[CONFIDENTIAL.] No. 8 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st February 1891.

List of Newspapers and Periodicals.

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona...	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodaya	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	450
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chikitsak	Belgaum	Do.	390
28	„ Chitragupta	Karád	Do.	100
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolháp ur	Weekly	...
31	„ Dhárwár Vritt	Dhárwár	Do.	850
32	„ Dnyán Ságar	Kolhápur	Do.	315
33	„ Ganga Lahari	Násik	Do.	100
34	„ Hindu Punch	Thána	Do.	700
35	„ Hitechchhu	Bijápur	Do.	85
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	393
38	„ Jagan Mitra	Ratnágiri	Do.	160
39	„ Kalpataru...	Sholápur	Do.	265
40	„ Kannada Punch	Bágalkot	Do.	225
41	„ Karmanuk	Poona...	Do.	1,000
42	„ Kárwár Samáchár	Kárwár	Do.	200
43	„ Kesari	Poona	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	125
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárashtra Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Nagar Samáchár	Ahmednagar	Do.	150
50	„ Násik Vritt	Násik	Do.	285
51	„ Nyáya Sindhu	Ahmednagar	Do.	168
52	„ Pandhari Mitra	Pandharpur	Do.	306
53	„ Poona Vaibhav	Poona	Do.	1,150
54	„ Prabodh Chandrika	Jalgaon	Do.	100
55	„ Prabodh Ratna	Bárti	Do.	350
56	„ Pratod	Islámpur	Do.	400
57	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
58	„ Rághava Bhushana	Yeola	Weekly	130
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	...
61	„ Satya Shodhak	Ratnágiri	Do.	325
62	„ Satya Sadan	Alibág	Do.	...
63	„ Sholápur Samáchár	Sholápur	Do.	273
64	„ Shri Shiváji	Poona	Do.	200
65	„ Shubh Suchak	Sátára	Do.	250
66	„ Sudhákar	Pen	Do.	260
67	„ Sumant and Satya Sudha	Kárwár	Do.	100
68	„ Suryodaya	Thána	Do.	290
69	„ Vanapriya	Chikodi	Fortnightly ...	90
70	„ Vengurla Vritt	Vengurla	Weekly	180
71	„ Vidushak	Karád	Do.	310
72	„ Vidya Vilás	Kolhápur	Do.	250
73	„ Vijay	Sháhápur	Do.	175
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	132
76	„ Vrittasár	Wái	Do.	299
77	„ Vritt Sudha	Sátára	Do.	100
78	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach	Weekly	551
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
81	„ Gujarát Darpan	Surat	Bi-weekly ...	600
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitra	Surat	Do.	769
84	„ Hitechchhu	Ahmedabad	Do.	350
85	„ Kaiser-i-Hind	Bombay	Do.	2,502
86	„ Rást Goftár	Do.	Do.	1,747
87	„ Surat Akhbár	Surat	Do.	589
88	„ Surya Prakásh	Do.	Do.	325
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	25
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'rya Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitra	Broach	Weekly	539
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	536
97	„ Chának	Surat	Do.	450
98	„ Deshi Mitra	Do.	Weekly	984
99	„ Dnyánodaya	Broach	Monthly	475
100	„ Dnyán Vardhak	Bombay	Do.	700
101	„ Fursad	Do.	Do.	350
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	918
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patra	Nadiád	Monthly	1,154
109	„ Kaira Vartamán	Kaira	Weekly	125
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
112	„ Kelavni	Baroda	Monthly	455
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	316
115	„ Nyáyadarshak	Ahmedabad	Weekly	415
116	„ Pársi Tikákár	Bombay	Fortnightly ...	500
117	„ Praja Matá	Ahmedabad	Weekly	465
118	„ Rájyabhakta	Bombay	Do.	687
119	„ Samsher Bábádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
120	The Satyă Mitră	Bombay	Weekly	400
121	„ Satyavakta	Do.	Do.	1,100
122	„ Satyodaya	Dohad	Do.	78
123	„ Saurâshtră Darpan	Junágad	Monthly	398
124	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
125	„ Sneha Sindhu	Kaira	Weekly	400
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitră	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	423
130	„ Udichya Hitechchhu Patră	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	738
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
133	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
134	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
135	The Chandrodayă	Dhárwár	Weekly	180
136	„ Karnátak Patră	Do.	Do.	320
137	„ Lok Bandhu	Do.	Do.	150
138	„ Rasik Ranjini	Gadag	Do.	308
139	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
141	The Bhărată Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
152	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
153	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
154	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
155	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Expression of satisfaction at Lord Cross's India Councils Bill.

1. With reference to the India Councils Bill now before Parliament, the *Rást Goftár* (86), in its issue of the 15th February, writes:—A recognition in Lord Cross's Bill of the elective principle, to be worked within safe and reasonable limits, would have been very acceptable to this country. It might have been granted without subverting the foundations of Government. But we are not disposed, like some of our contemporaries, for that reason, to hurl anathemas at Lord Cross's bantling as fit for nothing. They consider that the Bill, without the elective principle, is like a body without the soul. We, however, venture to think that it will go some way towards improving the present constitution of the Indian Councils. Lord Cross's Bill will give, among other things, a larger number of representative men to the Councils. We say representative men, although nomination will continue to be the mode of selection. It may be a heresy to say so, but our faith is not very great in the wonders which the elective franchise is supposed to work. We do not think that election will always secure good men, or that nomination will supply bad ones. We do not even think that in India the elective franchise will be a guarantee that it will result in the return of better men to the Councils than ever the system of nomination can. The power of nomination is being exercised every year with greater care. Judging from our experience of recent years, we may safely say that the days of dummies are over. The force of public opinion has now grown too great to tolerate them in the exalted position of legislators. The practice of nominating the president of the Chamber of Commerce to the Council is a sort of indirect recognition of the elective principle. We need not, therefore, despair of any good resulting from the system of nomination. It is working fairly well and will work better, though the wish is nevertheless there that a small step might well have been taken in the direction of allowing the right of election with proper safeguards.

Lord Cross's Bill for leave to high officials in India disapproved.

2. In alluding to the Bill introduced by Lord Cross for allowing certain high Indian officials to go to England on certain occasions without vacating their posts, the *Jáme Jamshed* (107), in its issue of the 18th February, says:—The existing rule of not permitting these officials to visit England without first resigning their posts has been in force for many years, and no complaint worth noticing has ever been raised against it. On the other hand, it has been a standing complaint that the five years' term of office in the case of these officials is very short, since on the expiry of the term the officers who have collected the necessary experience have to vacate their offices, and their absence on leave for two or three periods would make matters worse. There is as much fear of an acting incumbent not doing any important work as there is of his upsetting the arrangements made by the permanent occupier. A courteous Secretary of State is not likely to refuse leave of absence to a Viceroy, Governor or any of the other high officials specified in the Bill, who would put forward such excuses as continued indisposition, or private affairs, or a personal interview with the India Office for a settlement of a public matter. Thus these high officials might be enabled to visit England at the time of the general elections to advance their own or their party's interests. And for this leave of absence the poor Indian treasury will have to bear additional burden. It is to be regretted that the political associations of the country, whose duty it is to protest against such measures as Lord Cross's present Bill, should have grown indolent, leaving their own work to be done by the Indian National Congress. [The *Hitechchhu* (84) of Ahmedabad, in its issue of the 19th February, expresses similar sentiments.]

The desire of the Manchester manufacturers to curtail the working hours in Indian mills disapproved.

3. In noticing the statement made by Sir John Gorst in a speech recently made at Chatham on the labour question, that he generally favoured State intervention for the protection of labour, and thought that Government might intervene to prevent overwork in the Indian mills, the *Bombay Samáchár* (93), in its issue of the 16th February, says:—

Through a selfish desire to crush the Indian cotton industry the cotton manufacturers of Lancashire put pressure upon the authorities in England to abolish the cotton import duties, inflicting thereby a heavy loss on the Indian treasury, but this had very little effect on the Indian industry. Failing to secure their selfish object by this measure, a fanciful complaint was brought forward by the Manchester cotton dealers that the Indian mill-hands had been overworked, and pressure was brought to bear upon the Indian Government to appoint a Factory Commission to enquire into the condition of these workmen. A Commission was appointed, which after taking evidence of the mill-hands has satisfactorily proved that the labourers are not overworked at all, and that if their working hours were curtailed their interests would be prejudiced. An attempt is now being made by the Manchester manufacturers to discredit the Commission's report, and to induce Government to pass a law curtailing the working hours, by alleging that the workmen did not know the value of health, which they were injuring by overwork, and that there were no medical men on the Commission to properly consider the question of health. Mr. Maclean's motion in Parliament to have a law curtailing the working hours and Sir John Gorst's statement mentioned above that the Home Government are inclined to humour the Manchester manufacturers, lead one to fear that a law is likely to be passed; and if one is passed, the condition of the mill-hands would surely grow worse. [The *Akhbáre Sodágar* (91), in its issue of the 20th February, expresses similar sentiments.]

Early enactment of an amended Indian Factory Act prayed for.

4. A correspondent of the *Jáme Jamshed* (107), in its issue of the 19th February, says that since the report submitted to Government by the Indian Factory Commission has been approved by the public on account of its containing recommendations the adoption of which would be beneficial to mill-hands as well as the mill-owners, there is no good reason why the incorporation of those recommendations into a Bill and enacting it at once as an amended Factory Act should be delayed, that the mill-hands are anxiously waiting for the enactment of a new law, and that it is to be hoped that it will come into force before the 1st of April next, since the mill-hands are in particular need of protection in the hot season of the year.

The limits of the working hours of children in Indian mills should be fixed as recommended by the Indian Factory Commission and not as suggested by the Berlin Labour Conference.

5. The same newspaper, in its issue of the 20th February, says:—Lord Cross's desire, announced the other day in the House of Commons by Mr. W. H. Smith, that the limits of work for children employed in Indian mills should be in accordance with the recommendation of the Berlin Labour Conference, should not be submitted to, because the condition of the Indian labourers was not considered by the Conference. The Indian Factory Commission properly thought over the actual condition of the labourers and has submitted their recommendations, which ought to be adopted. It is to be hoped that the Government of India will soon pass an amended Factory Act, adopting all the recommendations of the Commission.

Price of overland post cards.

6. The *Indian Spectator* (2), in its issue of the 15th February, writes:—When the postage on overland letters was four annas and a half the overland post card cost one anna and a half; but now that the former has been reduced to two annas and a half, must the latter remain the same as before? Do the authorities intend to discourage the use of post cards?

A complaint against the Postal Department.

7. The *Jouhar* (150), in its issue of the 6th February, says:—A post card addressed in Urdu to the manager of this paper was delivered to him at Bombay ten days after it was posted at Lahore. It appears from the remark written on the address side of the post card while in transit that the postal employés could not make out the address owing to their ignorance of the language. When such was the case with a letter addressed to a well-known newspaper office, God knows whether letters addressed in Urdu to ordinary people are destroyed or thrown away by the Postal Department. Such neglect is simply due to a scarcity of Mahomedan or Urdu-knowing clerks in the Postal Department.

PART II.—*Legislation.*

A recommendation to remove an anomaly in the Penal Code for the punishment of what cannot consistently be called rape as between husband and wife.

8. The *Gujarátí* (82), in its issue of the 15th February, quotes from the New York *Philanthropist* a list of the age of consent in the United States, and says:—From the list it will be seen that the limit of 10 years is recognised by law in *nine* States as against a *stranger*. In England, though marriages are generally postponed to ages ranging from 16 to 25, 12 is the minimum marriageable age of girls according to the English common law, but consummation of marriage at that period would not be "rape" or even any offence at all. Under the Penal Code of England carnal knowledge of a girl below 13, with or without her consent, by a stranger, is known as "rape," but if the girl is under 16, it is punished as "misdemeanour." There is little doubt that the penal law of India is in principle defective, in so far as it ignores the relations of husband and wife which spring up immediately after the marriage ceremony is completed. There are very sound reasons for giving protection to immature girls, but to punish a husband for rape on his wife is to introduce inconsistent and confusing doctrines into the criminal jurisprudence of the country. The existing anomaly can be easily removed by seizing the present opportunity of the introduction of the Age of Consent Bill to insert an independent section for the punishment of what cannot consistently be called rape as between husband and wife, if the marriage of the couple is recognized as valid and legal for all purposes whatsoever. The introduction of a separate section, as was suggested by Sir Maxwell Melvill, providing a lighter punishment than that for a ruffian or a stranger, with other proper safeguards which have been proposed in course of the controversy in connection with the Age of Consent Bill, ought to satisfy all parties, and we hope the Legislature will bestow the fullest consideration on the suggestions that have been made in various quarters on the subject.

Necessity for passing the Age of Consent Bill in spite of the strong opposition to it.

9. The *Subodh Patrika* (18), in its issue of the 15th February, writes:—Independently of the fate of the Age of Consent Bill—we may observe, while passing, that the Government is bound to pass it unless it is to abdicate its protective functions,—the spectacle presented by the opposition is calculated to suggest a melancholy reflection. The Bill is the most moderate and, as it is now framed, the most unobjectionable measure that could be adopted, and being a protective measure falls far short of the aims which the people for more than half a century have generally professed. Again, the injunctions of the Shástras are universally disregarded in more ways than one by heterodox and orthodox alike and *everybody is conscious of it*, as also of the fact that those injunctions, while conflicting, are not unfavourable to the change, and where they prescribe hurtful or inhuman rites they have been set aside by the Government in the past. Certainly, all the so-called higher classes are aware of all this. Yet suddenly the cry of religion in danger is raised by intelligent men, and by misrepresentation ignorant crowds are gathered together and made to sign protests, when the Bill only aims at checking a dastardly and degrading custom which any race of men above the savage state ought to be ashamed to own. Either the people are incapable of really understanding and appreciating this simple matter which concerns themselves, or they dishonestly blink at it or are taught to do so. Can such people be considered qualified to understand and appreciate, and still less safely to receive and exercise, rights of freedom and political life entirely foreign to their ideas and their country, merely because a microscopic minority among them have been enabled by a foreign Government to attain to a knowledge of those rights and that life? This question would remain untouched if this educated minority were entirely arranged on the side of the Bill. But the actual fact aggravates it still further. We shall not pursue this reflection further, but will only ask the reader to say whether those who are leading the opposition are friends or foes of their country and their countrymen, and whether they are lengthening or shortening the road to the political millenium for which all of us burn with the fire of enthusiasm. Those who suggest that indications of puberty instead of an

age-limit should be the basis of the Age of Consent Bill do not remember that that test would not only be uncertain but would also lead to indelicate investigations naturally repulsive to female modesty, whereas the question of age can be settled by means of registration and such other helps. Again, the same people are found to urge that the 12 years' limit would bring down the practice of consummation to that year, whereas in the majority of cases now it is much above that period. This is an absurd contention. The law would only prevent it up to 12, but would leave full liberty to defer it beyond that limit; so there is no reason why people among whom the ceremony is performed after 12 should bring it down to that age. Curiously enough, the contention that the new law would remain as much a dead letter as the old has been, proceeds from the same side which ascribes so much virtue and power to the former. There is really nothing to object to in the Bill. Rajputs, than whom there could be no class of Hindus more honestly orthodox, have adopted 14 as the age of *marriage* for girls. What objection then can there be to prohibiting its consummation below 12? It will protect tender girls from debilitating and demoralising treatment. The religious objection is brought forward only, and can serve only, to deceive strangers. Those, therefore, among whom this protection to tender girls does not exist ought to accept the Bill with gratitude. But it is precisely those among whom the disgusting practice exists that are the most barefacedly obstinate in their opposition to the Bill—the Bengalis, educated ones too, who, as if to enhance the climax, put forth the plea that this is so because the Legislative Council is not representative of their views! We are glad that Western India, despite a few individuals here and there who weakly succumbed to astute Bengali guidance, no doubt in the belief that it was true patriotism, has shown more creditable attitude. This is partly due to our partial freedom from the disgraceful custom which enslaved Bengal, and partly also to the Mádhav Bág meeting of 1886, the proceedings of which exploded the delusion that efforts could proceed from within to uproot such evil customs, and thus that movement has served the very cause it was intended to thwart. But we trust our educated men will not be content with this negative attitude, but will speak out collectively in favour of the small measure which Government has brought in the performance of its own duty of protecting helpless minor girls, and which incidentally is calculated to do some good to our society.

10. The *Indian Spectator* (2), in its issue of the 15th February, writes:—The duty of the Government of India with regard to the Age of Consent Bill is very plain. It ought to see the hollowness of the agitation. It ought to see the absurdity of the arguments set up. It ought to see that the great concession made in rendering the offence non-cognizable is not at all appreciated, or totally ignored. It ought to see that the men who are opposing it deserve no concession. It should take the provisions of its own laws into consideration, and should rather try to increase the age-limit than whittle it down by the "puberty" clause proposed by the so-called orthodox party, who do not know what puberty really means. Medical writers tell us of cases in which the physical condition talked of *ad nauseam* in Bengal does not appear at all. They tell us of cases in which women became mothers without ever attaining that condition, and of other cases in which girls of eight or nine had reached this condition. The Legislature is bound to prevent as far as possible all indecent inquiries. The Judges and the Magistrates have fairly worked the numerous age clauses in the Penal Code. The proposed measure is in harmony with the Code; the amendment suggested is not. But there is another amendment which may well be made, and that is that intercourse with a girl under 14 should be prohibited altogether. In England intercourse with a girl under 16, though not a felony, is a misdemeanour. The Legislature here may well make intercourse with a girl over 12 and under 14 a misdemeanour. It may provide imprisonment for a year or two as punishment for this misdemeanour. The Bill as it stands, with this addition, would be a truly protective measure. It would have a far more deterrent and educative effect than it can now have. We know some Bengalis would oppose this amendment, though, as Mr. Nulkar says, if this law had been enacted in 1860 there would have been no opposition. The Legislature does not consider a girl under 16 years ripe enough to judge whether she should abandon her guardian. It does not consider her sufficiently mature to

give a valid consent to her being disposed of by her father as a prostitute. Is it not anomalous that the same Legislature should consider a girl of 12 years competent to consent to sexual intercourse? Under any circumstances, we appeal to the Select Committee not to lose this opportunity of extending the age to 14 years in the case of unmarried and widowed girls. There can be no opposition to such extension. Even Bengalis would not mind it. They only want the child-wives to be left unprotected, that is, a portion of them. They do not object to the protection of unmarried and widowed girls.

Various suggestions made in connection with the age of consent and the probable result if all of them were acted upon.

11. The same newspaper writes:—To please the Bengali Hindu, who calls himself orthodox and considers that his religion is in danger, the Legislature is asked to rule that intercourse with a girl on the performance of the *Garbhádhána* ceremony is not punishable. Now, we know it as a fact that this socalled ceremony is not performed by numerous Hindus. What is to be the test in their case? Others say that the word 'puberty' should be used, and it should be defined as the period when a well-known physical condition occurs. But doctors say that this physical condition may not occur at all, and yet a girl may become a mother. What is to be the test in these cases? The amendments, apparently, which would satisfy all the various races in India would be (1) to allow Hindus who are for the *Garbhádhána* ceremony, to perform it at any time, and under cover of it to inflict the very atrocities which the Legislature wishes to prevent; (2) to allow those Hindus who do not perform the said ceremony, to inflict such atrocities when "the well-known physical condition" appears, even if it is nominally or artificially produced; (3) to prohibit those Hindus, in whose wives this physical condition is altogether absent even at the ripe age of sixteen or twenty and cannot be anyhow produced, from having intercourse with them, or, as an alternative, fix a particular age for this class; (4) to fix "puberty and discretion" for the Mahomedans; (5) to fix the age of sixteen for European British subjects, that being the age in England and her colonies; (6) and to fix some other limits for the more manly Hindu races like the Sikhs. A hotch-potch like this is apparently what the agitators want. The authors of the Penal Code had similar proposals made to them about various other provisions. Had they listened to those proposals, we would have had "admirable confusion" in the Penal Code.

The Age of Consent Bill does not interfere with Hindu religion.

12. In expressing approval of the views of the Honourable Mr. Justice K. T. Telang, Dr. R. G. Bhándárkar, Mr. V. A. Modak and other supporters of the Age of Consent Bill, the *Hitechchhu* (84) of Ahmedabad, in its issue of the 19th February, observes:—In Gujarát, custom is more respected than the dictates of religion itself. Even among the Brahmans, several religious ceremonies are not performed at the time fixed by the Shástras. The *Garbhádhána* ceremony is quite unknown in Gujarát, where in some cases girls are married after they are 13 years old, while in other cases marriages are consummated while the girls are about 10 years old, and that they become mothers at 13. The Bill cannot therefore be said to interfere with the religious rites of the Gujaráti Hindus.

Misrepresentation alleged to be resorted to by the opponents of the Age of Consent Bill.

13. The *Indu Prakásh* (14), in its issue of the 16th February, writes:—Mr. C. C. Mitra of Calcutta complains in the columns of a contemporary that "men supplied with *khatas* protesting against the Bill are sent about the streets to request all Hindu passers-by whom they come in contact with, not caring a bit whether they are acquainted with the petition or not, to have their name signed in the *khata*. All manner of inducements are offered, and no doubt much misrepresentation too is resorted to to obtain signatures, and those people who cannot write have their names written for them, whether they be men, women or children." We thought such misrepresentation was confined to Bombay, but it seems misrepresentation is everywhere the favourite weapon of the opponents of the Bill. The process of securing signatures, complained of by Mr. Mitra, is to be seen in

our Bombay streets also. Credulous illiterate people are roundly told that the proposed measure would debar them from marrying their daughters before sixteen. Poor innocent men, they shudder at the information, or are indignant over it; and, if they cannot write, authorise their informant to add their name to the list of petitioners. This is no exaggeration, but a true statement of facts. We do not, indeed, mean that the leaders of the opposition are a conscious party to this fraud, but we do think their agents are not particularly scrupulous about their ways and methods. It may be that the agents are so ignorant as to have misconceived the Bill themselves. All the same, the heaps of signatures which are obtained to the opposition memorial are vitiated by this fault, and Government, when weighing their effect, will have to bear in mind the circumstances under which they were obtained.

Disapproval of the Age of Consent Bill, and its withdrawal or amendment in the directions pointed out, recommended.

14. In an article, headed, "Age of Consent Bill—an appeal to the Legislature," the *Native Opinion* (16), in its issue of the 15th February, writes:—Last Sunday's gigantic meeting at Mádhav Bág, resembling one of those popular demonstrations in Hyde Park in England, and the numerous meetings that have been and are being daily held all over the country, must have by this time convinced the Government of India of the great blunder they have committed in setting the legislative machinery in motion for raising the age of consent in the chapter on "Rape" in the Penal Code from 10 to 12. We have been all along unable to understand why the Government should have gone the length of venturing upon a policy of interference in this manner in matters religious and social in the teeth of its repeated declarations to the contrary. But they have allowed themselves to be misled, and there is no help. It is now of no use crying over the spilt milk. Here we *have* a Bill, and here a furious storm of opposition to it. At this juncture—critical, we may say,—it is the duty of every journalist to advise Government as to the best course for them to follow under the circumstances. We yet venture to implore the Government to retreat from the position which they have unwarily taken. There is yet scope for graceful retreat, and it will certainly be a very graceful act on their part if they do so in deference to popular opinion. If, however, they are still determined to be guided by persons whose leadership the country disowns in such an unequivocal manner, and to pass some measure of the kind, we beg of them, as a matter of grace, to so amend the Bill that the people may come to look upon it in an unopposing mood. If the Government are influenced by a reasonable and conciliatory spirit, they will, at all events, have the shrewdness to take note of the current of popular opinion and remove all the objectionable features from the Bill. In order that we may not be charged with having offered destructive criticism alone, we take liberty to suggest some amendments for the consideration of the Law Member and his colleagues, with the hope that they will meet with their approbation as also of our countrymen. (1) In the first place, we desire to point out to Sir A. Scoble the advisability of doing away with the arbitrary limit of years, and of substituting in its stead the one indicated by *nature*. It will be conceded without hesitation that the proposed limit has raised a tremendous opposition without holding out any tangible gain in view. If, therefore, *puberty* be fixed upon as the limit, no scope will be left for opposition on account of interference with religion—thereby removing the one great factor of complaint—and Government will also get the credit of enforcing the old Shastric rule which points out to the *first* manifestation of a certain physical condition as the proper period for the consummation of marriage—a much more desirable end than the present fruitless endeavour. (2) Having thus disposed of the point of opposition on the score of interference with religion which principally comes from the Hindus, we proceed to lay before the Government our suggestions as regards what we may call the procedure-side of the Bill. In this connection, the first point that strikes us is as regards the institution of complaints. We think it will be a very grave mistake to leave it within the power of anybody to institute criminal proceedings against the offending husband. The Bill as framed certainly does not provide any safeguard against this contingency, the result of which will undoubtedly be the facility with which one's enemies may wreak their vengeance upon him by simply setting the machinery of the criminal courts in motion

against him and then washing their hands of the whole concern, the law being obliged to take its course without their further continuance in the course according to the ruling *in re Ganesh Nárayan Sáthe* (I. L. R. 13 Bom., page 600). In order, therefore, to avoid this undesireble result it is highly necessary to restrict in the clearest possible terms the right to commence proceedings to select and interested persons, *i. e.*, either to the girl-wife or to her nearest maternal relative, thereby furnishing a guarantee that no vexatious and inimical prosecution may be forthcoming. (3) There must be clear provisions against the interference of the police in any manner in the investigation, nor must the inferior Magistrates have anything to do in the matter. The best course, we think, will be to provide that the prosecution be commenced only *in the Court of Sessions*, and that from these courts the public and the reporters should be rigidly excluded during the continuance of the proceedings, which must from their very nature be kept as secret as possible. (4) If any medical examination be found necessary to ascertain whether puberty had been reached when the offence was alleged to be perpetrated, it must be conducted not by a male doctor but by a *lady doctor*, and her certificate, which must be required to be written, should be treated as conclusive evidence on the point; otherwise the honour of the family will be in the greatest possible danger. Unless, therefore, this is provided for, serious result will be inevitable and the administration of this law will come to be abhorred in the most unequivocal manner. (5) There remains, lastly, the question of amount of punishment. We are of opinion that in the case of the offending husband it should not be the same with strangers accused of rape. Simple imprisonment for a short period and fine, which though unlimited should not be excessive, will be quite adequate to meet the demands of justice. We have thus purposely suggested both kinds of punishments, for, while to a rich man fine will be no punishment, imprisonment even for a day will be a serious matter, while to a poor man fine may be a great deterrent. If the Bill is amended in this manner, our countrymen should accept it without demur.

15. In a contributed article, the *Mahrátta* (4), in its issue of the 15th February, writes:—Will the reformers pause for a moment to reflect that the Hindu law and usage are *not* inhuman, at least in the present instance? What they enjoin, or recommend (if the reformers like the word better), is the meeting between husband and wife *after* puberty (pubescence as the reformers term it), and not *before* that event. It is the contemplated amendment, in whose name heaven and earth are being moved, that is the *sinner*, and not the Hindu religion. We along with a few others have pointed out, and the authorities themselves have admitted by implication, that in 95 cases out of 100 the Age of Consent Bill will sanction a degrading practice by implication, for which neither acknowledged religious precept nor acknowledged usage among the Hindus has any sanction whatever. Which is more inhuman, the Hindu religion and usage or the Britain-made law as it is to be? If the supporters of the Bill have one grain of sincerity about them they ought honestly to acknowledge and to bravely point out to Government that their common stand is untenable, both from the point of humanity and of respect for religious sentiment. We do not think that for honest well-wishers of their country there is any humiliation in admitting their mistake and mending it like men, even if pointed out by those whom they have daubbed as reactionists. It is not the party-triumph, one would think, that they, as true sons of their country, ought to risk their everything upon, but the triumph of truth and of humanity with which religious sentiment is here at least in perfect accord. The single argument advanced by the supporters of the Bill in its present form against the proposal of making puberty the limit of age of consent instead of 12, is that it is too indefinite and that in some cases puberty is hastened by artificial means. We do not know how far the second charge will bear strict examination and inquiry; but whatever the truth at its bottom, it is one which no legislative enactment can possibly remove. For the removal of such injurious practices arising out of total ignorance, even the go-ahead reformers will, we imagine, admit that knowledge of the true state of things is the only remedy. Looking to the charge of indefiniteness, we fail to see how this limit is more indefinite than the age of 12. With the admittedly imperfect system or rather no

Twelve years' limit of the age of consent disapproved and that of puberty considered more humane if religious considerations are to be disregarded.

system of registration, is it more easy to prove that a girl is under 12 than that she has begun to menstruate? Medical examination there will be in either case. If the human Government of India and its *humane* supporters are honestly of opinion that the running of such a risk, coupled with that of the trial of the ladies of the house as abettors, or at least of their presence and detention in the court as witnesses, is a smaller evil than allowing the influences of time, education, science, persuasion, &c., to work their effect in time, and if, in addition, the Government of India professes to respect Hindu religious sentiment which its supporters *now* advise it to repudiate, then, surely, let them amend their Bill on the lines we along with a few others have humbly suggested. In spite of Herbert Spencer *as* interpreted by the Maráthi editor of the *Sudhárak* (19), we would leave these things to all other means except that of *vis major*. But if Government in its wisdom is going to have it exercised, then we beseech it to be at least consistent with its professions, if not with its actual practice in the past, as Mr. Chandávarkar persuades himself he has proved it to have been. Those who will read without bias one way or the other the speeches of Messrs. Nána Moroji and Mahádev Chimnáji A'pte at the Mádhav Bág meeting of Sunday last, along with the masterly letter which Dr. Kirtikar has addressed to the *Times of India* of Monday last, cannot fail to be convinced that the evil sure to be imposed by the present Bill will be greater than the infinitesimal good it *may* do. Its preventive influence to a certain extent we fully admit. But the malicious prosecution and persecution it will give rise to in certain cases in the mofussil and also in towns, coupled with the disgrace it will entail upon respectable families both in case of acquittal and of conviction, as vividly depicted by Mr. A'pte, will be more aggravating and injurious in their effects than the little good it may possibly work. Even blind reformers will allow that the unscrupulous can safely defy the law where the act constituting the offence is of an exceptionally private character, as it is in the present case, while the ignorant, the credulous and the simple will be harassed in all possible ways by scoundrels and busybodies, and may secure ultimate conviction where no offence may have been really committed. The trial is not divested of all its worst horrors by the offence being made non-cognizable. Do our reformers, who profess to be humane as well as manly, look upon these contingencies, which in our opinion amount almost to certainties, without any twing to their hearts and consciences? If they do, we feel grateful to the Great Unknown for having made us of softer clay. The more we think upon the fatuous fondness with which reformers cling to the magical number 12, the greater our wonder grows. Some of them say even an orthodox husband can wait for a few days or months if his wife unfortunately reaches pubescence before 12 years. Now, let us clear the ground by admitting in the first place that, highly respecting as we do the teachings of physiology, we would individually desire that the meeting between husband and wife should not take place at least for two years after the first appearance of "certain well-known signs." But even in that case we fail to see why a particular age should be fixed down as a hard and fast limit for all women, no matter what their temperaments may be. Even physiology and medical science recognise, our rash reformers will pause to admit, individual differences of growth, maturity and decay. Have they never heard of precocity, both physical and intellectual? What does it mean if not variability of periods of growth of maturity and of decay? In the absence of artificial stimulants, if girl A reaches pubescence at 12 or below 12, while girl B does the same at 13 or even 14, is not the former girl, physiologically considered, at precisely the *same stage of life* at which the latter is, *though not of the same age*? How *unscientific* is it, then, not to talk of its *impolicy*, to offend religious susceptibilities in 5 cases out of 100, through sheer disregard or blind ignorance of the laws of nature? We trust those who have not taken final leave of their senses in the height of their maudlin philanthropy, *humanity* and *manliness* will reconsider their position in the light we have attempted to throw on the subject, before being irretrievably wedded to the bewitching number 12.

Disapproval of the Age of Consent Bill.

16. The *Kdthidwdr Times* (8), in its issue of the 19th February, writes:—

It is understood that the members of the India Council are not unanimous about the Age of Consent Bill and that the majority are opposed to the idea of forcing

a reform against the wishes of the people. The opposition to the Bill is, as we have said, widespread, and it would be most hazardous to pass a law in the teeth of such opposition. The British Indian Association of Lucknow, representing the aristocracy of Lucknow, has also declared against the Bill. The opposition is not in Bengal alone, but in every principal centre throughout the Empire. Although Mr. Manmohan Ghose's idea of reforms are extreme, although he has long given up Hindu customs and manners, yet, as very few understand criminal legislation better than he, he is entitled to our careful consideration. He is strongly opposed to the Bill and has expressed his opposition with the boldness of conviction. The Bill has its ugly features and if passed into law it would prove an engine of torture in the hands of the wicked. Mr. Ghose's statement that Government should prohibit the marriage of girls before 12 cannot be regarded as sound, for, in that case, the Indian women will have to be on the look-out for husbands, as is the case in Europe. Even the graduates of Calcutta, numbering about a thousand, have condemned the Bill. The Anglo-Indian journals might well point to this sorry result of English education. The principal defect of the Bill obviously is that the material difference between rape and premature cohabitation is disregarded.

17. The *Gujaráti* (82), in its issue of the 15th February, observes:—In their desire to support Government in passing the Age of Consent Bill, the Anglo-Indian newspapers of Bombay publish the views of the reform side alone. Several local Vakils have signed a memorial in support of the Bill only to please the Honourable Mr. K. T. Telang, whilst some have signed both the memorials for and against the Bill. The opinions of well-known Englishmen and leading papers of England on the subject of the Bill are of no value, as they do not know our manners and customs. We recommend the British public to remember the lessons of history related by Gibbon about the downfall of the Roman supremacy, on account of its utter disregard of the views of the conquered races. The Mahomedan community has joined the orthodox Hindus in protesting against the Bill, and His Excellency the Viceroy will do well to withdraw the measure.

18. The *Káside Mumbai* (110), in its issue of the 16th February, observes:—The editor of one of our local Urdu contemporaries, who is a native of Bareilly and seems ignorant of the religious rites of the Mahomedans, suggested in the issue of his paper of 6th instant that the limit of the age of consent may be raised to 13 or 14 years. It is surprising that this individual should protest against Sir Andrew Scoble's Bill at a meeting held under the auspices of the Anjumán-i-Ishátul Islám. We recommend our co-religionists to refrain from joining meetings that are organised by persons not residents of Bombay. Mr. Badrudin Abdulla Kur's letter to the *Times of India* raising no objection to fixing the age of consent at 12, provided consummation of marriage is allowed at attainment of puberty at any time earlier, is somewhat reasonable; but prevention being better than cure, the Mahomedan community should protest against the Bill.

19. The *Subodh Patrika* (18), in its issue of the 15th February, writes:—

The Mádhav Bág meeting run down.

The much talked of Mádhav Bág meeting has come and gone, and we have had the humiliation of entering one more transaction in our book of shame. For an unreasonable and ill-regulated proceeding, it beats its predecessor quite hollow. A large crowd gathered, it is true, but they hardly formed a meeting. The noise and confusion which prevailed scarcely admitted of the performance of any regular business in the ordinary way. Few could hear what was being said or see what passed, and no intelligent vote on the resolutions could under such circumstances be given or taken. Indeed, scarcely anybody present seemed to feel the necessity of observing any method or giving a general coherence to the proceeding. But everybody acted pretty much on his own hook. Thus it came to pass that a meeting, which was professedly convened to adopt a memorial against the Age of Consent Bill, transacted quite as much business which was quite foreign to the professed object of the gathering. Was that a meeting that assembled or only a motley crowd of all sorts and conditions of people? Indeed, if our information be correct, by far the greater majority of the assemblage consisted of people who turned out of a Sunday for a little sight-seeing which

they expected to enjoy at the Bág. It is no wonder, then, that among the audience were obtained a good many signatures to a bogus petition against the salt-tax and some in favour of the Bill itself. It goes without saying that such a gathering ought to carry little weight with the Legislature. Government must be reduced to the last straits of weakness and imbecility, if it can afford to heed a dissent born amidst such tumult and confusion. The opponents of the Bill are pleased to call it a most successful meeting; and if they intended to gather together a large mole around them, they have every reason to congratulate themselves on this achievement of a veritable bear garden. For our own part, we confess to a feeling of shame at this huge parody of a great constitutional privilege, and our only regret is that some honoured names among us should be found to have assisted at the unpardonable mockery.

The Mádhav Bág meeting considered a success and the objections embodied in the memorial adopted there considered reasonable.

20. The *Gujarátí* (82), in its issue of the 15th February, writes:—The last Sunday's Mádhav Bág meeting was really the largest assemblage ever witnessed in Bombay, and was attended by the leading men of all Hindu castes and creeds. Even the first historical Mádhav Bág meeting, presided over by the late Ráo Sáheb Vishvanáth Náráyan Mandlik, was not so numerously attended. But we wish the arrangements had been this time more satisfactory than they seemed to be. It is very unreasonable to expect 10,000 people, crammed into a limited place, to be perfectly quiet and orderly; but to represent the meeting as very disorderly is a deliberate perversion of truth. An assemblage which could be managed with the assistance of only two police peons deserves to be characterised by a more complimentary term than some of the epithets bestowed upon it by the supporters of the Bill. After a careful examination of last Sunday's proceedings it is pretty clear from the speeches of Ráo Bahádur Nána Moroji and Mr. A'pte, and from the memorial adopted at the meeting, that the objections urged against the Bill are three. The president as well as the latter gentleman were of opinion that the measure would prove an engine of oppression in the hands of busybodies and scandal-mongers. It must be admitted that apprehension on this score is very widely entertained, and we have no doubt that the views of such an experienced and cool-headed ex-Magistrate as Ráo Bahádur Nána Moroji and of one of the ablest High Court Pleaders like Mr. A'pte will have due weight with Government. It must also be borne in mind that the experience of many of the influential supporters of the measure is confined to presidency cities only, and as the Bill will mostly affect ignorant people, it is desirable that they should be protected from every kind of unnecessary vexation and harassment. The other objection is on the ground of religious interference. It is difficult to assess precisely its value in presence of the fact that among certain sections of the Hindu community the conceptual ceremony is altogether unknown, and even those amongst whom it prevails it is sometimes postponed on some ground or other. The third objection is in our judgment a very sound one. Since Lord Dufferin's Government distinctly declared that it was undesirable to undertake legislation for didactic purposes, Sir Andrew Scoble's contention that the amended section, though it is likely to prove a dead letter is to be welcomed for its educative operation, is in direct contradiction to the views previously enunciated by Government. Nor is it easy to determine if the amendment was demanded by any influential section of the community, because the question would then arise as to which is the more influential party of the two, the supporters or the opponents of the Bill.

Approval of the proceedings at the Mádhav Bág meeting.

21. The *Native Opinion* (16), in its issue of the 15th February, writes:—Last Sunday's meeting at the Mádhav Bág to protest against the Age of Consent Bill was a success. The proceedings were commenced by voting Ráo Bahádur Nána Moroji to the chair. Short and closely argumentative speeches made at the meeting placed before the assembled audience in one connected link facts showing how the proposed law interfered with the customs of the people. One peculiar feature of the meeting was a letter to the president from a few villages in the Poona District, intimating that they fully sympathised with that day's protest. Two other points of importance were the vote of censure on Mr. L. Ashburner, late member of our Executive Council, for his most slanderous

attack on the chastity of Indian widows, and the other, the expression of deep sorrow at the untimely death of Mr. Bradlaugh, the great Indian champion. We believe few of those who oppose the present Bill oppose social reform as such. The opposition is against the manner in which the reform is proposed to be worked out, and the amount of literature published on the points will show that the generality of people in their view of the Act have reason on their side. The question of age or puberty apart, will not the penal sections of the proposed law, though the offence is rendered non-cognizable, serve as an instrument of tyranny in the hands of the police? This is one point on which a large number of the orthodox and the reformers will, we believe, agree. People may be induced to put off the *Garbhádhána* ceremony, but nothing will induce them to fear the less the powers which neither the magistracy nor the police will very discreetly exercise.

The Mádhav Bág meeting and its detractors.

22. The *Vártáhar* (20), in its issue of the 15th February, writes:—It is always the case that when men have no proper arguments to advance they throw dirt on their adversaries. Last Sunday's Mádhav Bág meeting, which passed off so successfully, was not, it seems, liked by the supporters of Sir A. Scoble's Bill, which has created so much sensation in the minds of the Native community from one end to the other. The opposition, it must be remembered, is headed by so distinguished a Judge as Sir R. C. Mitter, a lawyer of extensive erudition, one who occupied at one time the enviable position of Chief Justice of Bengal, and acted for Sir Richard Garth. As a legislator, he has had his say in the Imperial Council. The apprehension with which he views the bantling of the Legal Member has been seen in vivid colours by his fellow-brethren in the north, south, east and west, and petitions from all sides of the empire have poured in. At the recent meeting held at Mádhav Bág to protest against the Age of Consent Bill there were the old and venerable Mr. Varjivandás representing the Bania community; Mr. Justice Janárdan Vásudevji (a former Judge of the Bombay High Court, a colleague of Sir M. Sausse, of Sir Joseph Arnould, of Justices Newton and Hebbert and of the famous Mr. Justice Anstey), who spent his forty years in the judicial service; Ráo Bahádur Nána Moroji, an ex-Presidency Magistrate of Bombay and the mofussil, whose magisterial, revenue and political experience is second to none on this side; Mr. Mahádev Chimnáji Á pte, a distinguished graduate of the University, practising as a pleader for the last twenty years in the High Court; Professors Tilak and Jinsiwále; Dr. A. M. Kunte, M.D.; and other men of light and leading, numbering over thousands. The gist of their opinions was that the matter which the Legislature intends to pose on the people is unjustifiable. After quoting Mr. Mahádev Chimnáji A'pte's speech at the meeting, the paper observes:—Here are plain facts which our legislators would do well to study, ere they rushed into the arena of legislation and struck on its anvil doing more harm than good. It must not be supposed that the city of Bombay can count only Messrs. K. T. Telang, Chandávarkar, Bhándárkar, and a few others, as its *savants*. But who are they? They are not representative men. They may shine in their own sphere, but they cannot command respect in the Hindu community, as a whole. They are but a speck on the area of *one* small caste, the *Shenvis*, whereas those who had assembled at Mádhav Bág represented every conceivable section, race, and caste, and we hope the men who simply parade themselves as supporters of the measure will not allow themselves to think that they alone constitute the *elite* of Bombay, and that those who dissent from them are either merely the scum of the people or sweepings of the streets, to be despised, detested or cast away. This is certainly neither magnanimous nor generous on the part of those who call themselves educated men.

A monster meeting held at Poona to protest against the Age of Consent Bill.

23. The *Kesari* (43), in its issue of the 17th February, states that a meeting of about seven thousand Hindus of all castes and creeds, comprising leading traders, doctors, pleaders, graduates, &c., was held at Poona on the 15th instant on the open ground in front of Shanvár Váda, under the presidency of Ráo Sáheb Tátya Sáheb Khájgiwále, for the purpose of adopting a memorial to His Excellency the Viceroy disapproving of the Age of Consent Bill, and that its proceedings were conducted without the least confusion or disorder.

24. The *Mahrátta* (4), in its issue of the 15th February, writes:—We have the highest respect and reverence for Mr. Hume. We are willing to follow his advice when it is reasonable and in regard to matters of which he undoubtedly possesses more knowledge than we do. We are prepared to listen carefully to, and ponder thoughtfully upon, any advice coming from him, however unpalatable it may be. But we have every right to judge for ourselves in all matters. Now, in regard to this very burning topic of the day, the Age of Consent Bill, we think that Mr. Hume does not grasp the situation thoroughly. The advantages of the Bill are doubtful, while there are chances of serious mischief. If the Government be allowed to pass the Bill without a protest, it would be made a ground for interference in other religious practices, just as we find now that the action of Government in regard to *Sati* is brought forward as an argument in favour of the present Bill. It is the duty of every *honest* well-wisher of the country and the Government to bring these considerations to the notice of the latter; and we have discharged this duty conscientiously. Let our opponents attribute dishonesty to us. Reasonable people will judge whether we are dishonest or those who, knowing that there will be religious interference, are prepared to shut their eyes to it, nay, to make an attempt to prove the contrary. We have often pointed out that we are not against the particular reform advocated. Individually, we would be prepared to go even further than what the Government proposes to do, but we are certainly not prepared to force our views upon the large mass of orthodox people, to compel them by law to accept our opinions. We have every confidence that in time most of the reforms now preached would be gradually accepted by our countrymen. Already considerable progress has been made, and there is no reason to despair yet. We must thank our contemporary of the *Hindu* for understanding our position correctly and doing justice to us in its remarks made in a recent issue in an article under the heading "English Education on Trial." We assure our contemporary that it has been ever our policy to insist upon reform. We have not spared to criticise the orthodox community whenever some of their practices demanded such treatment.

Reasons why the *Mahrátta* is opposed to the Age of Consent Bill.

25. The same newspaper publishes a letter from Mr. B. G. Tilak, in which he quotes, in reply to Dr. Bhándárkar, seven texts and statements enjoining in express terms the performance of what is called the *Garbhádhána* or consummation ceremony on the first course, and remarks:—I might go on quoting more authors, if I like. But these are enough to show that Dr. Bhándárkar's interpretation of the *Parishista* is a modern invention, and that all our *Smriti* and *Prayoga* writers clearly and expressly enjoin *Garbhádhána* to be performed on the occasion of the *first* course. Of course, there are exceptions, as when the husband is ill, or the first course takes place on a highly inauspicious day. But like all exceptions they prove the rule. Without fear of any contradiction I may therefore state that from the earliest times of the *Sutras* down to the present day, a period extending over not less than 2,500 years, this has been our *Shástra* and practice. If you want to rely on it, take it *as it has been* and *as it is*. If not, that is a different matter altogether. I hope this will put a stop to all the ludicrous perversions and misinterpretations of Hindu Shástras that find insertion in the papers now-a-days. It is an unfortunate event that scholars like Mr. Justice Telang and Dr. Bhándárkar should, in the heat of a reform controversy, forget their proper function. They are not called upon to *invent*, but to find out what the Shástra *is*, and I am sorry that they should approach the subject in such a spirit. There are hundreds of other subjects where our ingenuity may be better spent.

Mr. B. G. Tilak's reply to Dr. Bhándárkar in connection with the Shastric aspect of the Age of Consent Bill.

PART III.—*Education.*

26. The *Indu Prakásh* (14), in its issue of the 16th February, writes:—A correspondent makes some complaints on behalf of the students of the Technical Institute, which appear to be well-founded. The engineering curriculum of the Institute, we are told, "includes the lines pre-

Grievances of students of the Victoria Technical Institute, Bombay.

scribed by the Bombay Boiler Inspection Act," and yet it is a pity the holders of the Technical diplomas are compelled to submit themselves to a fresh examination to hold appointments under the Bombay Boiler Inspection Act. We hope this anomaly in the Government ruling will be removed, as it places the students of the Technical Institute at a clear disadvantage and is "far from giving them a status." Another complaint is that the new Examination Rules framed by the Board of the Institute give the diploma of the Licentiate of Mechanical Engineering only to those who pass in the *first* class in three or four subjects, at each of the yearly examinations during the course, while the rest who pass in the second or pass class are made ineligible for the diploma. If the Board wish to raise the standard of the Technical examination very high, let them by all means do it, and give the diploma only to those who pass in the first class, as they have ruled; but let them not at the same time consider the rest to have passed at all, when their passing is to be of no use to them. Let them rule that the rest will be considered as plucked, or if they are not willing to do that, let them give the second class and the pass candidates the option of trying for the diploma till they succeed, and in no case let them give a retrospective effect to this distinction they have newly made. The whole ruling, as at present made, appears clearly unfair, and we hope the Board will see their way to mend it.

Part IV.—*Municipalities.*

Government and the Poona Municipality.

27. The *Dnyán Prakásh* (13), in its issue of the 19th February, writes:—We are inclined to think that if the Bombay Government is really bent upon introducing radical and extensive changes into the administration of the mofussil municipalities, at least in the case of the more important of them, and further, if it is bent upon assimilating the municipal administration of the leading municipalities in the mofussil with the administration in the presidency town of Bombay, it is hardly fair on the part of the Bombay Government to expect the Poona City Municipality to frame a Bill so different in principle to all its traditions. The Bombay Government ought in all fairness to undertake that responsibility on its own shoulders, and ought not to abdicate it in favour of even the most favoured among the mofussil municipalities. That the Poona City Municipality is not one of the most favoured among mofussil municipalities is evident from the tone of the recent Government resolution; but even if it were, it would be hardly fair, we repeat, to call upon that municipality to frame a Bill to give effect to the new policy, and that too at a month's notice. It should be remembered that the Act which governs and regulates the administration of such leading municipalities in the mofussil as Poona, Karáchi, Ahmedabad, Surat, &c., also governs and regulates the administration of such petty municipalities as Alandi and Jejuri in the Poona District and similar other towns in other districts. It is no wonder, therefore, that the legislation which can be equally applicable to both the classes of municipalities named above must in the very nature of things be a very defective piece of legislation; and for such an unsatisfactory state of things the Government and the Legislature must alone be held responsible. Let the reader suppose for one moment that the same piece of legislation had governed and regulated the administration in the presidency town of Bombay and let him answer the question if it would have fulfilled the object sought to be attained. It must not be supposed that we are advocating new legislation on the lines of the Bombay City Municipal Act, 1888. Far from it. What we wish to emphasize is that one and the same piece of legislation will not answer in the case of *all* municipalities, and that if Government should be of the same view, it is they who should frame the measure to give effect to the new policy.

Ráo Sáheb Námjoshi on the Government resolution on the Poona Municipality.

28. The *Mahrátta* (4), in its issue of the 15th February, publishes a letter from Mr. M. B. Námjoshi, which is concluded as follows:—In conclusion, I may say that the system of making lump grants in the budget and allowing the managing committee to look to the details has obtained since 1874; that distinguished members of the Civil Service,

such as Mr. Richey, Mr. Moore, Mr. Campbell, and Mr. East himself, have given that system the authority of their approval; that the general body have been exercising an effective control over expenditure by making full use of the powers vested in them, and that the committee of management has been taking precautions to prevent waste of the ratepayers' money. The facts I have placed before the public will place them in a fix, because, under the circumstances I have related, they will not be able to understand how such a complete misunderstanding about the work of the Poona Municipality could have arisen so as to induce Government and its officers to take an entirely mistaken view of the whole situation. You will not, I fear, permit me to further lengthen this letter because it has already become lengthy, and I shall therefore only suggest the origin of this misunderstanding, leaving it to another member to dilate upon it. The whole is the result of the system of "government by chief clerks." On this letter the paper remarks:—This is Ráo Sáheb Námjoshi's third letter on the subject of the Government resolution censuring the Poona Municipality. This treats of the subject of the transgression of rules. This charge is looked upon by Government as unpardonable, and we are glad to find that the evidence produced by the Ráo Sáheb is crushing. What is most strange is that Mr. East so far forgot himself that he could not recollect what he himself wrote in 1885. By his special pleading he has only stultified himself. None, they say, is so blind as he who does not see, and Government, we are sure, would not shut their eyes to such glaring abuse of power. The Honourable Mr. West is, we understand, in charge of the Department, and if West and East only keep their natural positions the decision of Government cannot but be favourable to the municipality.

His Excellency the Governor's visit to Dhulia and the local municipality.

29. The *Khándesh Chitragupta* (44), in its issue of the 15th February, praises Mr. Loch, Collector of Khándesh, for having communicated to the Dhulia Municipality his disapproval of their intention to spend Rs. 500 from municipal funds on the reception of His Excellency the Governor at his next visit to that town, and observes that the ratepayers are highly obliged to the Collector for his action in the matter. The members of the Dhulia Municipality, adds the paper, have since raised private subscriptions for the purpose.

His Excellency the Governor's visit to Násik and the local municipality.

30. The *Násik Vritt* (50), in its issue of the 14th February, considers the sum of Rs. 350 sanctioned by the Násik Municipality for the reception of His Excellency the Governor at his approaching visit to be very large, says that it does not understand under what section of the Municipal Act the municipality could spend money on such an object, and asks whether there is no one to question the legality of such proceedings.

A suggestion to the municipal authorities, Surat, to prevent storing of combustibles in the city.

31. The *Surya Prakásh* (88), in its issue of the 14th February, regrets that the municipal authorities at Surat should not have, after the lesson of the great conflagration of 1889, ascertained the real cause of the frequent fires in the city, and says that last week a stable situated behind the municipal office was on fire, and would have caused serious damage to the neighbouring buildings if expeditious measures had not been adopted to extinguish it. The paper requests the municipality to keep strict watch on the stables and see that more than the authorized quantity of grass is not stored in them, and to prohibit storing large quantities of cotton within the city limits.

Part V.—*Native States.*

Exaction of forced labour in the Baroda State.

32. In alluding to the visit of His Highness the Gáikwár of Baroda last year to Ubhrat, a village near Navsari, and that of Mahárání Jamnábái to the latter place, the *Gujardt Mitra* (83), in its issue of the 16th February, complains that several men and women, among whom there were some British

subjects, were on these occasions put to forced labour and had to suffer great inconvenience to obtain payment of their wages of two annas per head. The *Mitrá* observes that several Bráhmans and other high-caste Hindus were also employed on one occasion, against their will, to remove the carcass of an elephant belonging to His Highness at Navsari, and that that incident created great commotion at that place and in the surrounding villages. The paper recommends the Indian National Congress to take due notice of the grievances of the subjects of Native States against their respective rulers.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
23rd February 1891.

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(For the week ending 21st February 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 21ST FEBRUARY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

Treatment of the British Government as foreign Government by the opponents of the Age of Consent Bill disapproved.

The *Vaidarbh* (2), in its issue of the 14th February, writes :—In matters of temperance orthodox Hindus have been in the habit of accusing the Government of not coming to their assistance by not placing sufficient restrictions on the manufacture and sale of liquor. Now, why should this assistance be asked ? Why should not everything be left to the spread of education or to the influence of Hindu religion ? Those who say that Government should have nothing to do with raising the age of consent in the case of marriage should remember that thereby they incapacitate themselves from asking the aid of Government on the subject of temperance. The thing is, people forget that it is unreasonable to treat the British Government as *foreign*. It is their own Government and it is their right to ask, as it is the duty of the Government to give, assistance to them in all matters, including religion, which affect their well-being. We cannot regard as reasonable the attitude of those who oppose the Bill on the undisclosed ground that it is the act of a *foreign Government*. These people are guided more by their feelings than by their reason. If the Hindus have any sense of gratitude (and we have no doubt they have plenty of it), they should feel utmost gratitude for the Age of Consent Bill, which is the result of the most benevolent and prudent motives—a measure which apparently confers no benefit whatever upon the Europeans, but is calculated to do immense good to the Hindus.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
23rd February 1891.

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[CONFIDENTIAL.] No. 9 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th February 1891.

List of Newspapers and Periodicals.

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	600
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	450
24	„ Belgaum Samáchár	Belgaum	Do.	281
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	390
29	„ Chitragupta	Karád	Do.	100
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	...
32	„ Dhárwár Vritt	Dhárwár	Do.	850
33	„ Dnyán Ságar	Kolhápur	Do.	315
34	„ Ganga Lahari	Násik	Do.	100
35	„ Hindu Punch	Thána	Do.	700
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	392
39	„ Jagan Mitrá	Ratnágiri	Do.	160
40	„ Kalpataru...	Sholápur	Do.	265
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karnanuk	Poona...	Do.	1,000
43	„ Kárwár Samáchár	Kárwár	Do.	200
44	„ Kesari	Poona	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	75
46	„ Khándesh Vaibhav	Do.	Do.	125
47	„ Mahárástra Mitra	Sátára... ...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
48	The Maháráshtrá Vritt	Sátára	Weekly	...
49	„ Moda Vritt	Wái	Do.	350
50	„ Mutsaddi	Ahmednagar	Do	...
51	„ Nagar Samáchár	Do.	Do.	150
52	„ Násik Vritt	Násik	Do.	285
53	„ Nyáyá Sindhu	Ahmednagar	Do.	168
54	„ Pandhari Mitrá	Pandharpur	Do.	306
55	„ Poona Vaibhav	Poona	Do.	1,150
56	„ Prabodh Chandrika	Jalgaon	Do.	100
57	„ Prabodh Ratná	Bárai	Do.	350
58	„ Pratod	Islámpur	Do.	400
59	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
60	„ Rághava Bhushana	Yeola	Weekly	130
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	...
63	„ Satyá Shodhak	Ratnágiri	Do.	325
64	„ Satyá Sadan	Alibág	Do.	...
65	„ Sholápur Samáchár	Sholápur	Do.	273
66	„ Shri Shiváji	Poona	Do.	200
67	„ Shubh Suchak	Sátára	Do.	250
68	„ Sudhákar	Pen	Do.	260
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá...	Thána	Do.	290
71	„ Vanapriya...	Chikodi	Fortnightly ...	90
72	„ Vengurla Vritt	Vengurla	Weekly	180
73	„ Vidushak	Karád	Do.	310
74	„ Vidya Vilás	Kolhápur	Do.	250
75	„ Vijay	Sháhápur	Do.	175
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	132
78	„ Vrittasár	Wái	Do.	299
79	„ Vritt Sudha	Sátára	Do.	100
80	„ Vyápárottejak	Bombay	Fortnightly ...	...
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	551
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	303
83	„ Gujarát Darpan	Surat	Bi-weekly ...	600
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	769
86	„ Hitechchhu	Ahmedabad	Do.	350
87	„ Kaiser-i-Hind	Bombay	Do.	2,502
88	„ Rást Goftár	Do.	Do.	1,747
89	„ Surat Akhbár	Surat	Do.	589
90	„ Suryá Prakásh	Do.	Do.	325
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	25
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	539
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	536
99	„ Chának	Surat	Do.	450
100	„ Deshi Mitrá	Do.	Weekly	984
101	„ Dnyánodayá	Broach	Monthly	475
102	„ Dnyán Vardhak	Bombay	Do.	700
103	„ Furasd	Do.	Do.	350
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	918
109	„ Jáme Jamshed	Bombay	Daily	1,600
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,154
111	„ Kaira Vartamán	Kaira	Weekly	125
112	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
114	„ Kelavni	Baroda	Monthly	455
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	316
117	„ Nyáyadarshak	Ahmedabad	Weekly	415
118	„ Pársi Tikákár	Bombay	Fortnightly ...	500
119	„ Praja Matá	Ahmedabad	Weekly	465
120	„ Rájyabhakta	Bombay	Do.	687
121	„ Samsher Bahádur	Ahmedabad	Do.	200

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
122	The Satyă Mitră	Bombay	Weekly	400
123	„ Satyavakta	Do.	Do.	1,100
124	„ Satyodaya	Dohad	Do.	78
125	„ Saurâshtrâ Darpan	Junâgad	Monthly	398
126	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
127	„ Sneha Sindhu	Kaira	Weekly	400
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitră	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	423
132	„ Udichya Hitechchhu Patră	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	738
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
135	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
137	The Chandrodayă	Dhárwár	Weekly	180
138	„ Karnátak Patră	Do.	Do.	320
139	„ Lok Bandhu	Do.	Do.	150
140	„ Rasik Ranjini	Gadag	Do.	308
141	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
143	The Bhârată Bhráta	Rewáh...	Fortnightly ...	367
144	„ Bráhma Patrika	Poona	Weekly	100
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
146	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
147	The Akhbâre Ratan Prakâsh Ratlám ...	Ratlám	Weekly	33
148	„ Charkhâri Akhbár	Rewáh...	Fortnightly ...	21
149	„ Dhár State Gazette	Dhár	Weekly	270
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
151	„ Gwalior Gazette	Gwalior	Do.	850
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	925
	SINDI.			
157	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
158	„ Muin-ul-Islâm	Do.	Do.	290
159	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
160	O Anglo-Lusitano	Bombay	Weekly	1,500
161	O Portuguez Britannico	Do.	Do.	...
162	The Horas Vagas	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Lord Cross's Indian Councils' Bill in the House of Commons.

1. In alluding to the re-introduction into the House of Commons of Lord Cross's Indian Councils' Bill in the form in which it passed the House of Lords last year, the *Jâme Jamshed* (109), in its issue of the 25th February, says:—With Messrs. Maclean and Lethbridge's advocacy of the Bill there are strong fears of the measure being passed in its present form and India being excluded from obtaining the right of popular representation for the next ten years. By her great misfortune Mr. Bradlaugh is not living to bring forward and advocate his Bill with all chances of its being approved by the lower House. It is true that Mr. Maclaren has given notice of opposing the Government Bill for the absence of elective principle from it; but he stands little chance of securing success to his side unless the Liberal party musters in strong numbers to support the motion. If the Liberals show sympathy with India in Parliament to the degree and extent they profess outside the Houses, then alone can we have some hope of securing to a limited extent at least the right of popular representation which the country stands in so much need of.

The Indian textile manufactories and the Manchester cotton manufacturers.

2. In alluding to a statement in a recent issue of the *Pioneer*, about pressure being put on the Government of India by the Secretary of State for India for passing an amended Indian Factory Act in the face of the report of the Indian Factory Commission, the *Bombay Samachár* (95), in its issue of the 25th February, says:—Finding that the report of the Factory Commission has proved disappointing to the textile manufacturers of Manchester, Mr. Maclean has made extracts from the evidence recorded before the Commission that would favour his advocacy of a motion in the House of Commons recommending that a new Factory Act be passed for curtailing the working hours in the Indian cotton factories and assimilating the general condition of the mill hands in India to that of English workmen on the lines of the English Factory Act. It has ever been the desire of a small portion of the English people to act harshly and unjustly towards the countries in political dependence on England, and this selfishness is much developed in the character of the Manchester cotton manufacturers, who have in their exclusive interests got the Indian import duties on Europe cotton goods abolished, and brought to bear undue pressure on Indian cotton manufactories which have become their competitors in the world's market for textile goods. Unfortunately for India these selfish cotton manufacturers command such powerful influence that the English Ministry trembles before them, and this spectacle has created a very low opinion of the Ministry in the minds of the Indian people. [The *Jâme Jamshed* (109), in its issue of the 23rd February, expresses similar sentiments.]

The *Pioneer* on His Excellency Lord Harris's administration of the Bombay Presidency.

3. The *Phœnix* (5), in its issue of the 18th February, writes:—It is satisfactory to find that the *Pioneer* has set its seal of approbation upon the present Governor of Bombay. It is difficult to detest two successive Governors, and His Excellency Lord Harris owes his certificate of character as much to reaction as to his own merits. The Allahabad paper had not much love for Lord Reay; it was even unnecessarily demonstrative almost to frenzy. Lord Harris came in after the fit was over. He was a Conservative; that was a great consolation. He was a great cricketer, another successful requisite for a ruler of men, and, on the whole, he followed the policy of let-aloneism. All this has been in His Excellency's favour, and although the Bombay papers are still wisely reticent, the Allahabad paper has given him its valuable tribute of praise. So far the public has not had many opportunities of judging Lord Harris. That he is not Lord Reay is a fact which is of not much significance. No one expected that he would come up to Lord Reay's standard. But there is no reason why Lord Harris should not prove a successful Governor on the whole. He has excellent capacity for work and appears to be very cautious. It is noteworthy that if his administration has not yet been

marked by any measures of reform, it has neither been disfigured by any mischievous measure, and that in itself is a great thing. But as the present Governor himself is rather undemonstrative and inclined to be reticent, the wisest course is to suspend judgment until his administration draws to a close.

Appointment of the Rája of Bhinga as a Native Member for the North-West Provinces in the Imperial Legislative Council disapproved.

4. The *Rást Goftár* (88), in its issue of the 22nd February, writes:—A telegram says that the Rája of Bhinga will succeed the Honourable Mahomed Ali Khán as Native Member for the North-West Provinces in the Imperial Legislative Council. Who is this Rája of Bhinga? Is he the same person whose name was freely mentioned at the time of the Allahabad Congress? If all that has been said of him be true, he will be little better than a dummy in the Viceroy's Council. The practice of selecting members for the Imperial Council from far and near is excellent; but unless we are sadly mistaken, the Rája of Bhinga's elevation to the Council is far-fetched and worth little. We said once that the days of dummies were over. We may, perhaps, now modify this assertion a little by saying that the days of dummies are almost over, but not altogether.

This year's list of Justices of the Peace in Bombay considered unsatisfactory.

5. The *Native Opinion* (16), in its issue of the 26th February, writes:—This year's list of Justices of the Peace is unsatisfactory and very carelessly drawn up. While several children of wealth, hardly out of their teens, have somehow or other managed to get in, the names of gentlemen who by their intellectual attainments have made a position for themselves in this city, are missing. We may mention only one name, and that is of Ráo Sáheb Vásudev Jagannáth Kirtikar, one of our veteran High Court Pleaders. Then, again, while the name of Mr. G. V. Karkare is struck off, presumably on account of his no longer being a resident of this city, we find those of Khán Bahádur Kazi Shábudin, Ráo Bahádurs Barve and Ráste retained. Strange to say, we come across Dr. Wordsworth also!

Government ought not to expect pecuniary help from the Municipal Corporation, Bombay, in aid of the proposed Trades Museum at the Presidency town.

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Part II.—*Legislation.*

10. The *Dnyán Prakásh* (13), in its issue of the 23rd February, writes:—It is, we believe, now abundantly clear that the Age of Consent Bill cannot be passed as it stands, and that it will have to be materially modified. The sooner this fact is recognized the better will it be for all interested in the progressive development of the country. It is to be greatly deplored that the controversy on the subject was allowed to assume a religious aspect, and that gentlemen learned in the Shástras should have arrayed themselves on one side or other: one set maintaining that there are express texts in the Shástras ordaining the performance of the *Garbhádhána* ceremony immediately after the attainment of a certain well-known physical condition, and the other set maintaining the contrary with equal fervor and pertinacity. We are inclined to think that this controversy, as being more or less of an academic character, has no practical bearing on the question now raised, and that therefore the Legislature should not allow itself to be guided by it. The Legislature has no means at its disposal to test the soundness or otherwise of the two rival theories. Under these circumstances the Legislature can surely afford to ignore the controversy altogether and to proceed upon known facts. The intentions of the Government of India in framing the present measure cannot for a moment be questioned. The object sought to be attained is, no doubt, extremely laudable and ought to commend itself to all right-minded men. That object is to discourage the practice of premature sexual intercourse and premature consummation of marriage. As regards the practice of premature sexual intercourse, as exemplified in rearing up young girls for a life of prostitution, there is a general agreement that the Legislature may fix any natural or arbitrary age limit. As regards the other practice, namely, of premenstrual consummation of marriage, it is also agreed to by those who are opposing the present measure on the ground of religion, that the practice is sinful and is discouraged by the Shástras. They maintain, however, that soon after the attainment of a certain well-known physical condition by a girl-wife, it is obligatory on the husband to perform the *Garbhádhána* ceremony and to consummate the marriage. It is contended that five or six per cent. of the Indian girls, especially in Bengal, do attain puberty before they have completed their twelfth year, and that in their case it would be a serious hardship if the present measure were passed into law. It is also contended that the majority of the Indian girls attain puberty when they have completed their thirteenth or fourteenth year. It will be thus seen that, assuming for the sake of argument that the proposed law will prove oppressive

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marked by any measures of reform, it has neither been disfigured by any mischievous measure, and that in itself is a great thing. But as the present Governor himself is rather undemonstrative and inclined to be reticent, the wisest course is to suspend judgment until his administration draws to a close.

4. The *Rást Goftár* (88), in its issue of the 22nd February, writes:—A telegram says that the Rája of Bhinga will succeed the Honourable Mahomed Ali Khán as Native Member for the North-West Provinces in the Imperial Legislative Council. Who is this Rája of Bhinga? Is he the same person whose name was freely mentioned at the time of the Allahabad Congress? If all that has been said of him be true, he will be little better than a dummy in the Viceroy's Council. The practice of selecting members for the Imperial Council from far and near is excellent; but unless we are sadly mistaken, the Rája of Bhinga's elevation to the Council is far-fetched and worth little. We said once that the days of dummies were over. We may, perhaps, now modify this assertion a little by saying that the days of dummies are almost over, but not altogether.

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in practice at least in its educative influence, it will at the best protect five or six per cent. of the Indian girls, while as regards the large majority it will produce, or is at any rate calculated to produce, precisely the opposite result. It is eminently calculated by implication and inference to encourage Indian husbands to consummate the marriage soon after their girl-wives shall have completed their twelfth year even though they may not have attained puberty, under the belief that it would be safe and legal to do so. We are inclined to think that all right-minded men will deprecate such a result. If legislation is at all calculated to effect the desired end in such matters, either by its deterrent penalties or by its educative influence, but more especially by the latter, it would be better, we venture to think, to inculcate the doctrine that it is both unsafe and reprehensible to consummate marriage before the wife attains a certain well-known physical condition. Thus the largest good of the largest number will be secured. By making pre-menstrual consummation of marriage a penal offence, the Legislature will be able to afford legal protection to all immature girls against sexual violence, while by the proposed measure such legal protection will be afforded not to *all* immature girls, but only to those who may be under twelve. The amendment we therefore propose is that instead of amending Section 375 in the way proposed, it should be left as it stands now, and another section should be added to the Indian Penal Code, making it a penal offence for the husband to have sexual intercourse with his wife before she attains puberty. As in the case of the offences mentioned in Section 497 (adultery with a married woman) and Section 498 (enticing or taking away or detaining with a criminal intent a married woman), the Courts should be debarred from taking cognizance of the new offence, unless the prosecution is instituted by the girl herself or by her natural and legal guardians on the parents' side, or in the absence of the latter by the State in its capacity as the guardian of all orphans. The offences mentioned in Sections 497 and 498 are admittedly serious offences against public morality, perhaps more serious than the proposed offence, and yet the Legislature has not reserved to the State as the guardian of public morality the right of instituting a prosecution in respect of the said offences. Similarly we see no adequate reason for reserving to the State in respect of the new offence of pre-menstrual consummation of marriage any right to institute a prosecution against the offending husband except under the particular circumstances we have defined above; while as regards officious neighbours and others we see no reason whatever for giving them the right to institute such prosecutions. The only question that now remains to be dealt with is about the penalty that should be fixed for the offence. As regards this question there are several circumstances which, in our opinion, deserve to be taken into serious consideration. It should be remembered that it is impossible to imagine a case worse than that of the unfortunate girl-wife, Phulmani Dasi, who died on the 16th June 1890 from injuries received on the previous night as the result of sexual intercourse with her husband, Hari Mohan Maiti. If a learned Judge of the known ability of Mr. Justice Wilson considered the offence adequately punished with only one year's rigorous imprisonment, and if the State, which was prosecutor in the case, saw no reason to move the Appellate Court for enhancement of the sentence, which course we believe it was competent to it to follow if it had considered the penalty awarded very inadequate, we are inclined to think that the offence under the proposed section would be adequately punished if the accused on conviction were liable to only one year's imprisonment of either description or to fine or both.

Mr. M. M. Ghose of Calcutta on the Age of Consent Bill.

11. The *Phœnix* (5), in its issue of the 18th February, writes :—It requires some self-denial to avoid taking any notice of the controversy raging round this measure, nor would it be fair to take no note of the extraordinary display of feeling which it has called forth. It is no exaggeration to say that there is not a single Indian newspaper which does not devote a large portion of its space to this measure. Both sections of the press are almost wholly taken up by it. Letters of portentous length for and against the Bill continue to appear in almost all daily papers, and leading articles are devoted to the same subject. A most important lesson to be learnt from this agitation is the extraordinary and almost incredible growth of public opinion in this country. It has become a force to be reckoned with, a vitality to be recognised.

So well, indeed, has this agitation been organised, that it seems wonderful that such a result was overlooked when the measure was introduced. The Government have gone about very cautiously, and yet it seems that the depth of popular feeling was not properly sounded before the Bill was brought forward in Council. This is evident from the fact that even after its introduction Government have asked for the opinions of a large number of leading Indian gentlemen throughout the country. This is rather an unusual course to follow, and shows the praiseworthy anxiety of the Government to avoid giving a severe shock to popular feeling if possible. Extensive and, as it then appeared, exhaustive inquiries were made when it was under contemplation to raise the age of consent by legislation, and the great consensus of medical as well as official opinion was found to be in favour of such a measure. The one opinion that was not consulted is popular opinion and this is now making itself felt in a rather formidable manner. Even those who were disposed to differ from Sir Romesh Chunder Mitter, or even to sneer at his shallow gloss of civilization, will be bound to admit that he was the first to recognise and boldly to ask the Government to recognise the existence of an opposition which would have to be reckoned with. We are very far from saying that opposition of this kind is necessarily to be yielded to. It is the duty of the Legislature to face opposition as much as to court approval. Popular feeling is not always the right feeling. Custom sanctions evils which only the strong hand of the Legislature can remove. But it is one thing to be aware of opposition and to prepare to meet it; but to be surprised by fierce opposition where much opposition was not expected, is a different thing. It is no use concealing that this is what has happened. It may be that the demonstration is spurious, that the excitement is unreasonable, and the alarm unfounded. But it is always difficult to judge of the spontaneity of popular agitation. If you apply the est to one kind of agitation, you must also apply it to another. If, therefore, the opposition to the measure is set down as artificial, the difficulty remains as before, because a fact must be recognised, and the fact that the opposition appears to be far more formidable than was at first supposed cannot be denied. The only regret is that the Government are not given sufficient credit not only for good intentions, which would be doubtful praise, but for their earnest desire to respect religion and custom as far as consistent with the absolute need for dealing with an evil. It is not at the instance of a solitary social reformer, or the desire of an English Committee, that this measure has been brought forward. There is a large body of local Indian opinion entirely in favour of the measure. Those who hold this opinion may be in a minority, but a movement of reform is never set on foot except by a minority. But this minority includes several names respected throughout the country, men whose learning, respect for their own religion, and whose exemplary lives are beyond question. Men by no means of the *ultra*-Radical type, but sober, cautious men, thoroughly conservative in their ways of thinking, have cordially approved of the measure. Government had this important fact before them when they decided to amend their own law, and not the ancient law of the country. But they are prepared to meet their adversaries further, and with this object have called for additional independent opinion. One of these is that of Mr. Manmohan Ghose, whom even the *Pioneer* admits to be "certainly one of the ablest lawers of Calcutta," who has published a note in response to an invitation from the Government of Bengal and the request of several friends. Mr. Ghose's note is a very important contribution to the discussion. He is very far from an orthodox Hindu, and holds a very strong opinion against child-marriage. Mr. Ghose's note, as distinguished from the writings of Mr. Telang, Dr. Bhándárkar and others, is devoted mainly to the consideration of the legal aspects of the measure, and is, therefore, specially valuable. The measure is an amendment of the criminal law, and will have special reference to Bengal, as is now only too evident, and Mr. Ghose knows more about criminal trials in Bengal than perhaps any other lawyer. An important disclosure which Mr. Ghose makes relates to the difference which will be created between the English and the Indian law if the Bill is passed as it stands. We remember that in a leaflet which was the origin of this measure it was pointed out that the Indian law, as compared with the English, was quite inadequate for the protection of girls. Mr. Ghose points out that now the anomaly will be the other way, and a husband in India may

be punished very much more severely than a stranger in England, and it is needless to say that protection from a stranger should be more effectual than from a husband. Mr. Ghose, who argues out his case with great ability, disapproves of the measure chiefly on the ground that it will not be an "effectual remedy for the evils which undoubtedly exist," and is not worth incurring so much opposition. He proposes that instead of making a futile penal law, the Government should strike at the root of the evil by making the marriageable age for girls twelve and imposing a civil disability. The opposition to such a measure, he says, will not be greater than what it is to the present measure, while the real benefit and reform that would attend the fixing of a minimum marriageable age would be certainly great. This declaration of opinion, we are informed, has met with very severe opposition, and perhaps a storm of indignation is brewing. There are many who think with Mr. Ghose, but we are afraid that his proposal is beyond the limits of practical consideration. The question is, how far Government can go without endangering their prestige and their declared policy of religious tolerance. Marriage is not a civil contract among Hindus and cannot be made such by the Legislature; and to impose a disability upon a sacramental rite would not be an indirect but a direct interference with religion. This is felt by those who would otherwise be glad to see the marriageable age raised, but they are convinced that it is beyond the province of the Legislature. The proposal of Mr. Ghose cannot be accepted by Government without the serious risk of losing the support of the influential minority which is now supporting it, and without causing widespread alarm and discontent. The caution with which Government are proceeding in this instance may be regarded as a guarantee that they will not undertake a measure, however desirable, which must assume a revolutionary character.

Postponement of the operation of the Age of Consent Act for six months recommended.

12. The *Gujaráti* (84), in its issue of the 22nd February, writes:—The present agitation on the Age of Consent Bill has done good so far as it has acquainted people with the object of the proposed amendment, but there is a very large portion of the Hindu community which is as yet left entirely untouched by what is going on throughout the country. We would, therefore, ask Government to postpone the operation of the Act for at least six months and to adopt measures for spreading a knowledge of its provisions in the districts by asking Mámlatdárs, school-masters and headmen of castes to convene meetings for the purpose. Some of the out-and-out advocates of the Bill have attempted to minimise the difficulties surrounding the question of determining whether a girl has in any particular instance attained the age of twelve. Among the lower classes the difficulty is a very serious one, and in this opinion we shall be supported by every professional man who has the least experience of the people in the Mofussil. It, therefore, behoves Government to improve and widen the present system of registration of births. The necessity for this reform once more clearly shows how social and administrative reforms are inter-dependent upon each other, and as Government professes to be guided by considerations of humanity and justice in legislating for the protection of immature girls, it cannot in consistency honestly postpone the reform of the Legislative Councils, the police organization and the system of registration. It is scarcely reasonable to expect 250 millions of people to accept a legislative measure concerning their domestic arrangements in an uncomplaining manner, when they are represented by only *three* Native members in the Council. Anything more preposterous can hardly be conceived, and our Anglo-Indian critics will now see that the Congress programme is not after all such an unmeaning and unsubstantial thing as they are often inclined to treat it.

Magnitude of the opposition to the Age of Consent Bill.

13. The *Mahrátta* (4), in its issue of the 22nd February, writes:—"What will be the fate of the Age of Consent Bill?" is a very pertinent question to ask at this time and it is not very easy to reply to it. The memorials that are being adopted every day in the different towns of the Empire differ from each other in many particulars, but they all agree in one point, *viz.*, that the proposed legislation will interfere with the social and religious practices of the people—be they Hindus or Mahomedans. The Viceroy and

Members of his Council, except the Honourable Mr. Nulkar, gave the country to understand that the Government of India, "as at present advised," thought the proposed amendment of Section 375 of the Indian Penal Code involved no direct or indirect violation of religious or social practices of any section of Her Majesty's subjects, and it was on this understanding that this legislation was undertaken. The ground under their feet has, however, been cut and it is impossible that the Bill can now stand. The Viceroy and his colleagues must have by this time clearly seen that the handful of well-meaning but all the same misguided reformers were misleading the Government of India into a dangerous position and the sooner they declare their convictions the better will it be for them. Poona, they say, is nothing if not original, and the proceedings of the public meeting of Sunday last most unmistakeably show that this historical city still continues to enjoy its position of being the leading town of the Deccan. It has during the last half a century and more been the centre not only of political activities, but of social, educational and commercial activities also. The powerful and timely protest of the people of Poona saved the Marátha State of Baroda. The telling letters about the Deccan Famine brought to light the terrible mortality that prevailed and shamed Government into taking prompt and vigorous action. The iniquity involved in the Mámlatdárs' Indemnity Bill was fully exposed and this city claims the credit of it, and we are proud to say that if any deadly blow from this part of the country has yet been struck at the Age of Consent Bill, it is due to this city and to the grand meeting of Sunday last. After giving summary of the speeches of other speakers at the meeting the paper says:—Dr. Ganesh Krishna Garde, a graduate of the University, a man of wide experience, sound learning and extensive practice, agreed in holding that the present Bill, if passed, would encourage the rapacious tendency in lustful husbands and cases of earlier cohabitation would increase rather than decrease. He advocated that if any test must be prescribed by legislation, the nature's test of puberty was decidedly better than any numerical test of age. He then spoke on the question of Sati. He held, and supported his conviction with facts, that Government had not been able to suppress Sati; what they had suppressed was the ceremonial portion of it only. He cited instances in which wives did put an end to their lives simultaneously with the death of their husbands, and observed that they were as good instances of Sati as in old days, and demonstrated that if the present law did succeed in doing anything, it would extinguish the ceremonial part of consummation but would leave cohabitation practically untouched. Improvements forced by legislation, he observed, never prosper; they only shut the evil from gaze and give rise to more serious ones.

14. The *Indu Prakásh* (14), in its issue of the 23rd February, writes:—

A dodge of the opponents of the Age of Consent Bill and a caution to Government in the matter.

A dodge of the opponents of the Age of Consent Bill, which it is necessary to caution Government against at this juncture, is a proposal to postpone the passing of the measure to the next Legislative Session. The dodge is quite transparent. The postponement will remove from the Council two of the best friends of the Bill—the Honourable Sir Andrew Scoble and the Honourable Ráo Bahádur Nulkar, who has made himself obnoxious to Bengal orthodoxy as "the Poona Bráhmin." We regret some of our Bengal contemporaries have been taken in by the dodge. The *Statesman* and the *Mirror* have expressed their concurrence with the proposal. But we do not see what purpose the postponement will serve. The opponents have said all they had to say. They could hardly have anything more to say in defence of their position. They have had their meetings and their memorials. A further postponement will only keep up the fire smouldering, and prevent the people on the two sides from co-operating in other useful objects. If the Bill is immediately passed into law, the opponents will soon reconcile themselves to the new position, and the sores will be healed up. Surely Government cannot be taxed with any precipitateness or undue haste! The question has been publicly discussed from all points of view for the last two years, and there is probably no section of the community which has not been made fully cognizant of it. The five weeks' limit, therefore, which the Government has allowed to the Select Committee, is quite ample for its deliberations, and at the end of the time allowed the Bill will be quite ripe for passing into law.

15. The *Mahrátta* (4), in its issue of the 22nd February, writes:—We are sorry to see that Dr. Bhándárkar has not yet replied to the letter of Mr. Tilak published in our last issue. The letter was intended for publication in the *Times of India* in reply to the challenge of Dr. Bhándárkar which had appeared in it. We shall not judge of the conduct of the *Times of India* in publishing the challenge of the learned Doctor, and withholding a reply to that challenge. We hope that Dr. Bhándárkar will not take shelter behind this subterfuge, namely, that the reply did not appear in the paper in which his challenge was given. We took care to send Mr. Tilak's reply to him, so he cannot say he has not seen it. We know Dr. Bhándárkar to be an honest man. He has the courage of his convictions. If therefore he has a reply to make, let him publish it under his own signature. If he cannot rebut the evidence brought forward by Mr. Tilak, let him say so with manly frankness. The Shástris of Poona too have, we learn, sent him a challenge saying that they are prepared to enter into a discussion with him, according to the rules of discussion, in open meeting. We have not yet heard what answer he has sent them. This silence is very strange. Should we interpret it as silence in such matters is generally interpreted? No, we shall wait for one week more and see if any reply be forthcoming. So far with regard to Mr. Tilak's reply. Now we would go further and ask the learned Doctor to produce *express* texts from any of the authorities he has mentioned in favour of *his* contention that the *Garbhádhána* ceremony may be performed on any *ritu*. Let us not depend upon mere inference now. In connection with this subject it is interesting to observe that on our side the supporters of the Bill have begun to feel that the ground from under their feet is giving way in regard to the *Shástric* point. A few of them saw how the discussion of the Shástric aspect would end, and they generally only introduced the Shástric aspect as a secondary one. Others are now openly giving up the Shástric ground and taking up a strong position with regard to the humanitarian point of view. This is significant. Some of them have indirectly admitted that the interpretation of the Shástras by Mr. Tilak is a correct one. This is of the greatest importance and it remains to be seen what attitude the Government of India will now take. The reformers on our side are now blaming Mr. Scoble for having attached any importance to the Shástric aspect and for having made the support of the Shástras one of the grounds for introducing the Bill. The Viceroy, too, declared that the policy of non-interference would be strictly maintained. He went so far as to declare that the Government of India were not going to yield to the demand for legislation made in Mr. Malabári's appeal in regard to other matters, such as minimum marriageable age, divorce, &c., because that would mean interference with religious customs. How then will His Excellency act now that it has been shown that the present Bill involves interference with a religious practice?

The controversy between Dr. Bhándárkar and Mr. Tilak on the Shástric aspect of the Age of Consent Bill and the duty of Government in the matter.

16. The *Sudhárak* (19), in its issue of the 23rd February, publishes a letter from Dr. R. G. Bhándárkar, in which the Doctor states that Mr. Tilak has not brought forward a single statement from any *Nibandha* or *Prayoga*, with the exception of the *Chaturvinshatimata*, directing the consummation of marriage immediately after the first course, and complains of studied discourtesy having been shown to him by Mr. Tilak in the controversy.

Dr. Bhándárkar's opinion on the Shástric texts cited by Mr. Tilak.

17. The *Hindi Punch* (107), in its issue of the 22nd February, gives a cartoon, calling it "Madame Folly's Great Circus in Mád (hava) Bág," which seems to represent several promoters of the meeting held on the 8th instant at Mádhav Bág, Bombay, to oppose the Age of Consent Bill as mules. The letter-press runs as follows:—

The promoters of the Mádhav Bág meeting ridiculed in a cartoon.

"'Tis too much proved—that, with devotion's visage,
And pious action, we do sugar o'er
The devil himself."

Mr. Fillis is among us with his admirably trained horses, who obey their trainer's whip. But Madame Folly has been showing something better—a lot of *educated mules*, who, at the merest sign, kick up their heels in the air and raise a tremendous storm of dust!

18. The *Dnyánodaya* (12), in its issue of the 26th February, writes :—

The meeting of the supporters of the Age of Consent Bill held at Javer Bág, Bombay, considered a great success.

The meeting held on Sunday last at Javer Bág in support of the Sir Andrew Scoble Bill was in every way a great success. Those who called the meeting were men of recognized weight and representatives of the advanced intelligence of this Presidency. The speeches were marked by moderation, and will carry the weight of common sense. The false cry that the Bill will interfere with the Hindu religion was fully exposed, and the Bill was welcomed as being in the direction of true reform in the interests of the people. The Government of India cannot but feel supported by this meeting, which will more than counteract the many noisy and unreasonable demonstrations that have put themselves in opposition to the Bill.

19. In alluding to the mass meeting of Hindu supporters of Sir Andrew Scoble's Bill held on Sunday the 22nd instant at Javer Bág, Kálbádevi Road, Bombay, for the purpose of adopting a memorial to His Excellency the Viceroy in Council in favour of the object and principle of the Bill, the *Bombay Samáchár* (95), in its issue of the 24th February, says :—The meeting was attended by the leading Hindu inhabitants of the island and the supporters of the Bill had congregated in large numbers. The meeting was thus both in intellectual and numerical strength a complete success which Bombay deserves to be complimented upon. At this intelligent gathering, the reasons in favour of the Bill, as well as the mistakes of the opposition to it, were placed before the audience and a complete approval of the object and principle of the measure was expressed. It was shown by the Honourable Mr. Jhaverilál Umiáshankar Yájnik, the president at the meeting, who is a good Sanskrit scholar, and much respected by the orthodox Hindus for being proud of Hindu religion, that a reasonable and intelligent interpretation of the Shástras prescribes the postponement of the *Garbhádhána* ceremony for some time after the first menstruation, and that this construction is supported by the A'ryan Medical Science; that this ceremony is deferred for months together after the first appearance of the physical condition among the people of Maháráshtra; that in Gujarát, Káthiáwár and Kutch this ceremony is quite unknown, and among the Bráhmins and a few other classes is performed at the first pregnancy of a woman; that the same practice prevails among the Hindus in Rájputána, while the ceremony is not performed at all among the Hindus of the North-West Provinces and Behár. It was also shown at the Javer Bág meeting that the Protected Age Bill was quite in consonance with Hindu religion and usage, humanity, justice and administrative principles of the British Indian Government. It is to be hoped that the prayer made at the conclusion of the memorial for materially reducing the punishment provided in the Bill in the cases where an offence is committed by a husband against his wife will be acceded to by Government, which it is trusted will duly consider the resolution passed at the meeting in connection with the prosecution of the offending husband except on the sworn complaint of the outraged girl or any of her relatives or her guardian. [The *Jáme Jamshed* (109), in its issues of the 24th and 27th February, expresses similar sentiments.]

20. About the Bombay meeting in support of the Age of Consent Bill the *Indu Prakásh* (14), in its issue of the 23rd February, writes :—

Comparison between Mádhav Bág and Javer Bág meetings.

The opponents spared no pains to obstruct the efforts of the organizers of the meeting. What with counter-leaflets, sensational placards about religion in danger posted side by side with the bills of the supporters' meeting and a counter-meeting at the Mádhav Bág at the same hour, the opponents strove hard to divert the attention of the people. But in spite of all these distractions the people mustered strong—all classes, sects and castes of the Hindu community being present in thousands, testifying to the prevailing good sense of the community. The whole assembly was animated with such evident enthusiasm that it would have gladdened Sir Andrew Scoble's heart if he had been present to see that not a small portion of the educated and enlightened Hindu community of Bombay fully appreciated his Bill and cordially supported it. The enthusiasm found a particularly happy expression when the Honourable Mr. Justice Telang entered the hall. The audience is estimated to number about four thousand, but whatever the actual numbers, it is certain that not a nook or

corner of the capacious hall and grounds of the Javer Bág was left unoccupied, and there was literally no standing room for many late comers who had to leave the place in disappointment. Large and crowded as was the audience, it was select, being almost entirely composed of educated men, all men of light and leading in their respective castes. The speakers were especially select men, men distinguished in their various walks of life, and representing the wealth and intelligence of Bombay. Not a caste or calling but had its representative. Altogether the meeting may be pronounced one of the best Bombay has had for many a year. Compared with its rival of the Mádhav Bág held a few weeks ago, it was incomparably superior. In point of intelligence and social status of the audience, as well as of the speakers, it was decidedly superior. The proceedings were so orderly that nearly every one of the speeches could be heard to the farthest end of the hall, whereas at Mádhav Bág the audience was so uproarious that the speeches were not heard a few yards off. At Javer Bág, too, some unruly spirits from the other side had got admission and tried to make a disturbance, but the general audience would not tolerate it. There were signs of impatience, especially at the close of the meeting, when a speaker was not audible, but generally when a speaker had something to say worth listening to, and said it well, he was heard attentively. There were letters and telegrams of sympathy with the meeting from many men of position in Bombay and up-country who were not able to attend. On the whole, the number of the audience, their character and intellectual capacity, the high character and position of the speakers, the orderliness of the proceedings, and a multitude of attendant circumstances, ought to leave no doubt in the mind of the Government of India and the Legislature which way the verdict of Bombay lies regarding the Age of Consent Bill. The speeches were all excellent, short, and pithy and eloquently delivered. The Chairman, the Honourable Mr. Javerilál Umiáshankar Yájnik, gave the cue to the whole proceedings by making an earnest and eloquent speech, putting the different points clearly, and meeting the objections on the religious and social grounds. Such was the meeting which vindicated the good name of Bombay, and rescued our people from the deep stain which threatened to attach to them in consequence of the proceedings at Mádhav Bág a few weeks ago. In fact, the back of the opposition in Bombay may well be considered to be broken. A counter-meeting at Mádhav Bág held at the same hour was, judging from reports, most miserably attended, and was held apparently for the sole purpose of giving Mr. Jinsiwále an opportunity to orate. A movement which is based on unreason, blind superstition, and mad fanaticism is doomed to be shattered to pieces. The party, on the other hand, which has reason and humanity for its guiding stars has asserted itself and awaked the sense of the community. Government need have no further misgiving on the matter. Bombay has spoken with a voice that cannot be mistaken. Poona had a meeting of ladies yesterday and will have its public meeting on Wednesday next. Ahmednagar has had its meeting too. At other places also there is a large body of respectable opinion distinctly in favour of the Bill. Now we say without hesitation that so far as our Presidency is concerned, Government has every warrant for proceeding with the Bill. The other provinces, except Bengal, are comparatively silent. Bengal has indeed taken up a violently hostile position, but it has overdone its part, and its very exaggeration is its strongest condemnation. On the whole, therefore, let us once more ask Government to firmly and resolutely carry out its measure without delay, making any necessary amendments in procedure, and punishment, but maintaining the principle inviolate.

21. The *Native Opinion* (16), in its issue of the 26th February, writes:—

The amendment which Dr. Kunte, B.A., M.D., intended to propose at the meeting held at Javer Bág, Bombay, in support of the Age of Consent Bill.

Dr. Anna Moreshwar Kunte, B.A., M.D., intended to move at the recent meeting held at Javer Bág, Bombay, in support of the Age of Consent Bill, that the limit of the period of puberty should be substituted for the arbitrary age-limit of twelve, but he was not allowed to do so. Some of Dr. Kunte's reasons for the amendment are given in the following lines. It is evident that the real object of the Bill, which we take to be the protection of all married girls from the evil effects of premature cohabitation, is not effectively or even in a great measure served by fixing 12 as the limit of age; for, we think that it is beyond question that at least on this side of India many girls do not attain

the stage fit for cohabitation before 13 or 14. This class will, therefore, remain unprotected as being beyond the pale of the proposed enactment, and as Government is going wisely to protect girls without distinction of caste or creed, there appears to be no sound reason why a large class should be left out of consideration. We do not mean by this that Government should raise the age to 13 or 14 because it is now admitted on all hands that it is not desirable to do this on religious or other grounds, but what we desire is that the limit of age should be such as is indicated by nature and also by physiological considerations, and this age, we think, should be the *period of puberty*. It is a fact which becomes apparent without any critical medical tests. Medical authorities are not against cohabitation with a wife who has attained puberty, and fixing that as the limit we shall not be doing violence to the feelings of those who are now opposed to the Bill, but for whose benefit the Bill is to become law. From a legal point of view, also, this limit will take away many of the objections of those who are against it, as it will be easy to prove without any vexatious medical examination that a girl has or has not attained the proposed limit. It is thus less uncertain than any arbitrary limit of age. It is also worthy of note that some of our European friends are of the same opinion. Mr. Risley, of B. C. S., who has written a very learned article on the subject in one of the numbers of *Blackwood's Magazine*, suggests the same thing. The late Sir Maxwell Melville, one of the ablest High Court Judges and Councillors that this Presidency has had, was strongly of opinion that any arbitrary limit of age in such matters was sure to work mischief and oppression, and his opinion was adopted by the Government of Sir James Fergusson at the time. The statistics given by Sir Andrew Scoble and our friends Messrs. Khare, Chandávarkar and Munsi in their note of request, show that it is only five out of a hundred girls that attained puberty before twelve and not more. The result then of our proposal will rather tend to further the object of protection to girls in 95 cases, which is clear gain. We hope, therefore, that for these reasons and others that may occur to you, you will support the resolution which we wish to propose.

Comments on the Javer Bág meeting of the supporters of the Age of Consent Bill.

22. The *Gujaráti* (84), in its issue of the 22nd February, observes:—The Hindu reformers have seen their mistake and have proposed two amendments, which they are to move at the meeting to be held at Javer Bág this evening. These amendments are reduction of punishment in the case of an offending husband and a provision that "no process should issue except on the sworn complaint of such person as the court (for reasons to be recorded in writing) considers to be a fit and proper person to make a complaint under the circumstances of the case." These amendments are vague and cannot be accepted by the public. To-day's meeting of the supporters of the Bill is likely to do no good to the people unless the former request Government to introduce a new section inflicting only a nominal punishment in the case of an offending husband.

A second monster meeting held at Mádhav Bág in Bombay to protest against the Age of Consent Bill.

23. The *Rajyabhakta* (120), in its issue of the 24th February, observes:—A large meeting of about 6,000 Hindus was held on the 22nd instant at Mádhav Bág, Bombay, under the presidency of Pandit Jaykrashnaji. Mahamahopádhyáyas Bhimáchárya and Rájárám Shástri, Pandit Nánurám Sharma, Mr. Jinsiwále, lately a Professor in the Dr. Wilson College, and several others spoke at great length condemning the Age of Consent Bill and refuting the arguments of the Honourable Mr. Justice Telang and Professor Bhándárkar in favour of the Bill. A letter from Goswámi Shri Vithleshji, a Vallabháchárya Maháráj, residing in Bombay, sympathising with the object of the meeting, was read and the assembly expressed approval of the memorial adopted at a meeting held at the same place on the 8th instant. The President was authorised to send a telegraphic report of the meeting to His Excellency the Viceroy.

Disapproval of the Age of Consent Bill.

24. Several other newspapers have this week also written against the Age of Consent Bill praying His Excellency Lord Lansdowne to listen to the advice tendered by Conservative English newspapers like the *St. James' Gazette* and

to give up the Bill, which, they say, has displeased so much both Hindus and Mahomedans. The *Poona Vaibhava* (55), writing in its issue of the 22nd February on the same subject, expresses its inability to understand why Government should show for Indian women so much sympathy in the matter of marriage consummation, when they have none of it for the Indian people in general in respect of forest, ábkári, salt, land revenue and other matters which are prolific sources of misery to the poor rayats in a thousand and one ways. The Age of Consent Bill, adds the paper, would, if passed, only serve to outrage the modesty of Indian women, to irritate the people and to involve Government in trouble, since all rulers, who, like the last Peshwa and Tipu Sultán, meddled with delicate matters concerning women, came to grief, as is amply proved by Indian and other history, and it is meet that Government should withdraw the proposed Bill and spare themselves the curses of the people.

25. The same paper, in another place, says that the controversy on the Age of Consent Bill has turned the heads of the people and made them so mad that though usually meek and patient, they have begun to kick and bite each other. Persons who have had an English education despise others and have thereby created so much heart-burning and irritation that there is no knowing what they may lead to. This Bill has caused a misunderstanding between teacher and pupil, father and son, master and servant, nay even between husband and wife. Probably Government did not like that the Natives should unanimously work in connection with the Indian National Congress and wanted to bring about disunion among them, and if this be the real object of Government in bringing forward this Bill, it has been accomplished wonderfully well through the instrumentality of brainless reformers.

26. The same paper refers to two meetings recently held at Poona by the Mahomedans and the *Shrávak Hindus* in their respective place of worship in protest of the Age of Consent Bill, and indignantly asks the reformers, whom it calls senseless men, how many people would they like to tyrannise over?

27. The *Native Opinion* (16), in its issue of the 22nd February, observes:—The innumerable memorials adopted at public meetings that are being sent from different places in disapproval of the Age of Consent Bill plainly indicate the direction of the current of public opinion on the Bill, and yet, strange to say, the reformers are attempting to show that educated public opinion is in favour of the Bill. Really speaking, the handful of reformers, who are in favour of the measure, is opposed by almost the whole Indian people, who disapprove of it. The dissenting body has among it many graduates, great officers, pensioners and other educated people, and it is sheer hallucination to suppose that the side of the reformers is more weighty and influential. On the contrary, the opposing force is predominant in numbers, influence and every other respect. If attempts at baffling the opponents by unfair means, and espousing a cause simply with a view to please Government, and behaviour suited to the chances of success in the end, are factors which give importance to anybody, then the reformers may be credited with ample importance and influence. Otherwise their side is weaker than that of the anti-legislationists.

28. The same paper, in its issue of the 26th February, writes exultingly of the second meeting of the opponents of the Bill held at Mádhav Bág, Bombay, and finds fault with that of its supporters held on the same day, the 22nd February, at Javer Bág, Bombay, to adopt a memorial to Government in support of the Age of Consent Bill, saying:—Half of about a thousand people assembled at Javer Bág were only spectators who had gone there not to support the Bill, but simply for the sake of amusement, and were against the Bill as is evident from the fact that only three hundred signatures were secured on the spot for the Bill. The legislationists committed a great mistake in asking the Honourable Mr. Javerilál Umiyáshankar Yájnik to preside at the meeting, for this gentleman had on the occasion of the first Mádhav Bág meeting in 1886 expressed in writing to the late Ráo Sáheb V. N. Mandlik, who then presided at the meeting, his firm conviction about the mischievousness of Government interference in social matters. Mr. Yájnik also was wrong to accede to the request and yield to the pressure put upon him by the reformers in consenting to preside and thereby compromising himself. Moreover, the meeting could

well have selected the Honourable Mr. Justice Telang as its President, but unfortunately for the legislationists this honourable gentleman seemed to recede from the cause after the preliminary meeting. At the Javer Bág meeting he put in only a nominal appearance long after the proceedings had been commenced and made no speech. This withdrawal of the honourable gentleman is really unaccountable. Perhaps, being a High Court Judge he preferred to keep himself neutral and not to commit himself to any particular side. The local dailies have been from the beginning wedded to the cause of the Bill and have naturally given exaggerated accounts of the Javer Bág meeting. The *Gazette* even went so far as to state that a few ladies attended the meeting, when the fact was that a few women from the adjacent houses were standing in the galleries of their houses and looking on the proceedings of the meeting without intending to add the weight of their presence to it. The legislationists did another thing which detracts from their professions of love of truth, and it is this, that they did not allow Dr. Anna Moreshwar Kunte, M.D., to propose an amendment which he was about to do.

29. The *Kesari* (44), in its issue of the 24th February, expresses very much the same sentiments, and adds that it is very significant that there is not a single reformer who approves of the Age of Consent Bill as it is, and who does not propose an amendment or two, as is amply proved by the proceedings at the Javer Bág meeting.

30. The same paper tries to lessen the importance of the ladies' meeting held at Poona in support of the Bill on the 21st idem, saying that the invitation cards did not specify the purpose for which the meeting had been called, that some of the ladies signed the memorial very reluctantly under pressure, and that some went away without signing the document.

31. The *Mahárashtra Mitra* (47), in its issue of the 19th February, says that the British Government knows full well what public spirit the people of India possess and what stuff they are made of, and hence pay no attention whatever to their protestations against the Age of Consent Bill, and advises the people to cease quarrelling among themselves and to do such things as will make Government respect Native public opinion.

32. The *Dnyán Prakásh* (13), in its issue of the 26th February, says:—

A meeting in support of the Age of Consent Bill mobbed at Poona.

A meeting of about two hundred gentlemen was held at Sadáshiv Peth, Poona, on the 25th idem, to adopt a memorial to His Excellency the Viceroy in support of the Age of Consent Bill. Only the sympathisers of the Bill were admitted into the building where the meeting was held and admission was refused to those who were against the Bill and children in general. The consequence was that the people who had collected outside the place of the meeting behaved in a disorderly manner and pelted stones, dust, &c., at the persons assembled who were, therefore, obliged to hurry on their work and to take shelter in an adjacent house, as they were precluded from going out unhurt and had to be escorted to their respective houses by the police. Among the disorderly mob were to be seen grown up and well known persons like Messrs. Krishnaráo Bápu Mánde, Editor, *Shri Shiváji* newspaper, Ganpatráo Ghotavdekar, Editor, *Shetkari* Journal, Keshavráo Ránade, contractor, Dattopant Behere, landholder, Náráyan Bápuji Kánitkar, a Pleader, Narharpant Paránjpe, a money-lender, &c.

33. The *Káthiáwár Times* (3), in its issue of the 26th February, writes:—The accounts of a meeting at Poona of the supporters of the Age of Consent Bill, which we publish in our telegraphic columns, are significant enough; and it is to be hoped that the Viceroy will drop the Bill unless he is prepared to meet the consequences which will follow the present wide-spread agitation. Ultimately, we fear, somebody will have to be hanged.

34. In alluding to the public meeting held by the orthodox Hindus at Surat on the 19th February to protest against the Age of Consent Bill, the *Gujarát Mitra* (85), in its issue of the 22nd February, disapproves of its proceedings and the speeches made on the occasion and says that the arguments used in the memorial adopted were gener-

Remarks on the proceedings at the meeting held at Surat to protest against the Age of Consent Bill.

ally those put forward by the opponents of the Bill, and that very few of the audience could understand what was said in English.

A meeting of the Bráhmins held at Surat to protest against the Age of Consent Bill.

35. A correspondent of the *Gujarátí* (84), in its issue of the 22nd February, observes:—A large and influential meeting of learned orthodox Bráhmins was held at Vithalvádi at Surat on the 14th instant to protest against the Age of Consent Bill. It was attended by several Native officials and educated Bráhmins, some of whom are well known for their reformed views. There were present Messrs. Nandshankar Tuljáshankar, ex-Diwán of Cutch, Vidyárám Motirám, late Sir Nyáyádhish, Bhávnagar, and several others. The proceedings of the meeting lasted for nearly four hours and a memorial protesting against the Bill was unanimously adopted.

The Age of Consent Bill and the Mahomedans at Bombay.

36. The *Bombay Samáchár* (95), in its issue of the 23rd February, observes:—It is highly gratifying that a conference of Messrs. Rahimtula Mahomed Sayáni, Sulleman Abdul Vahed, the Honourable Mr. Fázalbhái Vishrám and other leading members of the Mahomedan community in Bombay should have been recently held for expressing their approval of the Protected Age Bill and for resolving to take steps to explain to each Mahomedan community through its representative the benefits derivable from the Bill being passed into a law. That the Bill does not contravene the precepts of the Mahomedan law has been asserted by those Mahomedan gentlemen who have expressed approval of the Bill as well as by such as have desisted from giving any opinion on the subject. It is also observed by them that Islámism permits the marriage of girls from the age of seven and upwards, and the Bill does not interfere with this permission and simply requires that the age of consent should be raised to twelve years. It is to be hoped that the labours resolved upon at the conference will succeed in enlightening the ignorant portion of that community on the real object of the Bill.

37. The *Rást Goftár* (88), in its issue of the 22nd February, writes:—What have the Mahomedans to do with the age of protection that they should memorialize the Viceroy against the Bill? We are not, of course, speaking of the whole Mahomedan community or any considerable section of it. We speak of a few only. In these days, fifty or a hundred men meet, pass a resolution and send a petition to Government and call that the voice of India. The four or five dozen Musalmáns who lately met and voted a petition against the Bill in the name of "the Mahomedans of Bombay," only followed a prevailing fashion, originated, we presume, by the three tailors of Tooley Street. Mr. Abdulla Meherali Dharamsey has done well in exposing the real character of the meeting in the public papers. He calls upon the educated and enlightened portion of the community to raise their voice and show that the Bill has their sympathy and support. There is small need for that, we think, if Government will only take the voice of unreason at no more than its proper worth.

Meeting held at Násik and Miraj to protest against the Age of Consent Bill.

38. The *Native Opinion* (16), in its issue of the 26th February, writes:—Both at Násik and Miraj monster meetings were held to protest against the Age of Consent Bill. Resolutions against the Bill were adopted and memorials to that effect will be shortly addressed to the Government.

The recent Act adding Section 560 to the Code of Criminal Procedure, approved.

39. The *Bombay Samáchár* (95), in its issue of the 26th February, approves of the recent Act cancelling Section 250 of the Code of Criminal Procedure and adding a provision for compensating the accused person acquitted by a Magistrate both in summons and warrant cases, by directing the complainant to pay him a certain sum for having brought a frivolous or vexatious charge, observing that the enactment of such a provision was a long felt necessity and will serve materially in lessening the number of vexatious accusations and protecting innocent persons from undeserved persecution.

PART III.—*Education.*

A complaint against the course of study and standards of examinations fixed by the Bombay University.

40. The *Din Bandhu* (10), in its issue of the 22nd February, writes :—We are told in the life of William Tell, the hero of Swiss independence, that the ruling tyrant Gesler, to make his dignity and power respected, compelled his slavish subjects to bow with bended knees before his cap which was exhibited in the open market stuck up on a pole. We have in our midst such a tyrant in the local University. This august body has always entertained a great idea of its own importance, dignity and power. The "Standard" or pole of the University has been raised now to an altitude at which it is doubtful whether the cap will be visible to the fascinated creatures kissing the ground. Speaking seriously, we fail to see the good that has resulted from the gradual raising of the standard of University Examinations. Many a plucked student from this city has come out successful through foreign Universities, of which it cannot be said that they are managed by Senates inferior to ours. And yet compare the graduates of this place with those of other countries,—how rich are the latter in genius? The Indian student's energy is consumed by the grinding nature of the studies prescribed and the result is the poor product—a combination of cram and conceit which we all so much deplore. The dearth of authors and scientific men capable of directing their thoughts to researches for which a wide field exists in this undeveloped country, has long been lamented, and the want is not likely to be supplied so long as the present educational policy continues in the hands of experimentalists who cannot in any sense be regarded as experts. Some of these experimentalists are sincere and some may be found among them whose honesty of purpose cannot be impeached; on the other hand there are those who having in earlier times won University honours and ever since led a prosperous career and having no sons to pass through the ordeal, do not care how they handicap education; whilst others, again, earning a precarious livelihood, through the severe competition of the day, think it no doubt in their interests to close the doors of the University still more effectually. The true spirit of local self-government is absent from our University as it is from the management of the Municipality. We hear of impending changes in the present University Act. No changes will be so welcome to the public as those tending to concentrate more power into the hands of Government for timely interference on occasions when the vagaries of the Senate lead that body astray to the detriment of true education.

Approval of the speech delivered by His Excellency Lord Harris at the opening ceremony of Sir D. M. Petit Gymnastic Institution.

41. The *Gujarâti* (84), in its issue of the 22nd February, writes :—It was a very fortunate coincidence that His Excellency Lord Harris, who is so great a patron of athletics and other kinds of out-door sports, should have been called to open the Sir D. M. Petit Gymnastic Institution and thus complete the work initiated by his eminent predecessor. We welcome His Excellency's speech delivered on the occasion as an authoritative declaration of the policy of the supreme Government in relation to the physical education of the rising generation of India. It gives us sincere pleasure to know that the Bombay Government are making systematic inquiries with a view to ascertain the requirements of schools and extend the benefits of physical education as far as possible by lending increased pecuniary support and improving the quality of instruction. Lord Harris also announced a gratifying departure in the educational policy hitherto followed by proposing to alter the Grant-in-Aid Code so as to admit of grants-in-aid for play-grounds. The increased attention that Government is paying to the physical side of our educational system is a distinct recognition of the necessity for developing a healthy mind in a healthy body, and though it is a tardy one, we say with His Excellency "Better late than never." Lord Harris will be sorry to learn that in the Mofussil there are teachers who would punish boys if they were found swimming in a river or pursuing any other form of physical activity. We hope this mischievous interference on the part of ignorant school-masters will cease in future, and that they will encourage the cultivation of out-door recreation by their actual participation in games or by their presence on the play-ground, as suggested by His Excellency. It is

impossible to rear a strong and enduring intellectual superstructure on a weak physical foundation and we are confident that before Lord Harris leaves this Presidency measures will be taken to impress this wholesome doctrine on the teachers and their pupils in schools in the Mofussil.

The present condition of the Dhárwár High School.

42. A correspondent writing to the *Karnátak Patrika* (138), in its issue of the 23rd February, says that the condition of the Dhárwár High School had never been worse during the last 18 years than what it is at present, lays all the blame on the present Head Master, Mr. H. B. Keskar, and advises the people to take timely steps in this matter before the school is closed in accordance with the policy of curtailing expenditure adopted by Government.

PART IV.—*Native States.*

The Cambay Riots case in Parliament.

43. The *Bombay Samáchár* (95), in its issue of the 26th February, says:—The general public was desirous that steps should be taken to secure justice in the matter of the Cambay disturbance of September last, and it is gratifying that the matter has been carried to Parliament, Dr. Hunter having undertaken to lay it properly before the House. The late lamented Mr. Bradlaugh was to have done this good work, but in his absence Dr. Hunter will prove as good an advocate as the deceased Member for Northampton. It is to be hoped that the part taken by the late Political Agent of Cambay in the armed attack made on the assembled rayats on the morning of the 19th September last, the criminal trial held by the same officer of the rayats arrested and accused of having committed a riot, and his refusal to admit such evidence as would throw light on the innocence of the accused,—all these matters will be subjected to a searching discussion in the House; and should this discussion result in the liberation of the incarcerated rayats the public would be much gratified.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
3rd March 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th March 1891.

List of Newspapers and Periodicals.

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	...
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	175
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	850
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	309
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karmanuk	Poona...	Do.	1,000
43	„ Kárwár Samáchár	Kárwár	Do.	200
44	„ Kesari	Poona	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	75
46	„ Khándesh Vaibhav	Do.	Do.	50
47	„ Mahráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
48	The Mahárâshtrâ Vritt	Sátára	Weekly	...
49	„ Moda Vritt	Wái	Do.	350
50	„ Mutsaddi	Ahmednagar	Do.	...
51	„ Nagar Samáchár	Do.	Do.	150
52	„ Násik Vritt	Násik	Do.	300
53	„ Nyáyâ Sindhu	Ahmednagar	Do.	170
54	„ Pandhari Mitrâ	Pandharpur	Do.	104
55	„ Poona Vaibhav	Poona	Do.	1,150
56	„ Prabodh Chandrika	Jalgaon	Do.	200
57	„ Prabodh Ratnâ	Bárâmi	Do.	235
58	„ Pratod	Islámpur	Do.	400
59	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
60	„ Rághava Bhushana	Yeola	Weekly	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	...
63	„ Satyâ Shodhak	Ratnágiri	Do.	250
64	„ Satyâ Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	200
67	„ Shubh Suchak	Sátára	Do.	250
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyâ Sudha	Kárwár	Do.	100
70	„ Suryodayâ	Thána	Do.	300
71	„ Vanapriya	Chikodi	Fortnightly ...	100
72	„ Vengurla Vritt	Vengurla	Weekly	150
73	„ Vidushak	Karád	Do.	310
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	175
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	132
78	„ Vrittasár	Wái	Do.	299
79	„ Vritt Sudha	Sátára	Do.	100
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach	Weekly	551
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrâ	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Kaiser-i-Hind	Bombay	Do.	2,502
88	„ Rást Goftár	Do.	Do.	1,680
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryâ Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryâ Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrâ	Broach	Weekly	539
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitrâ	Do.	Weekly	900
101	„ Dnyánodayâ	Broach	Monthly	475
102	„ Dnyán Vardhak	Bombay	Do.	700
103	„ Fursad	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Jáme Jamshed	Bombay	Daily	1,600
110	„ Kaira Khetiwádi Patrâ	Nadiád	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,015
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tikákár	Bombay	Fortnightly ...	800
119	„ Praja Matâ	Ahmedabad	Weekly	500
120	„ Rájyabhakta	Bombay	Do.	687
121	„ Samsher Bâhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
122	The Satyă Mitră	Bombay	Weekly	300
123	„ Satyavakta	Do.	Do.	1,500
124	„ Satyodaya	Dohad	Do.	75
125	„ Saurâshtră Darpan	Junágad	Monthly	398
126	„ Shrimáli Shubhechchhak	Jámnagar	Do.	250
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitră	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	300
132	„ Udichya Hitechchhu Patră	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	738
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	...
135	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
137	The Chandrodayă	Dhárwár	Weekly	180
138	„ Karnátak Patră	Do.	Do.	320
139	„ Lok Bandhu	Do.	Do.	150
140	„ Rasik Ranjini	Gadag	Do.	308
141	„ Satyă Vritt	Do.	Do.	260
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
143	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
144	„ Bráhma Patrika	Poona	Weekly	100
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
146	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
149	„ Dhár State Gazette	Dhár	Weekly	270
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
151	„ Gwalior Gazette	Gwalior	Do.	850
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
157	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
158	„ Muin-ul-Islâm	Do.	Do.	290
159	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
160	O Anglo-Lusitano	Bombay	Weekly	1,500
161	O Portuguez Britannico	Do.	Do.	...
162	The Horas Vagas	Do.	Do.	600

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

This year's list of new Justices of the Peace in Bombay considered satisfactory.

1. The *Din Bandhu* (10), in its issue of the 1st March, says that almost all the persons nominated Justices of the Peace this year are deserving of the honour done to them, and that His Excellency Lord Harris deserves praise for selecting for the honour a gentleman from the Marátha community which has been long neglected. The paper adds that the number of Justices of the Peace in the Marátha and other backward communities is comparatively very small, and recommends the names of Messrs. Jávji Dádáji, proprietor of the *Nirnaya Ságar* Press, Jáyá Karhádi Lingu, a contractor and a Member of the Bombay Municipal Corporation, and Vyanku Báluji, general contractor, for the same favour next year.

List of the new Justices of the Peace for Bombay found fault with.

2. In alluding to the list of the new Justices of the Peace for the Town and Island of Bombay, the *Gujaráti* (84), and the *Kaiser-i-Hind* (87), in their issues of the 1st March, observe with regret that several unworthy nominations are to be met with therein, while several merchants, solicitors, pleaders and others who encourage education by various means and those that advocate the interests of the rate-payers of Bombay at the Corporation's meetings have not found a place in this list.

Suggestions regarding the Forest Rules.

3. The *Chandrodaya* (137), in its issue of the 28th February, says that Government should frame rules to relieve the poor rayats from the loss and misery inflicted on them by the rigidity of the existing Forest Rules. The new rules, adds the paper, should permit the poor rayats (1) to cut down bushes for the purpose of fencing their fields, (2) to gather leaves and berries of certain trees for maintaining themselves by the proceeds of their sale, and (3) to hunt down wild animals in the forests.

A prayer to Government to restrict the sale of opium at Bombay.

4. The *Satyavakta* (123), in its issue of the 6th March, observes:—About 50 persons annually commit suicide at Bombay by taking an over-dose of opium, and hence Governmen ought to prohibit the licensed opium-sellers from selling more than a specified quantity of the drug to a single person in a day.

The European burial ground at Dhárwár.

5. The *Karnátak Patra* (138), in its issue of the 2nd March, writes:—The fact that the European burial ground at Dhárwár is situated in a locality quite contiguous to the town may strike outsiders. We are told that its removal to a distance was recommended to Government by the Sanitary Commissioner more than a year ago, but his recommendation appears to have been shelved, as no steps have been taken to give effect to it. The old practice among the Lingáyets of burying their dead bodies in their Maths which are usually situated on the outskirts of a town or village was peremptorily stopped long ago. If the putrefaction of Lingáyet dead bodies was then offensive to the health of the living, the rottenness of European corpses must also be equally offensive now. We hope Government will take speedy measures to relieve the inhabitants of Dhárwár from the injurious effects arising from the neighbourhood of the burial ground.

A complaint against Mr. Gibbs, Superintendent of Police, Surat.

6. The *Gujarát Darpan* (83), in its issue of the 5th March, writes:—We understand that Mr. Gibbs, Superintendent of Police, Surat, has issued a circular to his officers and men directing that descriptive rolls of all persons who happen to be accused of an offence should be prepared by the Police after they have been stripped quite naked!! We do not know what earthly reason had Mr. Gibbs for being so whimsical as this. We know that Mr. Gibbs is a young officer with an excess of zeal and very little of prudence! Two years ago he had taken a fancy to issue a notification

ordering all music to be stopped after ten o'clock at night which he was at last obliged to withdraw. Our readers may not have forgotten the espionage he kept on those who were adherents of the Congress at Surat and Broach. And taken in their best light these acts of his were arbitrary and unwarranted. We also know his merits. He is zealous, hard-working and a good disciplinarian. But what is most important to the public and what makes a Police officer popular—prudence and regard for the feelings of others—he possesses in a very small degree. We beg to draw the attention of the Commissioner, N. D., and of Government to this act of the Superintendent of Police with the hope that they would administer him such a reprimand that he would cease to play such pranks in future.

An order of the Commissioner, S. D., pronounced to be partial.

7. The *Belgaum Samáchár* (24), in its issue of the 2nd March, expresses its dissatisfaction at the alleged issue of an order by the Divisional Commissioner directing that the District Collector of Belgaum should see that no disguises are assumed by Hindus at Belgaum during the approaching Shimga holidays, and says that this order is partial and likely to widen the split already existing between the local Mahomedans and Hindus, unless it is made applicable to both of them, and that if the Collector does not protest against the Commissioner's order, the people are bound to bring to the notice of Government the biased conduct of the Commissioner from the beginning in connection with the misunderstanding between the two classes.

Appointments in the Revenue Department in Ahmednagar District found fault with.

8. The *Jagadádarshá* (15), in its issue of the 1st March, finds fault with the appointment of Mr. Ganesh Bahirav Joshi as Head Clerk to the Mámlatdár of Newása in the Ahmednagar District, saying that there are many men in the department who by their seniority and qualifications have better claims to the place than Mr. Joshi, and that it is very surprising that the District Collector, the Divisional Commissioner, and His Excellency the Governor himself should connive at the frequent failure of justice in this district in the matter of appointments in the Revenue Department.

Degradation of Mr. Shripat Govind Joshi, late Mámlatdár of Haliyál in Dhárwár District, disapproved of.

9. The *Dhárwár Vritt* (32), in its issue of the 26th February, regrets that Government should have degraded Mr. Shripat Govind Joshi from the Mámlatdárship of Haliyál to the post of Chitnis to the Collector of Kolába for the mismanagement of the estate of a minor in that táluka, and says that as the estate had been mismanaged for several years past by half a dozen Mámlatdárs before Mr. Joshi, Government should not have held the latter alone responsible for it and degraded him in the way they have done. The paper recommends Mr. Joshi's case for the reconsideration of Government.

Alleged death of an enumerator at the last Census in Bombay.

10. The *Subodh Patrika* (18), in its issue of the 1st March, says that people are murmuring at the annoyance suffered by many and the actual death of one of the persons employed to do Census work this year in the Mahomedan quarters of the City of Bombay, and remarks that an inquiry should be made into these matters and if found true substantial compensation should be given to the family of the deceased.

Rumour about a murder at Worli in Bombay and a suggestion to the Police.

11. The *Din Bandhu* (10), in its issue of the 1st March, refers to the verdict of death from excessive drinking given by the Coroner's jury at an inquest held on the 26th February 1891 on the body of Bápu Mahádu Sinde, an inhabitant of Worli, Bombay, and says that although it cannot find fault with the verdict of the jury which is given in accordance with the evidence placed before it, it is desirable to suggest to the clever Police of Bombay to find out the real cause of death as it is generally rumoured that the deceased who was very strong was murdered by some persons.

Part II.—*Legislation.*

Reflections on the Indian Factory Bill.

12. In noticing the refusal of Lord Cross, the Secretary of State for India, to receive a deputation from the Lancashire Cotton Trade relative to the Indian Factory laws, and his statement that he believed that the Indian Government Bill in reference thereto would satisfy all purposes, the *Bombay Samáchár* (95), in its issue of the 2nd March, says:—The information already collected on the subject by the Government of India as well as that placed before it by the recent Indian Factory Commission is quite sufficient to put the Government on the right track, enabling it to pass an appropriate amended Factory law. The concessions prayed for by the mill-hands in their evidence before the Factory Commission are such as their employers would not grumble to make, and if the new law gives the sanction of authority to these concessions, there will be no objection whatever to the amended Factory law. The sinister object of the Lancashire cotton manufacturers in getting curtailed the working hours of the Indian mill-labourers is well-known, but the latter have vehemently prayed before the Commission that their working time should not be lessened as any curtailment would be prejudicial to their pecuniary interest, some of them begging hard to be allowed to work for a longer time. Government would therefore do well to confine the amending Factory law to allowing half an hour's recess in the afternoon on every working day and making Sunday a close holiday and sanctioning such arrangements as are recommended by the Factory Commission in regard to child labour. [The *Jáme Jamshed* (109) and the *Akhbáre Sodágar* (93) of the same date express similar sentiments.]

13. The *Bombay Samáchár* (95), in its issue of the 7th March, says:—It is said that the Indian Factories Bill has been amended to the effect that children should not be made to work more than half a day; that women should not be permitted to perform work for more than ten and a half hours; and that Sundays should be observed as close holidays except under certain conditions when a native holiday falls on a week day. These rules would do no injury to the interests of the mill-owners, but those of the mill hands would considerably suffer. The poor Indian mill-labourer depends for his livelihood on the labour performed by every member of his family, and notwithstanding the amalgamated income of the entire family, leads a poor life. The proposed amended Factory law will, therefore, curtail this poor income and make him more wretched than before. If the mill-owners engage two sets of children, each set working half a day, the children will earn something in the way of their maintenance, but if no such arrangement is made by the mill-proprietors, the children will be a burden and a source of annoyance to their parents, as they will wander about the streets all day. The earnings of female labour in mills will also be curtailed by fixing the limit of their labour to ten and a half hours; and seeing that they cannot get sufficient work out of females the mill-owners will, very likely, employ male labourers in their place, and women will be thrown out of work. Thus there is all likelihood of the selfish sympathy of Lancashire for the Indian mill hands making them poorer than before and quite wretched.

Select Committee's report on the Age of Consent Bill, approved.

14. The same newspaper expresses approval of the recommendations made by the Select Committee on the Age of Consent Bill, and requests the Legislature to adopt the recommendations, observing that they would remove most of the fear entertained from the present Bill by its opponents as well as its supporters.

Mr. Y. V. A'thlye, M.A., LL.B., Judge of the Varishta Court, Baroda, on the Age of Consent Bill.

15. Mr. Y. V. A'thlye, M.A., LL.B., Judge of the Varishta Court, Baroda, publishes a letter in the *Native Opinion* (16) of the 1st and 5th March on the Age of Consent Bill, in which he says:—My conclusion, in brief, is that the Bill does interfere with a social and religious custom, though to a very small degree, and so far as the petitions of the oppositionists bring this to the notice of Government, I sympathise with their aim. I would, however, tell them to remember that exaggeration in argument or language, even when undoubtedly unintentional, more often weakens than strengthens a case. If they want merely to guard against an

attack on their religious customs, let their efforts be confined to asking that an amendment be made in the Bill, whereby cases of husbands whose wives have attained puberty before 12 will be excepted. If their demand exceed this, they would be unwittingly making out a necessity for the Bill and thereby unjustly maligning our community. Let them again remember that an attempt to make out that the commandments are regarded as obligatory is unjust as well as short-sighted. It is unjust because it paints our society in a manner that is not true, and it need hardly be said that Government, as well as people, ought always to forego any good, however great, which cannot be attained without a sacrifice of truth. It is short-sighted because thereby you place the cases of early marriage and premature cohabitation on the same level as those of widow marriage and *sati* and thereby lend some support to those who advocate legislation. In truth, there is no parallelism whatever between the two cases. There is nothing to gain by not taking Government at their word. They have told us that they have no intention of interfering with our law about marriage which is a composite rite consisting of what is practically a betrothal and of consummation, and our endeavour should only be to show Government that their Bill, in interfering with the latter, does interfere with our marriage law. In advising such a course I am not daunted by the weak fear that we may be open to the charge of trying to perpetuate early cohabitation, a charge that has been actually fulminated by some of our newspapers which were gullible enough to pick up the cry of the claims of humanity. I emphatically deny the charge for the Deccan, and make no doubt the said newspapers will join me as soon as their controversial furor subsides and enables them to attend to facts. I consent not to oppose the second extension of the Bill save in the case of puberty and subject also to certain amendments which will minimise oppression because it will be practically inoperative in our Presidency, and that wherever it will be operative the invocation of the criminal law might be tolerated as enforcing what is alike demanded by the laws of bodily development and the Shástras. By accepting this compromise we shall be rendering to Government all the aid it may reasonably expect from us in enabling it to extricate itself from its disagreeable position which is not exclusively of its own making. Those that have brought about the predicament deserve no thanks from our community, because I cannot but regard them as the worst though possibly unwitting enemies of their people. Addressing myself to Government I would earnestly ask them to pause and ponder whether there is any real evil as regards Indian married life, such as calls for Government interference, and whether there is any analogy between the former occasions when such interference was exercised and the present case. I would exhort Government not to view with impatience the opposition of the people to what is undoubtedly conceived in their interest, nor to allow wrong ideas of prestige to prevail in this matter. A strong Government like that which rules over this country need entertain no morbid fears of its suffering in popular esteem by yielding to popular prayers. In accepting the compromise above suggested the Government will have abandoned only a small portion of its proposal, and yet the effect of it will be to allay the fear of the masses which is real, though enthusiasts will continue to paint it as transitory. That will be merely suiting the dose to the patient and will be a conduct befitting a solicitous but discreet parent. Highest statesmanship lies in securing progress with the least discontent and is accordingly bound in each of its contemplated measures to weigh its likely results both good and bad, and adopt or reject it according as the former may preponderate or be outweighed. Examined by this test the Bill, I am confident, will draw not other verdict from any sober and patient judgment than the one with which I have started, *viz.*, that it is unfortunate and should not be passed, if at all it is needed without its pangs being removed.

16. The *Pandit* (155), in its issue of the 27th February, says;—The personal opinion of the *Pandit* is that the Age of Consent Bill should be passed, but it is not willing to enter into a discussion on a disputed point like the Protected Age question. The Bill is duly appreciated by the educated natives, while the ignorant masses think that the measure is an interference of Government in their religion. This opinion of the latter is quite wrong, but few can disabuse their mind of this

A request to Government not to enact the Age of Consent Bill as the whole of the illiterate native population of India, civil as well as military, believe the proposed measure to be an interference with their religions.

wrong impression. The cause of the Indian Mutiny of 1857 was trifling and unreal, but the disturbance led to serious consequences. The views entertained by the native militaries and civil population on the passing of the Age of Consent Bill will cause a more extensive disturbance than the mutiny which was confined to Bengal and the native army, since the enactment of the Bill would lead the entire native population of India to believe that Government were interfering in their religious practices, and if this belief is not removed from their minds, a rebellion extending to even the nooks and corners of the country would arise disturbing the public peace and causing great annoyance to Government. It is, therefore, requested that Government should withhold from enacting the Bill until the people are prepared to appreciate it.

Opposition of the Mahomedans to the Age of Consent Bill and their denunciation of the leadership of those among them who have received English education.

17. The *Gujarátí* (84), in its issue of the 1st March, writes:—The infection of opposition to the Bill is gradually spreading in the Mahomedan community of Bombay. More than a thousand Mahomedans assembled in a meeting this week to protest against the Bill. It is a noteworthy phenomenon that the Hindu and Mahomedan priesthood and their followers have assumed an exactly similar attitude towards the proposed change in the law, while the advanced sections in both the communities have declared that their Shástra or Korán is not antagonistic to it. Meetings have also been held at Poona, Sátára, Mahád and other towns by the leaders of the Mahomedan community in those places to protest against the Bill on the score of religious interference with the injunctions of the Korán. If one is to believe all that is now appearing in some of our Bengal contemporaries, it appears that no inconsiderable section of the Moslem community on the other side of India is opposed to Sir Andrew Scoble's Bill. Opposition on the part of our Mahomedan friends was certainly not expected, and this new element will be an additional factor to be reckoned with in dealing with the complicated situation of affairs that Government will have now to face. Mahomedan oppositionists urge that while the Korán permits them to consummate marriages immediately after the attainment of puberty, the proposed change in the law declares it criminal to do so and sends an offending husband to jail for ten years. They treat the amendment as an unnecessary interference with the injunctions of their religions works, while the educated section of the community holds that there is no injunction, properly so-called, enjoining consummation after puberty. The fact, however, remains that the orthodox Mahomedans disapprove of the change and disclaim the leadership of their educated brethren to represent their wishes to Government, or their authority to interpret their Korán in the way they have done in support of the Bill.

The Age of Consent Bill and a tradition among the Mahomedans about early consummation of his marriage by Prophet Mahomed.

18. The *Káside Mumbai* (112), in its issue of the 6th instant, gives passages from Bokari Shareef, the recognized book of traditions of the Mahomedans, showing that the Prophet Mahomed married Bibi Aisha (honoured be her name) and consummated his marriage with her when she was nine years old.

Ladies' meetings in support of the Age of Consent Bill.

19. The *Subodha Patrika* (8), in its issue of the 1st March, writes:—Ladies' meetings in support of the Age of Consent Bill have been held in Poona, Bombay and Ahmedabad during the week. Few women and no mothers of girls would but hail the measure with delight.

A ladies' meeting in Bombay in support of the Age of Consent Bill.

20. The *Indian Spectator* (2), in its issue of the 1st March, writes:—Like Pandita Ramábái's meeting at Poona, the meeting presided over by Mrs. Modak at Bombay is full of significance. Here is a Hindu lady, speaking courageously out for her country-women in the face of the wide world. Well may Mrs. Modak complain that while reason and good sense are being drowned by the clamour of male monopolists on the question of the Age of Consent, the women have had such few opportunities of expressing *their* opinion. However, better late than never. The opinion of one Hindu lady in

this connection is more useful than that of any number of "monstrous" meetings made up of monopolists and their adherents. We are glad to see that the Diwán of Mysore spoke in favour of the Bill at Mrs. Modak's call.

Ladies' meeting in support of the Age of Consent Bill at Ahmedabad.

21. The same newspaper writes:—At Ahmedabad, too, there has been a meeting of Hindu ladies, supporting Sir Andrew Scoble's Bill. These are the best witnesses that could be produced, and it is touching to hear their wail, now and then, where the husbands and fathers are sufficiently enlightened to allow them to bear witness publicly against the terrible wrongs done to their sex in the name of religion. That these poor ladies will be abused and vilified all over the land, goes without saying. But it is equally certain that in years to come they will be ranked amongst martyrs, suffering in person in order to advance a righteous cause.

The Age of Consent Bill controversy.

22. The *Poona Vaibhav* (55), the *Vártáhár* (20), the *Jagadhitechchhu* (15) and the *Hindu Panch* (35) of this week attack the supporters of the Age of Consent Bill in rather objectionable language for the ladies' meetings held and memorials sent in support of the Age of Consent Bill. Several other papers have also kept up the controversy but the arguments employed for and against the Bill are the same as those already reported.

The Javer Bág meeting of the supporters of the Age of Consent Bill considered a success.

23. The *Rást Goftár* (88), in its issue of the 1st March, writes:—The great meeting at Javer Bág, Bombay, was an undoubted success. It was a triumph of reason over unreason. It was a vindication of the Shástras from the slur which some of their votaries are casting upon them. It was a vindication of the humanity and good sense of not an inconsiderable section of the Hindu community. Bengal may rave and rant as it pleases. But the sober sense for which Bombay has distinguished itself on some great occasions, in the past, when the minds of men were stirred deeply, has also characterized that great, orderly, and impressive demonstration of Hindus at Javer Bág. The proceedings showed tact and judgment on the part of the promoters of the meeting. They disarmed the argument of the opposition that the Bill might be used as an instrument of oppression and extortion by the police by suggesting that proceedings should only be instituted on the complaint of the outraged girl or her near relatives. There is also much to be said in favour of their prayer that the penalties proposed to be inflicted upon the offending husband might be considerably reduced. The extreme severity of punishment might deter the injured party from lodging a complaint against one nearly related. [The *Gujarát Mitra* (85) of the same date expresses similar sentiments.]

The Javer Bág meeting of the supporters of the Age of Consent Bill considered a total failure.

24. The *Gujaráti* (84), in its issue of the 1st March, writes:—Notwithstanding the continuous and prolonged agitation on the part of the supporters of Sir Andrew Scoble's Bill the Javer Bág meeting was but poorly attended. It was neither so largely attended nor so influentially represented as the Mádhav Bág meeting, the number hardly exceeding 1,200. Taking an impartial view of the proceedings, it may be said with truth that the meeting was a failure on the whole. The speeches delivered on the occasion with one or two exceptions were not to the point and by no means up to the mark. The speakers were all compelled to admit more or less that the Bill in its present form was not only quite unacceptable but undesirable. The speeches were, no doubt, eloquent but by no means convincing. Mr. Kirloskar's speech and the one that came from the chair were the only two exceptions. They were not only well received by the audience which mainly consisted of the ardent supporters of the Bill in any form, but their moderation on the whole seems to have met with universal approbation. It is a pleasant feature to note the recommendation made by the meeting to reduce the sentence in the case of offending husbands and to confine the right of initiating prosecutions to a limited class of persons, but we also wish the meeting had at the same time suggested to Government the advisability of framing an independent section for dealing with offences by husbands and depriving Magistrates of their power

to entrust inquiries into such offences to the Police. Government have now before them the views of the supporters as well as the opponents of the Bill, and we feel confident they will receive the fullest consideration at their hands before its final passage through the Council.

25. The *Subodh Patrika* (18), in its issue of the 1st March, writes:—If the opponents of the Age of Consent Bill have not been able to hold an orderly meeting in Bombay, their conduct in Poona towards the supporters of the Bill has even done irreparable damage to their cause. That conduct indeed was disreputable in the extreme, if not worse, so that no Government with a sense of self-respect can allow itself to be influenced by it in the slightest degree. But further, from their own point of view, it ought to pass for a gross tactical blunder. For if these people really thought that the supporters of the Bill were the small minority they represent them to be, what need was there to mob them as they were? Certainly, none of the oppositionists in Poona considered it worth his while to prevent the ladies' meeting, evidently because it was expected to be a very small affair indeed. On the other hand, if they had thought the same of the other meeting, they would have been equally indifferent whether it was held or not. But the elaborate preparations which they made to disturb it and prevent people from attending gives good grounds for the belief that, but for their interference, they feared it would have been fully as large as theirs. In this way, by their fears of the meeting, they have given the lie direct to the statement that the supporters of the Bill are an inconsiderable minority. Have they not then by their shameful conduct on the occasion done even a greater service to the supporters of the Bill than if they had let them alone? As it is, in spite of the mob, quite a respectable number attended to vote a memorial in support of the Bill.

The conduct of the opponents of the Age of Consent Bill towards its supporters at Poona.

26. The *Din Bandhu* (10), in its issue of the 1st March, writes:—The cowardly conduct of the Poona mob who assaulted the supporters of the Bill at Wednesday's meeting, if allowed to pass unnoticed by the authorities, may lead to fresh outbreaks of fanaticism. In the absence of solid arguments to support their contention the orthodoxy of Poona is resorting to intimidation and boycotting—the last hope of despair. Orthodoxy in many other quarters is also largely taking to mass demonstrations, but nowhere as yet has such a disgraceful scene been witnessed as in Poona. The duty of Government at such a time is clear, and whatever be the ultimate result of their deliberations there is little doubt that mere clamour, violence and outbursts of fanaticism will have no weight with them.

27. The *Sudhárak* (19), in its issue of the 2nd March, writes:—The conduct of the Police on Wednesday last was disgraceful and cowardly in the extreme if really it was nothing worse. It will hardly be believed, but it is a fact none the less, that some of these men, and especially a petty officer in charge of them, seemed to be wilfully allowing the mob to have its own way. That there was something wrong with these men might be seen from the facts that 15 of them could not control a mob which was dispersed in less than five minutes by only two European Constables, and that all orthodox papers of this place, which have hitherto been trotting out the inefficiency and unscrupulousness of the Police as one of their principal objections to the Bill, and which never miss an opportunity of crying down the Poona Police, are this time vying with each other in awarding praise to these "protectors of public peace" for their zealous and scrupulous discharge of duty on that day! Zealous and scrupulous indeed, when it is remembered that two policemen were actually seen sitting even like unconcerned spectators, while some wretched creatures were doing all sort of damage to chairs and benches within less than a couple of yards from them!

Conduct of the Poona Police.

28. The *Indu Prakásh* (14), in its issue of the 2nd March, writes:—There were indeed present at the meeting of the supporters of the Bill at Poona some fifteen Constables under the command of a Jamádár named Phadke, but these protectors of the public peace were apparently intent upon helping the breakers of peace. This Phadke, we learn, took a no inconsiderable part in the protest

meeting before the Shanwár Wáda, and did his work at the present meeting in, to say the least, a most half-hearted way. It was only when the Superintendent of Police, Mr. Macpherson, arrived on the spot that the policemen were brought to a sense of their duty, and the cowardly bullies who were disturbing the peace were dispersed like chaff before wind. Mr. Macpherson is determined, we learn, that the matter will not end here. We would certainly desire that the policemen who so shamefully betrayed their trust should be dealt with in an exemplary way. As to outsiders their conduct is in the highest degree reprehensible. It is said Messrs. Námjoshi and Dhárap were at the house within the compound of the *Kridábhuvan* from 4 o'clock. Mr. Tilak came to the place of the meeting at a little before 6. His arrival was a signal for loud cries of *Tilak-ki-jai*. When asked at the door why being a pronounced opponent he had come to the meeting, he replied he came to escort the reporter of the *Mahrátta* and the *Kesari* who, he feared, would not be admitted and that he himself would not care to be present at the meeting even if allowed. Nevertheless he got into the compound and joined his friends at Mr. Kelkar's house, which it may be noted overlooks the place of meeting and is only nominally a separate place. When Professor Bhándárkar, Ráo Bahádur Bhide and others went to Mr. Kelkar's house at his invitation for taking refuge from the mob they met there Mr. Tilak and others. The mob, who had by this time got into the compound, assailed the refugees with the most filthy and threatening language and were prevented from breaking into the house only by the door being securely fastened on the inside. The Police Jamádár, it is said, had frequent interviews with Mr. Tilak. On one occasion he said to Mr. Tilak, the people say they would disperse if he (Mr. Tilak) told them to do so. The Jamádár repeated the statement, and Mr. Tilak was even once moved to undertake the intercession, but his better genius counselled him not to interfere, and he replied he would not take the responsibility. Meanwhile some of the members of the meeting, who had escaped the fury of the mob, carried the news of the riot to Mr. Macpherson and the latter arrived with a fresh batch of Constables. When he arrived upon the scene he ordered the people to disperse on pain of arrest and the place was cleared in five minutes. The members who had taken shelter in Mr. Kelkar's house were then escorted to their houses by policemen. None of the leading men, we are glad to note, suffered any bodily injury. Thus ended this inglorious fight of reason with blind perversity. Comment is needless upon the facts. We make no suggestions. But we cannot help observing that the opponents by allowing their zeal to outrun their judgment have done the greatest disservice to their cause. We are not yet in a position to say how far the leaders of the opposition were answerable for the doings of their followers. We think probably they are not answerable. But in any case, for the sake of the cause we have at heart, we would not wish that any of the men should be given an opportunity to pose themselves as martyrs. Another meeting should, we think, be held, if possible, at the same place, and Mr. Macpherson, who has, we understand, already promised to make arrangements to keep the peace if a fresh meeting be held, should be informed about it in time. The principle which the supporters desire to assert should be again asserted and the opponents taught a lesson in better manners.

The meeting of the supporters of the Age of Consent Bill at Poona and Mr. Tilak's presence in the *Kridábhuvan* at the time.

29. The *Sudhárak* (19), in its issue of the 2nd March, writes:—Mr. Tilak's presence in Mr. Kelkar's house during the time of the meeting was a very unfortunate incident and betokened a lamentable error of judgment on that gentleman's part. We are not prepared to charge Mr. Tilak with encouraging or even sympathising with the mob in their shameful work, but we cannot help feeling that *Kridábhuvan* was not the place for him on that day. Mr. Tilak is the leader of that section of the Poona people who have taken up an attitude of uncompromising hostility to the Sooble Bill. He has become recently a kind of demigod to the orthodox community of this place, and we think he knows this. He should have seen that his presence in the *Kridábhuvan*, even as a mere unsympathetic spectator of the meeting, was sure to encourage the mob in its unsympathetic attitude towards the meeting. Mr. Tilak's plea that he went there to escort the reporter of the *Mahrátta* and *Kesari* is absolutely and entirely flimsy. Fancy

Mr. Gladstone (to compare very very small things with very very great ones), escorting the reporter of a Liberal paper to a Tory meeting or Lord Salisbury conducting a Police notetaker to an open-air demonstration of Irish Nationalists ! !

Alleged attempt to bring disgrace upon some respectable opponents of the Age of Consent Bill at Poona.

30. The *Mahrátta* (4), in its issue of the 1st March, writes :—In regard to the meeting of the supporters of the Bill held in the *Kridábhuvan* at Poona, we are pained to see that an attempt is made to throw the responsibility of the disgraceful conduct of the mob on respectable and innocent parties whose only fault, if it can be so called, is that they are opponents of the Bill. The paper then quotes the telegram from Poona published in the *Times of India* of the 27th ultimo and says :—Mark the cunning skill with which the whole incident is given. There is no direct charge made out ; evidently an impression is intended to be conveyed that the mob was instigated by Mr. Tilak to do what it did, that it obeyed his orders and wanted his orders for dispersal as if they had come there pursuant to his orders. We say on the best authority that Mr. Tilak had no hand in that day's disgraceful proceedings ; that he could not have controlled the mob ; that we do not believe that the mob was beyond the control of the police, a fact amply demonstrated by the Jamádár himself soon after dispersing the mob. From internal evidence we suspect that the telegram must have emanated from one of the " leading supporters " of the Bill. We challenge him whoever he may be or any of his colleagues to show a particle of reliable evidence connecting Mr. Tilak or Mr. Námjoshi with the affair. It was evidently a dodge, by whom concocted we are not prepared to say, to induce Mr. Tilak to go and address the mob so that his disappointed opponents might have an opportunity to pounce upon him as the leader. The Jamádár was made a tool to set this trap. This dodge is of a piece with the other tactics employed by the other side. [The *Kesari* (44), in its issue of the 3rd March, expresses similar sentiments.]

Reasons why the mob behaved as they did at the meeting of the supporters of the Age of Consent Bill at Poona.

31. Referring to the anti-reform demonstration in connection with a meeting held at Poona to adopt a memorial in support of the Age of Consent Bill, the *Mahrátta* (4), in its issue of the 1st March, observes :—Looked at from one point of view the whole affair was a disgraceful one. When we contemplate the series of errors committed by the organisers of the meeting we cannot wonder at the result. Rarely has a Poona mob been more rowdy than it is said to have been on that day. People who have lived here for a long time say that Wednesday's affair reminded them of the riot on the occasion of the Dayánand Saraswati's visit to this city. Considering the exasperated state of the feelings of the orthodox party, it was certainly very imprudent to hold the meeting in such an exposed place. This was a direct challenge to the other party. Then the feeling of anger was further fomented by the offensive conduct of some of the promoters. The students, who have come to look upon admission to public meetings as one of their rights, who have been always encouraged in that belief by the very persons who now wanted to fight shy of them, were excited at being excluded. When we consider that the students of the Deccan College were recently invited to sign a memorial in favour of the Bill, when we know that some students were actually admitted, when we know that a general invitation was given to them some time back to form themselves into a Marriage Reform Association, we fail to see how they could be blamed for resenting exclusion from this meeting. No doubt there are many occasions when very young boys too attend meetings and create a disturbance. But this does not justify the exclusion of advanced College students. Outside it was not a gathering of students only. With them could be seen grown up persons from different communities, and wonderful to relate there were a few distinguished reformers also, who, we learn, were enjoying themselves at the expense of the mob who were being excited by the use of taunting language by the reformers we allude to above. It was impossible in such an excited and furious crowd to find out who commenced the throwing of stones, &c. But whoever did it, we cannot bring ourselves to believe that it was the boys. When it was once commenced we could understand how they might join in it half seriously, half for the fun

of the thing, being encouraged by the example of older people. We cannot think that those who held the meeting did not expect this. For some time past party-feeling has been running very high here. The utterances of the reformers, their writings, their taunts and abuse have all roused very bitter feeling in the orthodox party. If you call a man a brute or an ass you will have no ground to complain if you receive brutal treatment or a few kicks from him. We are sorry that the age and position of men like Dr. Bhándárkar and Bhide were not respected. But if they went to find the real culprits, they must look nearer home. When men write with their pens dipped in venom we must be prepared for such scenes. For several days past abuse, contumely, insults and taunts unworthy to be heard from the lips of respectable persons, have been indiscriminately hurled at the devoted heads of the opponents of the Bill. We deliberately say that we were agreeably surprised to see that, notwithstanding all the fury of the mob, no actual harm was done. As a matter of fact although immediately after the rowdy proceedings rumours were afloat of several persons having received serious injuries, we made inquiries and learnt that these rumours were unfounded. This would prove that after all the crowd was not bent on serious mischief. Had it been, we think, the promoters of the meeting could scarcely have escaped scot-free. Though the aspect of affairs was threatening yet little harm to person was intended. We do not know if it is intended to take any serious steps in regard to the conduct of the mob of that day. Of course no one could object to the real offenders, when found, being punished. But all the same great discretion will have to be used. We say this as we have heard that in private conversation some of the promoters and sympathisers of Wednesday's meeting are making the most reckless charges against respectable persons who are incapable of conduct attributed to them. If the matter is to be taken into the law courts, we believe the other party will not be entirely free from liability. We hope that the elderly gentlemen of the party who have some common sense left in them will insist upon prudence and moderation. Otherwise the consequences will be disastrous. As it is matters have advanced too far. [The *Kesari* (44), in its issue of the 3rd March, expresses similar sentiments.]

The riotous conduct of the mob at Poona towards the supporters of the Age of Consent Bill approved of.

32. The *Jagadhitechchhu* (15), in its issue of the 28th February, seems to approve of the riotous conduct of the students and other people towards the supporters of the Age of Consent Bill at Poona, says that the reformers have themselves to thank for the assault committed on them by the mob, and warns them against any more attempts at disturbing the peace of the Native Society by proposals of absurd social reforms. The experience of Poona, adds the paper, ought to inform Government of the provocation and irritation caused to Hindus in general by matters concerning their women and to give an idea of the excitement which the passing of the Bill is likely to cause among the Hindu public.

Part III.—*Municipalities.*

Demand for a Resolution about Municipal money spent on receptions to Governors.

33. The *Nagar Samáchár* (51), in its issue of the 28th February, observes:—When we see the order of Mr. Loch, Collector of Dhulia, prohibiting the application of a portion of municipal funds to the reception of His Excellency the Governor during his visit to the place, and declaring such an act of the Municipality as contrary to the provisions of the Municipal Act, and note at the same time the silence observed by the Collector of Násik in a similar case, we cannot but say that a general Resolution of Government is necessary to preserve unity of procedure in all such matters in future.

Certain accusations against the Municipal Commissioners of Poona.

34. The *Bráhma Patrika* (144), in its issue of the 25th February, says:—Justice is dealt by the Municipality of Poona to the Bráhmins but not to other classes. There is some mismanagement in the municipal accounts. Almost all the servants of the Corporation are Bráhmins, and if

a Marátha or a Mahomedan applies for employment, he is informed that there is no vacancy, while a Bráhmin is readily provided for. Persons desirous of becoming Municipal Commissioners spend sums of money between Rs. 25 and 500 each, evidently with the object of being benefited on entering the Commission.

Alleged injustice done by the Municipality of Poona to public preachers.

35. A correspondent of the *Bráhma Patrika* (144), in its issue of the 25th February, says that a prohibition has been issued by the Municipality of Poona against public preaching in the open ground in front of the Shanvár Váda, on the alleged ground that it causes disturbance to the market held there; however, on the same spot has a pavilion been recently erected for holding public meetings of Bráhmins and the plea of a disturbance to the market has ceased. There seems no one to ask the Corporation why it has allowed the pavilion to be erected when public preaching on the same spot has been prohibited? remarks the writer.

A request to the Municipality of Mahudha in the Kaira District to open an English School and to provide a fire-engine.

36. *Svadesh Bandhu* (130), in its issue of the 4th March, requests the Municipality of Mahudha, a town in the Kaira District, to open an English school as the inhabitants of that town are too poor to send their boys to Nadiád or Ahmedabad for their education. The same paper, in another place, says that much difficulty is experienced in extinguishing fires occurring in the same town on account of the absence of a fire-engine, and requests the Corporation to provide one without delay.

Part IV.—*Native States.*

Colonel Scott, Political Agent, Mahi Kántha, censured for not giving posts under him to the people of his district.

37. The *Hitechchhu* (86) of Ahmedabad, in its issue of the 5th March, observes:—Since his appointment in 1885 as Political Agent of Mahi Kántha, Colonel Scott has been persistently filling up vacancies occurring under him by appointing to them his own favourites who were brought from other districts in preference to really deserving people of the province under him. One of the men so appointed was Mr. Ganesh Gangádhar, Thánadár, Bávisi Zilla. He was reported so favourably by Colonel Scott that Government have been recently pleased to confer on him the personal distinction of *Ráo Sáheb*. While Major Ferris was Acting Political Agent, several criminal charges were preferred against the Thánadár and he has been committed to the Sessions. Mr. James, Commissioner, N. D., has also found fault with him on a careful inspection of his office, and has recorded remarks unfavourable to Colonel Scott and his Assistant. Colonel Scott has filled the temporary vacancy caused by the suspension of Mr. Ganesh Gangádhar by appointing Mr. Hiráchand Devji, who has, it is said, little knowledge of law.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
10th March 1891.

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(For the week ending 7th March 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 7TH MARCH 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350
6	„ Suryakánt	Ellichpur ...	Do. ...	150

Poisoning of cattle by Máhárs at Amráoti.

The *Pramod Sindhu* (1), in its issue of the 27th February, invites the attention of the Deputy Commissioner at Amráoti to the report that cows, bullocks and buffaloes are poisoned by the Máhárs of that place for the sake of their hides, and observes that the crime will not be put a stop to unless the right of the Máhárs to the hides of dead cattle of the town is taken away.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
10th March 1891.

[CONFIDENTIAL.] No. 11 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th March 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodaya	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	175
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	309
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karmanuk	Poona...	Do.	1,000
43	„ Kárwár Samáchár	Kárwár	Do.	200
44	„ Kesari	Poona	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	75
46	„ Khándesh Vaibhav	Do.	Do.	50
47	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
48	The Maháráshtrá Vritt	Sátára	Weekly	...
49	„ Moda Vritt	Wái	Do.	350
50	„ Mutsaddi	Ahmednagar	Do	...
51	„ Nagar Samáchár	Do.	Do.	150
52	„ Násik Vritt	Násik	Do.	300
53	„ Nyáyá Sindhu	Ahmednagar	Do.	170
54	„ Pandhari Mitrá	Pandharpur	Do.	104
55	„ Poona Vaibhav	Poona	Do.	1,150
56	„ Prabodh Chandrika	Jalgaon	Do.	200
57	„ Prabodh Ratná	Bárai	Do.	235
58	„ Pratod	Islámpur	Do.	400
59	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
60	„ Rághava Bhushana	Yeola	Weekly	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	...
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	200
67	„ Shubh Suchak	Sátára	Do.	250
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá	Thána	Do.	300
71	„ Vanapriya	Chikodi	Fortnightly ...	100
72	„ Vengurla Vritt	Vengurla	Weekly	150
73	„ Vidushak	Karád	Do.	310
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	175
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	132
78	„ Vrittasár	Wái	Do.	299
79	„ Vritt Sudha	Sátára	Do.	100
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Kaiser-i-Hind	Bombay	Do.	2,502
88	„ Rást Goftár	Do.	Do.	1,680
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	350
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitrá	Do.	Weekly	900
101	„ Dnyánodayá	Broach	Monthly	475
102	„ Dnyán Vardhak	Bombay	Do.	700
103	„ Fursad	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Jáme Jamshed	Bombay	Daily	1,600
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tikákár	Bombay	Fortnightly ...	800
119	„ Praja Matá	Ahmedabad	Weekly	500
120	„ Rájyabhakta	Bombay	Do.	687
121	„ Samaher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
122	The Satyă Mitră	Bombay	Weekly	300
123	„ Satyavakta	Do.	Do.	1,500
124	„ Satyodaya	Dohad	Do.	75
125	„ Saurashtră Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitră	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	300
132	„ Udichya Hitechchhu Patră	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	825
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
137	The Chandrodayă	Dhárwár	Weekly	200
138	„ Karnátak Patră	Do.	Do.	400
139	„ Lok Bandhu	Do.	Do.	190
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
143	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
144	„ Bráhma Patrika	Poona	Weekly	100
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
146	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
149	„ Dhár State Gazette	Dhár	Weekly	270
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
151	„ Gwalior Gazette	Gwalior	Do.	850
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
157	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
158	„ Muin-ul-Islám	Do.	Do.	290
159	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
160	O Anglo-Lusitano	Bombay	Weekly	1,500
161	O Portuguez Britannico	Do.	Do.	...
162	The Horas Vagas	Do.	Do.	600

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

The Indian Budget and the salt-duty.

1. The *Kaiser-i-Hind* (87), in its issue of the 8th March, writes:—Really it is to be devoutly wished that some independent non-official member in the Viceregal Legislative Council will have the courage to criticize boldly and freely the appalling military expenditure which draws off at a swoop the entire land revenue of the country. The tax-eaters seem to be eating away the very vitals of the rayats, so to say. But unless there is a strong and indignant protest from the people's representatives in the Council,—a protest which ought to find a loud echo in every public meeting organised in the various centres of political activity—no hope of curbing the rash and headlong "policy" which so mischievously dominates the Government and renders the Finance Department powerless and helpless, can be entertained. India at this moment wants a Viceroy and Governor-General of the force of character of a Ripon and the political sagacity of a Canning to put an end to the abnormal and wasteful military activity that is allowed to run riot on the North-West frontier of the Empire. We have spent well nigh thirteen krors on special defences, which, if subjected to an independent criticism of experts like Colonels Maurice and Home, might lead to such a scandal as to rouse the indignation of the entire population. In fact, the responsible military hierarchy absorb all our growing revenues and receipts, all our new taxations, all our improvements and economies, and all our savings, as fast as they are collected. They are veritably the harpies of old,—the harpies who are sucking the very life-blood of the nation. When will India be spared from this calamitous bleeding process? We answer, again, when we have a strong-minded and righteous Viceroy of the firmness of a Ripon and of the wisdom of a Canning. In this connection it is of primary importance to remember the pledges openly given by the Government at the time the duty on salt was raised. Even then there was a deficit in opium and railway receipts amounting to 72 lákhs, besides the further loss by exchange of nearly an equal amount. But the Government declared openly and explicitly that the duty would be set back to its former rate of Rs. 2 per maund as soon as the finances were in a flourishing condition. Will the Finance Minister or any other member of the Government have the hardihood to deny the material improvement the finances of the country have undergone since 1888? The duty was submitted to because it was said to be temporary It was raised to give relief to the embarrassments which the mischievous policy of the Government itself had created. The finances have improved. Why then should Government be slow to redeem its solemn pledge? On the fulfilment of this promise will depend the confidence which Her Majesty's Indian subjects may hereafter repose in its public declarations. Government may in order to indulge in all sorts of wild trans-frontier and other warlike schemes, continue to maintain the duty at the present rate. It may put off its remission on this, that, or other plea of a similar character. It is the easiest thing in the world to maintain taxation till the end of time, and we should not be surprised if year after year some plea is put forward for the postponement of the remission. The question, however, is whether it is honest of Government to trifle so with its solemn pledge; especially, in reference to a taxation on a necessary of life like salt. What popular feeling is on this subject was well reflected in the speeches which the various speakers made at the Congress on this question. The memorial which its President was authorized to prepare and forward has been in the hands of the Finance Department for some time past, and the Government is bound to pay to it the consideration it deserves. We now hear that there is to be no discussion on the budget! This is a disagreeable surprise, if the report be true. For Lord Lansdowne gave a distinct promise last year in the open Council that he would allow members the opportunity of discussing the budget whether or not there was legislation to be introduced in its connection. Is the Viceroy going to write his words in water? We refuse to believe so, and trust the report given by a daily contemporary may prove unfounded. [The *Hitechchhu* (86) of Ahmedabad, in its issue of the 12th March, expresses similar sentiments.]

2. The *Sind Sudhár* (159), in its issue of the 28th February, writes:—

Distinction alleged to be observed between Natives and Europeans in several matters in spite of Proclamation of 1858.

After the mutiny of 1857, Her Majesty the Queen issued a Proclamation announcing that all Her subjects, to whatever religion and creed they may belong, would be treated equally. Such words proceeding as they did from the mouth of the Sovereign, fully assured the people that their rights would no longer be trodden under foot and that they would receive the same kind of treatment as was being accorded to the Europeans. But, in practice, the proclamation is a dead letter. The judicial law, in particular, which should not be partial to people of any caste or creed, also draws distinctions between the Natives and the Europeans. As an instance, we may mention that a European accused of having committed an offence is liable to be tried only by a European Magistrate exercising First Class powers, while a Native charged with a similar offence is triable by a Magistrate of any class. Besides, the Magistrates are invested with higher powers in respect of the Natives. If a European offender is committed to a Court of Sessions or to a District Magistrate for trial, he cannot be sentenced to more than twelve or six months' imprisonment; but in the case of Natives the Sessions Judge can pass the sentence of death. The Europeans are exempted from the sentence of transportation, while Natives are not. Many other distinctions can be pointed out. But at present, putting them aside, we beg to draw the attention of the public to a very strange rule recently passed by Government. It has been ruled that one year's furlough after 15 years' service should count towards pension provided such period be spent out of India. Now, every one will admit that the above rule is absurd and partial. Its object, apparently, is to deprive the Natives of the benefit conferred by it. If the Secretary of State had assigned any cogent reasons for passing this rule, the Natives would have had no reason to be dissatisfied. But to pass such a rule arbitrarily is against the benign policy of the British Government. It would seem that India has either committed a great sin, by reason of which a right, though admitted by the rules, is lost simply by living in it; or it would seem that because India is in the Torrid Zone and the climate of it is disagreeable to the Europeans, they have condemned it and deprived it of the above benefit. Justly speaking, it is ridiculous to compel the natives of India to spend their furlough acquired after 15 years' service in a foreign country and to induce Europeans to leave India and enjoy the breeze of their native place. The above is very unjust. We therefore beg to invite the attention of Government to this absurd rule and trust that all newspapers and public bodies will take up this question and move Government to abolish the distinction they have now made.

3. The *Mahrátta* (4), in its issue of the 8th March, writes:—

The British Government compared to a Márwári.

The Márwári is known to have one vice,—intense love of money. He will stoop to anything to earn a pie. Every one is aware how interest and capital are with him very loose terms. Both of them can be so manipulated as to secure one object—the increase in the amount of the debt. "Ghee for one pice" and "one pice for the ghee" is the way in which the accounts are made up. And for these dishonourable tricks the Márwári is justly hated by those who have the misfortune to get into his clutches. Very often we hear of risings of the poor, downtrodden and ruined rayats against the Márwári money-lenders, the usual way to pay off old debts being to cut off the noses of these obnoxious people. When such outrages are committed it is not unusual to find even the greatest lovers of peace exclaiming: "They have got their due." The Márwári, however, never boasts of being humanitarian. Our Government is a Christian one and those who constitute it would resent being compared to a Márwári; but all the same, the policy of our Government in regard to money-matters is very Márwári-like, and with the vast resources of Government the said policy is much more mischievous than that of any number of Márwáris can ever be. We will now quote here a case in point. The paper here refers to a suit instituted in a Munsif's court in the district of Chittagong for the recovery of the surplus sale-proceeds of three tálukás which had been sold on the 3rd October 1877 for the recovery of arrears of Government revenue; and remarks:—No doubt the law is

on the side of the Government. Technically the Government is within its rights in refusing to give up the money. But was the refusal worthy of a moral, honourable and above all a Christian Government ?

4. The *Native Opinion* (16), in its issue of the 8th March, writes :—The account of the defence of Bombay from the supposed night attack by a naval foe is highly interesting, and ought to let people know how wide awake is our Government about the exposed situation of our city. But in the account given there is a ludicrous or rather a mischievous incident that ought not to fail to attract the attention of the native reading public—the rising of Natives in the native town, and the despatch of Volunteers for their suppression. The loyalty of the natives of Bombay has been unquestioned and made conspicuous always by intrinsic evidence. And yet an imaginary naval attack is made the ground for our militaries to plan a scheme of operations against the natives of this city whose whole native civil population, be it remembered, is altogether disarmed, while the whole European population, both civil and military, is armed to the teeth. Moreover, while a European loafer, be he a genuine European or Eurasian, can purchase freely any number of arms or any amount of ammunition, the most highly placed Native is not allowed to purchase either arms or ammunition without the permission of the Police Commissioner. Who will not say, then, that such a position is extremely humiliating, and the assurances of our rulers about our loyalty are quite hollow ? A revolt in the native town may be as imaginary as the naval attack, but the significance of a military plan of repression is a thing which we cannot afford lightly to look at. Even a negro in England is a freeman, but a native of India with all his educational and other concomitants is not half so free !

The defence of Bombay from the supposed night attack by a naval foe, and remarks thereon.

5. The *Bakul* (23), in its issue of the 8th March, writes :—The decisions passed by the Settlement Officers regarding Khoti lands situated in the Ratnágiri District appear to be final, possessing the force of precedence. Against the decisions passed by the Settlement Officers some of the parties concerned filed suits in the civil court, but in one case it has been decided that the court had no power to interfere with the Settlement Officer's decision. In some cases the decision of the Settlement Officer is to the effect that the tenants of a Khoti village should pay to their Khot (landlord) a fixed portion of the produce of their fields, but it so happens that this portion is less than the assessment paid to Government in respect of those lands. The Settlement Officer's decisions are thus working a great injury to the Khots. But there seems nobody ready to do justice to the wronged landlords. The decisions passed from time to time by the Settlement Officers have created disputes among the people. It is a great pity that the decisions passed by these officers cannot be appealed against.

Decisions of Settlement Officers with respect to Khoti lands in the Ratnágiri District.

6. The *Pratod* (58), in its issue of the 9th March, says :—The Superintendent of Police of a certain district recently visited a táluka town while he was on tour, and issued a written order fining the Police Jamádár in the sum of rupees two for having failed to supply green fodder for his horse. A sheep was obtained by the same Jamádár for supplying to the same Superintendent of Police and tied up in the pound. The Collector of the district happened to visit the pound at this time, and enquired to whom did the sheep belong, and was told that it was intended for the Superintendent. The latter officer was written to by the Collector, who received a reply from the Superintendent that the animal did not belong to him. The Jamádár's deposition was taken by the Collector who fined him rupees five though he gave the true account. Under what law has the Jamádár been fined by the Superintendent of Police for failing to supply green fodder to his horse ? asks the *Pratod*.

Alleged unjust conduct of the Collector and the Superintendent of Police of a district not named.

7. In alluding to the acquittal of Mr. Hormasji Dorábji Daviyarválá who was tried by the Sessions Court at Thána for alleged manslaughter at Umbargaon, the *Bombay Samáchár* (95), in its issue of the 12th September, says:—At a previous enquiry started on receipt of annonymous letters the police found that the deceased died from diarrhœa, but five months after this result the police again made enquiries and this time discovered that the deceased died not from diarrhœa, but from a serious assault made on him by the accused who was accordingly proceeded against. This conduct of the police was in itself censurable, but there is still worse to follow. The witnesses produced by the police to prove the charge brought against the accused were residents not of the village to which the deceased belonged, but of a neighbouring village, and it was shown at the trial by the legal representative of the accused that these witnesses gave such conflicting evidence as led to the inference that they were tutored to give false evidence. The sentiments recorded by the Judge and the result of the trial confirm this view of the evidence of the witnesses for the prosecution, placing the conduct of the police in a bad light. This case supports the complaint frequently made about the oppression practised on poor villagers by the police and the miscarriage of justice therefrom. It is to be hoped that due enquiries will be made by Government and an improvement will be effected in the working of the police.

Remarks on the police of Thána in connection with the acquittal of a Pársi who was accused of manslaughter before the Sessions Court at Thána.

8. The *Pratod* (58), in its issue of the 9th March, attributes the increase of crime in the Sátára district to the absence of the system of roll-call of criminal classes and wandering tribes which is followed in the Dhárwár district, and requests the Superintendent of Police and the District Magistrate of Sátára to introduce the system in their district and to keep a strict watch on the criminal classes.

Increase of crime in the Sátára District and a suggestion to the district officers.

9. The *Bakul* (23), in its issue of the 8th March, says that a party of Beluchis has appeared at Ratnágiri like last year, and it being feared that it would go about the district to oppress the poor rayats as it did before, it is to be hoped that the district authorities will take proper steps for the protection of the rayats.

A party of Beluchis at Ratnágiri.

10. The *Gujarát Darpan* (83), in its issue of the 8th March, observes:—The printed forms for the recent census were devised with careful consideration, but it is believed that owing to ignorance and carelessness of the enumerators as well as the people, the correct ages and religious sects of the Hindus have not been noted. Since the agitation made by Mr. Malbári, Government have been desirous of knowing the ages at which marriages are generally performed among Hindus and the precise number of the higher classes among them, but this information will not be found in the census; for instance, the religious sect of *Rámánandi* includes Kolis and other low classes as well as the higher castes.

Remarks in connection with the recent census.

Part II.—*Legislation.*

11. In alluding to the telegraphic summary of the 8th instant of the report of the Select Committee on the Bill to amend the Indian Factories Act, the *Jáme Jámshed* (109), in its issue of the 9th March, says:—It is to be hoped that this Bill will be soon passed into a law as the selfish and designing but influential cotton manufacturers of Manchester are trying hard to incorporate in the Bill such provisions as would not fail to seriously check the rising cotton industry in India, and one cannot say that Lord Cross will not succumb to a strong pressure brought to bear on him, and consent to the wishes of selfish Manchester. The provision for observing every Sunday as a holiday except in certain cases will give satisfaction to the mill-hands as well as the mill-owners, since the Mill-owners' Association at Bombay has on its record a resolution for the closing

Approval of the Select Committee's report on the Bill to amend the Indian Factories Act, except in one particular.

of mills on the weekly holiday. The clause prohibiting exaction of work from women for more than eleven hours must also prove satisfactory as female labourers are not made to work in any mill for more than 10½ hours, and it is quite reasonable that work for a longer time than the proposed limit should not be exacted from them. No appreciable loss would befall the mill-proprietors from the proposed provision prohibiting employment of children under the age of fourteen except under the shift system, as child labour is so very cheap. The motion made by the Honourable Messrs. Nugent and Mackay that the views of the public on the amended Bill should be ascertained, is quite appropriate. [The *Broach Samáchár* (97), in its issue of the 12th March, expresses similar sentiments.]

12. In noticing the full text of the Bill, the same newspaper, in its issue of the 12th March, says:—It is gratifying that there is every probability of the Bill being passed into a law before the close of the present month, but there is one point in the Bill that needs particular attention before the enactment of the measure. The mill-hands unanimously expressed their anxious desire that Sunday should be a close holiday. Moreover, the Mill-owners' Association had at a large meeting arrived at the resolution to observe the weekly holiday, closing the mills at an early hour on Saturday afternoon for the purpose of cleaning the machinery on the same day. To give force to this prayer of the mill-hands the Factory Commission made a similar recommendation in its able report; but the amended Bill permits the employment of mill-labourers on a Sunday for examining, cleaning or repairing machinery. Thus Sunday will not be a complete holiday and the mill-hands will be deprived of the weekly rest of which they so much stand in need. It is therefore to be hoped that the Factory Commission's recommendation will be adopted in preference to the one made by the Select Committee. Some time ought to be allowed to mill-labourers and the Mill-owners' Association to express their sentiments on the Bill as amended by the Select Committee.

13. After admitting that the short Act lately passed to amend the Criminal Procedure Code for the purpose of granting compensation to the accused in a case of frivolous and vexatious complaint, is an improvement on the Bill as introduced, the *Jáme Jamshed* (109), in its issue of the 11th March, says:—The amount of the compensation is restricted to Rs. 50 to each accused. This is the old limit which we consider might with advantage have been extended. For it is obvious that Rs. 50 would be no punishment to rich persons by whom this form of complaint is much affected. It is a blot also upon the Act that Magistrates of all classes have precisely the same power in this respect. A Magistrate of the Third Class can inflict a fine of not more than Rs. 50 for offences which he may try and he may also grant compensation of Rs. 50 to an accused person. In the same way a Second Class Magistrate may fine up to Rs. 200 and a First Class Magistrate up to Rs. 1,000, but these higher officers cannot award a higher compensation than Rs. 50. In the case of the Third Class Magistrate his power to award compensation is equal to his power of fine. But in the case of the First Class Magistrate his power to grant compensation is only one-twentieth of the powers of fine. Clearly there is room for improvement here. Either the power of the Third Class Magistrate is too high, or the power of the First Class Magistrate is too low. Considering the circumstances and surroundings under which Subordinate Magistrates exercise their powers, we consider it would have been advisable to restrict their power of granting compensations to a much smaller sum than Rs. 50. It is true that their orders may be appealed against, but appeals in the rural districts are rare and the right of appeal is not a sufficient safeguard against an abuse of this power.

Remarks on the new Act for granting compensation to the accused in a case of frivolous and vexatious complaint.

14. In noticing the report of the Select Committee on the Age of Consent Bill, the *Jáme Jamshed* (109), in its issue of the 9th March, says:—The recommendations made by the Select Committee remove to a certain extent the harshness of the original Bill, but it would be more satisfactory to the Hindu community were the suggestions made the other day

Remarks on the report of the Select Committee on the Age of Consent Bill.

by the Hindu supporters of the Bill at Bombay at their meeting at Javer Bág. At this meeting it was suggested, with the unanimous consent of the people assembled, that in the case of an outrage committed on a girl below the age of 12 by her husband, the former or her nearest relative or her guardian alone ought to be the persons on whose complaint the case should be taken up, and the sentence of ten years provided in the Bill for the offending husband being over-harsh it should be altered to imprisonment for a year or six months. These suggestions were moderate and their adoption would not have in any way miscarried the intentions of the Bill.

15. The *Gujarát Darpan* (83), in its issue of the 12th March, writes:—We do not think people will be quite satisfied with the alterations suggested by the Select Committee on the Scoble Bill. In the first place, they do not go far enough to disarm all opposition, and, in the second place, the evil of police interference they provide against will have only an indirect check, quite depending on the personnél of the magistracy and police. They recommend that only Magistrates of the highest class should be permitted to take cognizance of the offence of rape committed by a husband on his girl-wife, and that when a police investigation is deemed necessary, such investigation should be made by an officer of a superior rank. These amendments do not make such a compromise as would conciliate the party opposed to the Bill. We admit that the alterations are suggested in the hope of the Bill proving acceptable to the people and at the same time they would fulfil their purpose to a small degree. But instead of driving the bargain harder than necessary, the Legislature would do well to win over that part of the orthodox party that opposes the Bill only on the ground of vexatious interference, severity of punishment and such other reasons. One cannot contradict the fact, so prominently brought out, that at least in point of numbers the opposition party has a superiority. We have not to consider how that numerical superiority is formed, whether by jealousy of Government interference, or by misguiding opinions about the relation of the rulers and the ruled, or otherwise. Similarly, it should be no concern of ours to say that the Bill does not affect some of the opponents who swell the numbers. It would be a wise policy in such matters as this for Government to leaven the principle of everything for the people by that of everything by the people. Going on both these principles the Government would be inevitably led to accept a far-going compromise such as was adopted at the meeting at Javer Bág in Bombay. In spite of the Select Committee, no one would believe that the offence of a husband as against his wife—call it rape or by any other name—is of so serious a nature as that committed by a stranger against her. The gravity of rape consists in the social degradation and the life-long shame which the outraged female is subjected to. This is wanting when the husband is the offender. Hence it would be an anomaly to sentence him to so rigorous a punishment as transportation. Since all educated opinion has verged towards making a distinction between the husband and a stranger, an amendment should be brought forward in the Council, proposing to consider the offence of the husband a misdemeanour and not a felony. Other amendments that have been suggested have, we fear, no chance of acceptance in the Council, though the one about the right of complaint would disarm all opposition and would bring a reconciliation of opinion all over the country.

16. The *Kesari* (44), in its issue of the 10th March, says :—The report of the Select Committee on the Age of Consent Bill seems to have given some encouragement to the supporters of the Bill, but if no effect is produced by the extensive opposition elicited by the measure, it will have to be recorded that their principles of government have been ignored by the British rulers. The Select Committee's report deserves little weight as even the suggestions made by the supporters of the Bill have not been duly considered in it. It is to be hoped that important recommendations and suggestions anent the Bill will be placed before the Council at the coming discussion of the measure.

Select Committee's report on the Age of Consent Bill considered unsatisfactory.

17. The *Native Opinion* (16), in its issue of the 8th March, quotes the telegraphic summary published in the *Bombay Gazette* of the report of the Select Committee on the Age of Consent Bill, and observes :—If the above be

the whole substance of the Committee's report, then we may say that the Bill has not undergone any material change. Indeed, the entertainment and trial of a case by the Chief Magistrate of a district is an improvement; but, for the hot haste with which the Bill will be carried through the Council neither the majority of the supporters of the Bill nor its opponents will thank our rulers. The latter ought to know that to the Bill are attached two other evils—one immediate and the other prospective—which cannot but render the life of every Hindu family miserable in the end. To prove the exact age of a girl registry offices will become necessary and they must come in with their attendant evils, and when the age-limit may still further be pushed on, divorce must also come in that will sap the very basis of our social happiness.

The same paper, in its issue of the 12th March, observes that the Select Committee's report on the Bill is evidently drawn up without considering the extensive opposition called forth by the measure, and hopes that due regard will be paid to public opinion at the next discussion on the Bill.

18. The *Rájyabhaktá* (120), in its issue of the 10th March, observes:—The report that the Government of India are determined to pass the Age of Consent Bill in spite of the strong opposition from the orthodox public has caused wide-spread discontent among the people. If Government turn a deaf ear to the numerous protests made against the Bill in a constitutional manner, the people would have recourse to unconstitutional means to gain their object as they did on former occasions. If the Bill is passed in its present form people will devise various means to evade the law. We recommend the opponents of the Bill not to take any rash step in the matter and to appeal to Parliament if the Bill is passed into a law. The *Gujaráti* (84), in its issue of 8th March, says:—The report of the Select Committee on the Age of Consent Bill shows that Government have paid no attention to the suggestions made by the supporters of the Bill and want to pass the measure without making further changes. The *Satyavakta* (123), in its issue of the 13th March, considers the changes proposed by the Select Committee to be quite insufficient, and observes that no Hindu will give any information to a Police officer in such matters about his female relatives.

19. In a communicated article the *Mahrátta* (4), in its issue of the 8th March, writes:—The unlooked for harsh operation of the Salt Act points a moral which those who have been goading the Supreme Legislature to pass the Age of Consent Bill may well lay to their hearts which they profess to be over-flowing with the milk of human kindness. The Salt Act of 1890 was on the Legislative anvil for more than three months at any rate; it was discussed and criticised from all points of view almost threadbare both in the Legislative Council and the public press. Moreover, people did so with perfectly cool heads; and still such an anomaly escaped the lynx-eyed sight of so many watchful dogs. And still there are people, the most enlightened and the most humane as they ask to call them, who are moving heaven and earth to pass the present Bill almost in indecent haste though it touches the weal and woe of the tenderest kind of millions of people, without allowing breathing time to see whether it is capable of more improvement still, when according to the admissions in black and white of these social reform monopolists themselves, it has been shown to be not infallible. It passes our understanding that simply to suit the personal conveniences of the Honourable Mover or, more questionable still, to gratify the personal vanity of one individual in the shortest time possible, the responsible Legislature should hurry the measure through its second and third readings within the next few days. We are afraid the enthusiastic supporters of this suggestion have one more sad disappointment in store for them, but like others it is of their own making.

The haste with which the Age of Consent Bill is being pushed through the Viceregal Council condemned.

20. The *Káthiáwár Times* (3), in its issue of the 7th March, writes:—The article in the London *Spectator* against the Age of Consent Bill deserves to be carefully read and thought over by those who favour the passing of the Bill. The writer takes a more sensible view of the question than is to be found in the stupid vapourings of the

Disapproval of the Age of Consent Bill as it is, and several amendments recommended.

Times and other journals. Even those who favour the passing of the Bill do not approve it as a whole. They suggest modifications. Unqualified approval has not come from a single quarter. Public opinion is absolutely unanimous, and it is to the effect that the Bill, as it is, is open to various objections. The suggestions that a husband's offence should in no case be rape, that the age of puberty should be the age of consent, that complaint against a man for so-called rape on his wife should not be entertained unless made by the wife herself or by her guardians,— all deserve careful consideration before the Bill is passed. That it will be an engine of oppression is clear to everybody. It is stupid Legislation which enacts a law which proves either a dead letter or an engine of oppression. It is absurd—and none but fools so argue—to assert that the Legislature is bound to pass the Bill to maintain its own prestige. Prestige can never be maintained by doing wrong. By passing the Bill Government is more likely to lose its prestige. Some people, especially the Anglo-Indians, argue that because the Government has abolished Sati, infanticide, and what not, it must pass the Bill. This view of theirs is unsound. The Mahomedans are not indifferent as the *Spectator* is led to believe. They vehemently protest against the Bill; and to ignore their protests is to pave the way for a flat rebellion.

21. The same newspaper, in its issue of the 11th March, writes :—Though this Bill has led to a very serious division of opinion among the Bengális, the Maráthás, the Gujráthis, and the Mussalmans, the general concensus of opinion throughout the country is that it should not be passed without providing adequate safeguards. Among those who hold this opinion there are hundreds who are keenly alive to the evils of child-marriage and to its mischievous effects upon the life of the nation. All are anxious for a reform, but all are anxious at the same time that no mischief should arise from the Bill when it is enforced. All say in short: "We support the Bill, but knowing the possibilities of abuse to which the new law may be liable, we insist upon adequate precautions being taken." Nawáb Bahádur Abdul Lateef Khan, in a communication to Government, says that the Bill is objectionable to the Mahomedans because if a woman is divorced without the marriage being consummated she cannot get the full amount of her dower, nor would she be entitled to maintenance until consummation has taken place. It is also believed that the Bill, if passed, might give rise to vexatious and unjustifiable annoyance to respectable families. We appeal to Government once more either to drop the Bill at once or to postpone it until it is well thought over. Already the Bill has awakened wide-spread alarm, and the people fear that the passing of it is a prelude to a policy of interference with their domestic concerns.

The reformer's prayer for Government interference in social matters and its probable results.

22. In a communicated article the *Karnátak Patrá* (138), in its issue of the 9th March, writes :—The reformers have received an English education, and have been metamorphosed, so to say, by its influence. They are no longer natives in the true sense of the word. In their eagerness to get into the confidence of the authorities and to gain a name for themselves, the reformers, it seems to me, have lost their heads. They are not conscious of the mistake they are making in exposing their own weakness. These men are proclaiming by their own actions that they are such a useless lot that they cannot themselves manage their own household affairs. They are letting others understand that they are so helpless creatures as not to be able to protect their daughters from their sons-in-law or their daughters-in-law from their own sons, and therefore pray Government to keep a watch in the private rooms of their homes. What will the enemies of the Congress say now? Will they not say in the language of the Bible that "these men have come forward to save others, themselves they cannot save." Men quite incapable of governing their own homes want to govern the country! Our so-called reformers, by betraying their own weakness, have done a great injury to the cause of the Congress. The orthodox Hindus are not, as a class, opposed to the reform which the reformed party wants to force on their community. What they view with alarm and object to, is Government interference in their religious duties and social customs. The Hindus prize above all, even above their own lives, the sanctity of their homes and the purity of their females. To a Hindu

there cannot be anything more disastrous and humiliating than an exposure of his female relatives before a court of justice. When the Bill becomes law, a young girl will be dragged before the court to give evidence against her husband for his having outraged her, and the questions that will be put to her by the Magistrate and pleaders will, as a matter of course, be very filthy. What a Hindu father will then feel, can be well imagined by the orthodox Hindus, and not by the reformers whose heads have been turned by their English education and western civilization. When a Hindu father hears that the person of his daughter has been subjected to a medical examination he and his daughter will surely commit suicide. When a Hindu girl hears that her husband has been transported for life she will as certainly put an end to her existence. A little deliberation will show that the proposed measure will be a curse to the country. Europeans cannot realize the feelings of the Hindus and we do not blame them for it. Their object is to do good, but they commit the mistake of judging the proposed measure from their own point of view.

Reformers and the Age of Consent Bill.

23. The *Poona Vaibhav* (55), in its issue of the 8th March, says :—We are surprised to see the reformers are asking Government to legislate in a social matter when the same is sure to prove an oppression on the people. The so-called reformers should first practise what they preach, so that others may willingly join them when they see good results have accrued from these reforms. Government should not pass the Age of Consent Bill, which is partially supported by about two hundred reformers, dissatisfying thereby the millions who are opposed to the measure. A law for the benefit of the reformers alone may be enacted; but it is almost certain that in such a contingency they would renounce their principles of reform.

Remarks on the opposition of the Mahomedans to the Age of Consent Bill.

24. The *Bombay Samáchár* (95), in its issue of the 11th March, says :—Up to date three meetings have been held by the Mahomedans of Bombay in connection with the Age of Consent Bill, two in support of and one against the proposed measure. The supporters of the Bill had invited their opponents to discuss the subject, while to the single meeting held by the opponents at the Juma Masjid those conforming to their views were alone invited. At this latter meeting about one thousand persons were present, among whom were not to be seen any of the leaders or educated men of the community. This fact shows that the majority of the Mahomedans neither support nor oppose the Bill, and are quite unconcerned. The opponents seem to make a stand simply on account of their ignorance of the measure, which if it was really opposed to their religion would have been more strenuously protested against than at present. At the special meeting of the Anjuman-i-Islam, held last Sunday under the presidentship of Mr. Badrudin Tyebji, the opposition could not quote the Koran or other high religious authority and had resort to later works and legends. Khán Bahádur Ghulám Mahomed Munshi asserted that the Prophet Mahomed married Bibi Ayesha when she was six years old and had intercourse with her when she was nine. This statement was, however, contradicted by Mr. Abdulla Meherali Dharamsi at a previous meeting of the Mahomedans, and hence carries no weight. The other statement made by the opposition was to the effect that the Mahomedan religion sanctioned intercourse with a girl who had commenced the monthly course, provided she was healthy. Unfortunately, the opponents of the Bill ignore the important condition attached to the sanction. No other objection to the Bill was advanced at the meetings, showing thereby that none exist.

A meeting of the Mahomedans of Bombay against the Age of Consent Bill.

25. The *Kaside Mumbai* (112), in its issue of the 9th March, says :—The Committee appointed at the meeting held on the 25th February at the request of the *Anjumane Vyáz Islam*, recently convened a private meeting of the leading members of the community and several Moulvis, Kazees and Patels to adopt the memorial against the Age of Consent Bill prepared by the Committee. The memorial was unanimously adopted and signed by those present, and further signatures were collected on Friday last, at a meeting of the Mahomedans of different sects, in the Juma Masjid, when about 3,000 persons were present.

26. The *Kaeide Mumbai* (112), in its issues of the 9th and 11th March, gives an account of the proceedings of a meeting of Mahomedans convened at Bombay by the *Anjuman-i-Islam* on the 8th instant, to consider the Age of Consent Bill, and says:—It was an informal meeting, not being in accordance with the rules of the *Anjuman-i-Islam*, and the President overruled this objection when it was urged. One of the speakers, Mr. Meherali Dharamsi, a Khoja by caste, spoke something on religion, but he seemed to know very little of the subject. The Mahomedan community would do well to strictly observe their religious precepts and not to imitate Europeans.

A meeting of the Mahomedans held by the *Anjuman-i-Islam* of Bombay to support the Age of Consent Bill and another meeting protesting against the Bill.

27. The same newspaper, in its issue of the 13th March, states:—A counter meeting of the Mahomedans was held on the 11th instant, under the presidency of Kazee Mahumad Ali Murge, showing that the Bill numbers in its supporters amongst the Mahomedans only a few Khojás and Sulemáni Voras who have not much respect for Islámism. The *Bombay Samáchár* is misguided in supposing that Messrs. Badrudin, Fázalbhái and a few other educated gentlemen who were promoters of the meeting held on the 8th instant are the only leading Mahomedans. We challenge these gentlemen to contradict the Moulvis, Kazees and others who have protested against the Bill on religious grounds.

28. The *Mahrátta* (4), in its issue of the 8th March, writes:—We learn from a correspondent at Sholápur that during the past week two meetings were held there, one in favour of and the other against the Age of Consent Bill. The first meeting was held in the High School. It is represented in the telegrams to the daily papers as "influential." It may be so; but it must be borne in mind that such meetings are always said to be so. But we learn that people were admitted indiscriminately, that when a show of hands was called for, 45 were raised against and 35 in favour of the Bill, but that the proposition to send a memorial in favour of the Bill was declared to be carried on the ground that the meeting was of those who were in favour and that the other party therefore had no *locus standi* there. If that was so, it was a pity the others were admitted. The other meeting was held in an open square. It was attended by more than two thousand people. The Hindu Shástri and the Mahomedan Kázi sat side by side. We do not know whether we may call this meeting an "influential" and successful one. At first it was intended to be held in the High School, but permission to do so was refused on the ground that the available space there would not suffice.

Meetings for and against the Age of Consent Bill at Sholápur.

29. A correspondent of the *Kesari* (44), in its issue of the 10th March, says:—On Monday last, a meeting under the presidentship of Mr. S. N. Tagore was held at Sholápur in support of the Age of Consent Bill. One of the signatures on the invitation card for this meeting was that of Dr. Kirloskar, L.M. & S., without whose consent his name was affixed to the invitation. The opponents of the Bill requested a discussion on the subject before declaration for or against the Bill, but their request was not attended to. On a request from the President 31 persons voted for the Bill and 47 declared against it; but the President announced on flimsy grounds that the measure had the support of the majority of the meeting, which was evidently formed of the Subordinate Judge, the vakils, the clerks of the Civil Court, school-masters and some school boys. A counter-meeting was held subsequently at which about five thousand persons were present and among them were learned Hindu and Mahomedan gentlemen. Ráo Sáheb Malláppa Varad presided at this meeting, and the public were requested to join the discussion, but nobody came forward in support of the measure. Resolutions protesting against the Bill and for appealing to the Home Government if the Bill was passed into a law, were passed at this meeting. The memorial to the Government of India opposing the Bill is signed by upwards of seven thousand persons, while that in support of the measure mentioned above bears scarcely forty-five signatures.

30. The *Phœnix* (5), in its issue of the 4th March, writes:—Mr. Justice Telang's open and persistent advocacy of the new Bill has made a Calcutta critic ask the question whether it is not an infringement of the orders of the Government of India which have just attracted so much attention. The sarcasm which amplifies the

The Honourable Mr. Justice Telang's advocacy of the Age of Consent Bill and remarks in connection with it.

question is not of public interest, but the question certainly is. The orders of the Government have just been clearly explained by the direct authority of the Viceroy, and the question is whether those orders have been disregarded by the Bombay Judge. There are standing orders that Government servants should not write to the press, but this merely applies to departmental matters and not to questions of general interest. As to legislative measures on the anvil high officials have generally an opportunity of expressing an opinion, because they are generally consulted. It may be even permissible for them to submit their opinions through the usual channel without waiting to be consulted. But when Government are initiating a legislative measure, can a Government servant be permitted to influence public opinion by his open advocacy or opposition? Mr. Justice Telang's is a special case which his Calcutta critic does not care to distinguish. It is not merely as a Judge of the High Court that he is supporting the measure. He was a Judge when he presided over the Bombay Social Conference. He is justified in thinking that the Bill has been introduced, partly at any rate, in consequence of the memorial that he as President of the Conference signed in 1889. He is therefore pledged to support the measure. He did not speak at the Javer Bág meeting, although the audience must have been anxious to hear him. But he has written largely in the public press in support of the Bill. Sir Andrew Scoble must have been glad of such efficient service. But what if Mr. Telang had been opposed to the measure? Such a contingency is not impossible. A man like Mr. Telang is valuable as a helper, but he is formidable as an opponent. What if he had inundated the newspapers with notes and letters and leaders against the Bill and joined hands with Mr. Telang, (? Tilak) and ex-Professor Jinsiwále? There are Indian High Court Judges in Calcutta and Madras. They have maintained discreet silence, but they could, if they chose, place the Government in an embarrassing position by identifying themselves with popular agitation. This is a danger which must be realized, however much we may appreciate the service that Mr. Telang has been able to render to a good cause. If Government servants, officials of high position, are free to advocate a legislative measure they should be equally free to condemn it, and it is for the Government to decide whether such liberty should be given. For ourselves we can only say that if the Government gives absolute independence to its servants in the free expression of individual opinion, it will have no reason to regret its enlightened highmindedness.

The conduct of the students at the meeting of the supporters of the Age of Consent Bill at Poona.

31. In a communicated article, the *Mahrátta* (4), in its issue of the 8th March, writes:—The alleged misbehaviour of the student-world of your city before the Krida Bhuwan on Wednesday week has provoked the ire of many an indignant journalist, and rightly so. If the students of Poona have behaved in an insolent and disrespectful manner, which they are asserted to have done, it is certainly disgraceful to them and they deserve all the condemnation that has been meted out to them in the public press and private circles. But having said so much, we may take leave to ask whether they alone are to be the exclusive recipients of all this approbrium. We may be allowed to ask whether some of these indignant journalists, who have poured the vials of their wrath on the devoted heads of these students, are not themselves guilty of even a wider breach of decorum than the misguided students. As possessed or rather supposed to be possessed of greater discretion, and as one who have certainly passed many more winters, they are, perhaps, exposed to severer criticism than these young chaps. What right have they, we ask, to join the chorus of disapproval and the cry 'shame.' Is it that as soon as one enters the edidor's room with pen in hand, he is absolved from all the restraints of politeness and due respect for the feelings of others? But generally on all such occasions it is taken for granted that it is one party alone that deserves all the blame, while the other or others are above all suspicion like Cæsar's wife. It will be the veriest anomaly in the laws and principles of sociology if the teachers, the parents, and the self-made exponents and moulders of public opinion should be all goody-goody, and youngsters alone, who are, above all, imitative, should grow disobedient and discourteous though brought up amidst such perfectly healthy surroundings. We shall have to considerably modify our present views of the relations between cause and effect, between objects and their environments, and so on, before we can bring ourselves to believe such manifest incongruities. Rowdyism in street

implies as its necessary correlative rowdyism at school, rowdyism at home, and rowdyism at the editor's table. That the last should for the moment put on the lion's skin and begin to growl in pious indignation reminds one of the similar feat often indulged in by the rabid type of Anglo-Indian journalism of picking holes in the coat of the Native Press and of reading long sermons on moderation, respect for truth, &c., &c. Physician, heal thyself!

Remarks in connection with the new Boilers Inspection Bill.

32. The *Kaiser-i-Hind* (87), in its issue of the 8th March, writes:—It is in the fitness of things that side by side with an improved Factory Act which shall better protect the life and limbs of factory-hands and secure them more favourable conditions of work, there should be an improved Boiler Inspection Act which shall reduce to the irreducible minimum the possible dangers attendant on employing steam in the growing factories of all kinds and degrees in our Presidency. Under the circumstances, it is quite intelligible to understand the enlightened motives which have prompted the Local Government to supersede the existing Boilers Inspection Act by a brand new piece of legislation everyway more suitable and wholesome to the manufacturing circumstances prevailing in the province. The Honourable Mover of the Bill explained the object and reasons of his latest legislative handiwork with his usual lucidity. The speech in which he referred to the alterations in the existing law was thoroughly practical, and altogether free from that scholastic or pedantic conceit which oftener than not characterises his essays in legislation. In fact, it is the only speech in which he has refrained from attitudinising as the practical philosopher and legislator combined. On the whole, the improvements and alterations proposed seem to have met the approval of our local legislators; though, of course, some practical details, which the practical steamuser alone can deal with comprehensively, would still require a thorough discussion. After approving of the objections brought to the notice of the Council by the Honourable Mr. Wádia, the paper continues:—It is to be hoped that the Examining Board will be of a thoroughly representative and independent character and of persons well qualified to examine candidates for working land engines and boilers. We do not see why Mr. Wádia himself ought not to be one of the examiners. Surely with an annually increasing number of Native candidates going up for the examination, a Native engineer of his experience would not be undesirable. As to certificates of service, it is to be hoped the Select Committee will carefully consider the point. These are certain to be fruitful of scandals, if granted indiscriminately or on the principle of favouritism. Hard and fast rules should certainly be adopted with the view that the good object they are intended to carry out may not be defeated. In fact, it is the toughest part of the Bill round which the toughest fight may ensue in the meetings of the Select Committee and of the Council. Hence every care and caution should be taken to frame the provisions regarding the granting of the certificates. Here the healthy criticism of non-official members like Messrs. Forrest and Javerilál might prove of the greatest service. The Committee of the Mill-owners' Association, too, should be consulted on the point.

PART III.—*Education.*

Remarks on the alleged compulsory retirement of Ráo Bahádur Gopálji Surbhái, Assistant Educational Inspector, Káthiáwár.

33. The *Prajámat* (119), in its issue of the 7th March, is surprised to hear that Ráo Bahádur Gopálji Surbhái, Assistant Educational Inspector, Káthiáwár, is to be made to retire on pension though he is able enough to do his work, while Ráo Sáheb Mahipatrám Ruprám, Principal, Training College, Ahmedabad, has been granted several extensions notwithstanding the fact that he has become old and his sight is affected and is therefore unable to discharge his duties properly.

Some mistakes in Dr. Bhándárkar's Second Book of Sanskrit.

34. A correspondent writing to the *Jagadhitechchhu* (15), in its issue of the 7th March, points out three Sanskrit sentences in Dr. Bhándárkar's Second Book of Sanskrit as instances of grammatical impropriety, says that the book abounds in many more instances offending the rules of grammar, and wonders how these errors have escaped the notice of the learned doctor.

Part IV.—*Municipalities.*

Ráo Sáheb Námjoshi on the charges preferred against the Poona Municipality.

35. The *Mahrátta* (4), in its issue of the 8th March, publishes the fourth and last letter of Ráo Sáheb Námjoshi in refutation of the charges preferred against the City Municipality of Poona, which concludes thus:—"If my letters have only convinced your readers that there is another side to the question and that too not quite a weak one, I have done my duty towards the Municipality, and my constituents will pardon me if I request them to excuse me from serving them. I have learnt with extreme regret that the Corporation is condemned not because its work is bad but because it has a few members on it who, owing to their spirit of independence, are no friends of the officials. I would, as my last prayer to Government, say, please do not condemn a Corporation because a few of your officials happen to be prejudiced against a few individual members. The rate-payers know whom to elect and whom to throw away, and an intelligent city like Poona would never give power or place to one who it knows would make a bad use of what he has won."

Part V.—*Native States.*

Remarks on the reply of the Under Secretary of State for India to a question on the Cambay disturbances asked in Parliament.

36. With reference to the reply given by Sir John Gorst, the Under Secretary of State for India, to a question put by Mr. Burt in connection with the disturbances which occurred at Cambay on 19th September last, the *Bombay Samáchár* (95), in its issue of the 12th March, says:—The reply is unsatisfactory. The enquiries made and the measures taken in connection with the disturbance by the Bombay Government were altogether unsatisfactory to the native public who are sorry for the same and for the Cambay rayats not getting complete justice. The Bombay Committee for obtaining redress to the people of Cambay ought to impress on the mind of a well-wisher of India in Parliament the impropriety of appointing Mr. Cooke as a Judge to try the persons accused of having created the disturbance though it was he who ordered an armed attack to be made on the rioters, the injustice done to the rioters by the refusal of the Judge to admit as evidence some important matters favourable to the accused, and the non-acceptance by the Bombay Government of the fresh information collected by the Bombay Committee in connection with the riot. Much good is certain to follow from this proceeding. [The *Jáme Jamshed* (109), in its issue of the same date expresses similar sentiments].

Colonel Scott, Political Agent, Mahi Kántha, praised for introducing certain reforms in his district.

37. The *Swadesh Bandhu* (130), in its issue of the 11th March, observes:—Many reforms have been introduced in the Mahi Kántha Agency during the incumbency of Colonel Scott as Political Agent, and that he has always appointed deserving men under him. One of our contemporaries has recently found fault with him for the appointment of Ráo Sáheb Ganeshpant Gangádhar; but the latter gentleman is an able officer and has been highly spoken of by several high officials besides Colonel Scott. Major Ferris, on the other hand, is said to have been not careful about filling vacancies in his gift; for instance, Mr. Chhotálál Parshotam has been appointed as Katosan Thánadár who is said to be wanting in requisite qualifications for the post.

Public nuisance at Shahápur in the Southern Marátha Country.

38. A correspondent writing to the *Vijaya* (75), of the 6th March, requests the attention of the Political Agent, Southern Marátha Country, to the public nuisance at Shaháput caused by the waste water of a distillery and a tannery, situated within the local limits of Belgaum, being allowed to flow upon land within the local limits of the former town whose health, it is stated, has been thereby injured, and prays that officer to ask the Collector of Belgaum to put a stop to the nuisance.

39. A correspondent of the *Rájyabhakta* (120), in its issue of the 10th March, observes that it is reported that the Police authorities of Porbandar while inquiring into the theft committed at the village of Bhárwáda in that State tortured about seven accused persons so severely that one of them is said to be in a precarious condition. It is also said that in another case of theft a widow was stripped naked and insulted by the Police of the same State. Ráo Bahádur S. P. Pandit, the Administrator, is requested to inquire into these reports, and if they are substantiated, to duly punish the offenders.

Complaints against the Police authorities of the Porbandar State.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st March 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	175
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	309
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karmanuk	Poona...	Do.	1,000
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Maháráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárâshtrâ Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutsaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyâ Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrâ	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratnâ	Bárai	Do.	235
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyâ Shodhak	Ratnágiri	Do.	250
63	„ Satyâ Sadan	Alibág	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	260
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyâ Sudha	Kárwár	Do.	100
69	„ Suryodayâ	Thána	Do.	300
70	„ Vanapriya	Chikodi	Fortnightly ...	100
71	„ Vengurla Vritt	Vengurla	Weekly	150
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	275
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittasár	Wái	Do.	299
78	„ Vritt Sudha	Sátára	Do.	100
79	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrâ	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Kaiser-i-Hind	Bombay	Do.	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryâ Prakásh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryâ Dharm Prakásh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrâ	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakásh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrâ	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Furaad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patrâ	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tikákár	Bombay	Fortnightly ...	800
117	„ Praja Matâ	Ahmedabad	Weekly	500
118	„ Rájyabhaktâ	Bombay	Do.	687
119	„ Samaher Bâhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
120	The Satyă Mitră	Bombay	Weekly	300
121	„ Satyavakta	Do.	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Saurâshtră Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitră	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	300
130	„ Udichya Hitechchhu Patră	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	825
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitră	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
134	The Kannadă Suvarte...	Bombay	Weekly	800
	Ka'narese.			
135	The Chandrodayă	Dhárwár	Weekly	200
136	„ Karnátak Patră	Do.	Do.	400
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyă Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	Hindi.			
141	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	Anglo-Urdu.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	Urdu.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
152	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
153	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
154	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
155	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	600

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

1. The *Kaiser-i-Hind* (86), in its issue of the 15th March, writes:—

Selection of Mr. Bryce, M.P., as "member for India," approved.

The British Committee of the Indian National Congress has displayed admirable judgment in selecting Mr. Bryce, the well-known historian and scholar, to take charge of Mr. Bradlaugh's India Councils Bill. A better selection could not have been made at this juncture. India wanted a man of his authority and of his knowledge of Indian opinion and Indian sentiments, Indian wants and Indian wishes, to impress on the House of Commons the desirability of that reasonable and moderate reform of our Legislative Councils which the Congress annually presses for. To his extensive scholarship Mr. Bryce adds the breadth of view of the philosophic statesman who has made the constitutions of great States the study of a life-time and a ripe judgment strengthened by the knowledge derived from a personal visit to India three years ago. Committed to no interests but those of fair-play and fully impartial, the enlistment of such a personality as that of Mr. Bryce at this juncture is indeed fortunate. India may well rely upon him for the advocacy of her claim to elective Legislative Councils. In a sense we shall now less feel the irreparable loss of Mr. Bradlaugh. Sir William Wedderburn, Mr. Yule, Mr. Caine and Mr. Digby are entitled to our highest gratitude for the care and forethought with which they set themselves to the task of finding a desirable member to take charge of the Bill. [The *Gujaráti* (83) in its issue of the same date expresses similar sentiments.]

2. The *Jáme Jamshed* (107), in its issue of the 17th March, regrets that the

Regret expressed for non-submission of the Financial Statement to the Imperial Legislative Council for discussion.

Financial Statement is not to be placed this year before the Imperial Legislative Council for discussion, and observes that there was no objection to the Budget being brought before the Council if His Excellency wished to do so, and that if it were discussed the glaring facts that the enhancement of 1888 in the salt duties has been unjustly maintained and that the increased allotments from the sums allowed for the expenses of the minor administrations have been unjustifiably appropriated by the Supreme Government, would be brought to the notice of Government by the non-official Members of the Council.

3. The *Mahrátta* (4), in its issue of the 15th March, writes:—In about a

Indian public opinion and the salt-tax.

week more the annual Financial Statement will be published. This year again the Government, it is believed, will have a surplus to dispose of. How will they utilize it? Will they reduce the salt-tax? That is the question on every one's lips just now. The Sárvajanik Sabha has submitted to Government a well-reasoned and strong representation on the subject. At various places in the Presidency meetings have been held to represent that the recent increase in the tax should be reduced as promised by the Secretary of State and the Viceroy who made the increase. But rumours and hints have been thrown out through officially inspired journals pointing out the helpless condition of the Finance Minister in regard to a reduction of taxation, thus preparing people for another disappointment. We, however, regret that the agitation in regard to this question should not have been so strong and sustained as it ought to have been. And for this we have to thank the Age of Consent Bill. Everywhere the small band of political leaders has been split into two irreconcilable parties. From present appearances at least they appear to be irreconcilable, and we shall be glad to find these appearances deceitful. The legislationists have been proclaiming from the house-tops that the opponents of the Age of Consent Bill are men of no weight, little education and but a small modicum of good sense. They probably feel that they cannot now conscientiously ask these people to meet together and join in a protest against the increase in the salt-tax. If they were to do it themselves Government would say that they are a microscopic minority, more microscopic than on the Age of Consent question as the officials who have at present helped to swell their numbers would not, and could not even if

they would, join them in a representation against the salt-tax. They are barred by the service rules from taking any part in a political movement! This is the pass to which matters have been brought by the ill-starred Bill and the attitude of those of us who have been supporting it through thick and thin.

Remarks on the reply of the Government of India to the memorial from the Indian National Congress for a reduction of the salt-tax.

4. The *Jáme Jamshed* (107), in its issue of the 20th March, says:—The Indian National Congress had memorialized the Government of India to reduce the salt-tax to its previous rate of two rupees per maund, supporting its memorial with certain reasons. The Government of India have replied in terms which preclude all hope of a reduction in the tax in the ensuing year. This is a brief summary of the official correspondence on the subject. The impression which the reply of the Financial Secretary conveys is that the Indian Congress is not to be held in high esteem by the Government of India. There is an abruptness of expression amounting to impatience in the whole of paragraphs 2, 3 and 4 of the reply which seems to say, "Be pleased to mind your own business and do not pretend to teach the Government its financial duties." After commenting on the individual paragraphs to the same effect, the *Jáme* continues:—Having picked these small holes in the memorial the Government of India has shaken itself free of the Congress and its petition to reduce the salt-tax. We may allow the memorialists to defend their own statements, and think they may be successfully defended. If the Government of India wish to retain hold of the maximum salt revenue which it now draws with much hardship to the people,—and there can be no doubt that they wish to retain this hold,—financial excuses will not be wanting for retaining the bone which it holds so lightly between its teeth. We fear the Congress will find itself unable to convince the Government against its will. But the Congress has done one good service by its memorial. It has elicited definite information that there will be no reduction of taxation in the coming official year. This information was previously discounted by the press when the demi-official announcement was made that the Budget would not be discussed. The truth is the Government of India are pressed with official necessities. The Civil Service, in which we include everything that is not military, is increasing by leaps and bounds, and the Military necessities are perceived to be endless. "Efficient defence" is the cry of the hour. This is a wonderfully broad expression. If it were possible to devote 50 per cent. of the gross revenues of India to defence, it would be found that the other 50 per cent. was required for the purpose of covering the magical word "adequate." Under these two heads of "Civil" and "Military" expenditure all the natural elasticity of the Indian budgets is capable of being exhausted. There is nothing left for the improvement of the country. It is the "Empire" that is being improved apart from the people, for the people have no part in the Empire except as tax-payers. The Congress memorial has failed, and so also has the well drawn memorial of the Sárvajanik Sabha. But we commend both to the Congress and the Sabha to pursue the subject of the salt-tax to its legitimate conclusion. The arguments to be used against the present enhanced tax should be drawn from financial and sanitary evidence; and these arguments, if pushed home, will be found convincing even to Financial Secretaries. Every Indian statesman who has spoken on the subject, as well as every financier, have expressed the opinion that the maximum salt-tax should be held in reserve for great and unforeseen emergencies, because it is the only tax which possesses an elasticity suitable to such an emergency. Evidence abounds in support of this opinion. When the Government of India raised the tax to its present limit they felt they were departing from a wise financial principle. But having broken through the principle they are in a suitable frame of mind to forget all about it. This principle of finance should be forced upon public attention, for the European mind cannot adequately grasp the full meaning of a maximum salt-tax. There is nothing in England to correspond with it. The excise revenue in England might be raised 100 per cent. by a stroke, and though such a fiscal measure might overthrow a Government the country would be none the worse for it. It is very different with a salt-tax which is a tax on a necessary of life and contributed mainly by persons who live from hand to mouth and by some who are compelled to

live only on half a mouthful. If the Congress and the Sabha would search for evidence bearing on the oppression which is caused by the enhanced tax on the salt we are certain they would find evidence which never reaches either a blue-book or an administration report. If the Congress possesses its centres and its sub-committees, these centres and sub-committees should be asked to furnish replies to well-considered questions. They would then be supplied with a budget of evidence which could be concentrated in a complete report. This is called in Europe "collective investigation." Government make use of this system to some extent. And so should the Congress. We should then get at the truth of the matter from a social and sanitary point of view. These are just the parts of the subject in which Government are deficient. The evidence of a private collective investigation would enable the collectors to avoid all errors, to clear up all doubts, and to clench their conclusions. Even a Finance Minister when full of fun would hesitate to poke fun at such a collection of facts. [The *Bombay Samáchár* (94), in its issue of the 19th March, expresses somewhat similar sentiments.]

Lord Cross's Bill about leave to certain high officials in India to visit England on official work, approved.

5. The *Bombay Samáchár* (94), in its issue of the 19th March, approves of Lord Cross's Bill enabling certain high officials in India to go home on leave of absence without forfeiting their appointments or pay, recently passed by the House of Lords, observing that the proposed law after it has finally passed the House of Commons, would prove of great use on a political emergency arising either in Asia or Europe, and expresses a hope that the measure will be confined to its legitimate purpose without a variation prejudicial to the interests of the Indian administration.

The recent order of the Secretary of State for India regarding the study of Oriental languages by Military officers, disapproved.

6. The *Jáme Jamshed* (107), in its issue of the 16th March, says :—It is very surprising that the Secretary of State for India should have removed the restriction regarding actual residence in India in the case of Military officers studying Oriental languages and competing for rewards of Degrees of Honour in Hindi, Bengáli, Persian, Arabic and Sanskrit, since it is an undeniable fact that these languages cannot be studied in England so well as in India. Englishmen at home desirous of teaching their children German, French or Italian, send them for a sojourn in those countries, and it is quite improbable that a European should get a sound knowledge of an Oriental language by studying it at home.

Remarks on the alleged intention of the Government of India to popularize volunteering among the non-officials and to insist upon the enrolment of Government servants.

7. In alluding to the telegram from Calcutta that the Government of India have determined to set seriously to the work of popularizing volunteering among the non-officials and intend to insist upon its servants enrolling themselves as volunteers, the *Jáme Jamshed* (107), in its issue of the 16th March, says :—The enrolment of Portuguese, Goanese and other Christians in the Indian Volunteer Corps, excluding the Natives of the country from the concession, has dissatisfied the latter as they believe that the exclusion amounts to a distrust of their loyalty and unnecessarily precludes them from serving their country on an emergency. It is therefore desirable that the present rules for enrolment of volunteers should be so altered as to remove every invidious distinction of race and creed. On an average European non-officials remain in India for about ten years, and the large expenditure incurred for training them as volunteers is lost to this country after that period, and it is urgently needed for the proper extension of the volunteer movement that Government servants of all classes of Natives, drawing upwards of Rs. 50 per month and possessing a tolerable acquaintance with English, should be enrolled as volunteers, and under appropriate rules non-official classes of the Natives should be permitted to enter the corps. The old suggestion to exempt the European volunteer drawing a monthly salary below Rs. 200 from the income-tax has been again brought forward, but it is to be hoped that it will not be adopted by the authorities as it is certain to give rise to a loud complaint from the Natives and to increase the existing dissatisfaction among them.

8. After advising the Native public to express gratitude to the Native Passenger Ships Commission for making in their report appropriate recommendations in regard to several matters, the *Bombay Samáchár* (94), in its issue of the 17th March, says:—In the matter of space to sit or lie down in the passengers suffer great inconvenience, they being packed like sheep. A complaint was made to the Commission on this point, but the remedy suggested by them will not be approved of. It seems from the report that the space allotted to each passenger under the existing law is held sufficient by the Commission who have, however, made a recommendation on the subject evidently considering that this space is not enough. It is recommended that heavy baggage including boxes, &c., should be stowed in the hold and fittings should be used overhead for hanging clothes and securing personal luggage. However, when making this last recommendation the Commission seem to have forgotten the statement made before them by the witnesses that the Natives were not willing to part with their luggage even temporarily and would not consent to its being stored in the hold unless the captain or owner of the vessel was made legally responsible for any portion of the luggage lost or stolen. The remedy for this complaint was suggested by the *Bombay Samáchár* when the Commission was sitting and taking evidence at Bombay, and Native witnesses expressed their approval of it in the evidence recorded before the Commission. It was recommended by the *Samáchár* that benches should be provided for passengers as in railway carriages, that luggage may be stowed by each passenger under his own seat, thereby lessening risk to the passengers and annoyance to ship's officers who would be saved from all responsibility of taking care of the luggage. This important suggestion appears to have escaped the notice of the Commission. It however behoves the Dekkanis and Gujarátis travelling along the sea-coast to place this suggestion before the Government of Bombay in a memorial containing other suggestions, if any be found desirable. It is quite wrong on the part of the Bombay Steam Navigation Company to deny to the first and second class passengers anything beyond the bare conveniences of the third class. These passengers are not wealthy as is believed by Mr. J. A. Shepherd, but belong to the middle class, and put on an imposing appearance in order to preserve their respectability. It is no wonder that this class should be neglected by the company which does not scruple to pack like sheep the labouring classes for whom the company thinks that its vessels are essentially designed and intended.

Remarks on the report of the Native Passenger Ships Commission.

9. The *Satyavakta* (121), in its issue of the 19th March, approves of the general tenour of the report of the Native Passenger Ships Commission, and observes:—The space allotted to each passenger on board a vessel is not sufficient and the Commission's suggestion that the heavy luggage of the passengers should be stowed in the hold is not likely to be acceptable so long as the captain is not held responsible for its safety and sufficient time is not allowed at the ports of disembarkation for receiving back the luggage. The Native community ought to send a memorial to His Excellency the Viceroy on this subject. Mr. Shepherd's explanation about the grievances of the first and second class passengers is unsatisfactory. The well-to-do classes generally travel by rail, and if Mr. Shepherd's steamers are not meant for them he should not offer to carry them; but when tickets are issued to them their convenience and comfort ought to be properly attended to. If the Bombay Government are appealed to in this matter they are sure to remove these complaints.

10. The *Indian Spectator* (2), in its issue of the 15th March, writes:—As usual, considerable interest attaches to Lord Harris's visit to Násik, paid for the opening of the local Tramway. This brief function, combined with the presentation of the addresses of welcome from the local Municipality and the Mahomedan community, gave him an occasion for a declaration of policy, which, though not new, was marked by considerateness and foresight. The value of the principle of self-help, which has been made the text of an admirable treatise by a distinguished English writer, having almost a galvanizing effect on the industrial systems of that country, does not seem here to have acquired marked appreciation with the growth of public spirit. Candid addresses, such as those made by

His Excellency Lord Harris's visit to Násik and his replies to the addresses presented there.

His Excellency to the Municipality of Násik and the Mahomedan community of that place, pointing out to the public what they are capable of achieving by self-exertion, are to be welcomed when the rejection of the principle of everything for the people and not by the people as a means of their material advancement comes into increasing favour with those who would further the well-being of the country by an application of Native intelligence. The Municipal address referred to the solicitude of the Governor to see for himself the part of the country he has been called upon to rule, and to know the sentiments and wants of the people, so as to enable him to decide any question on its own merits. The reply of His Excellency on this point was very sensible, and need not be thought as prejudicial to the interests of the people if he showed a reasonable anxiety for consulting official with the popular view of a question side by side. His straightforward reply ought to satisfy the Mahomedans, who preferred a request for the protection of their *ináms* from aggression. He is a friend of the Mahomedans who would point out to them their shortcomings, and advise them to take their proper place with the other advanced races of this country mainly by their own exertions. The visit of a Governor gives a good opportunity to a Municipality for the ventilation of sanitary and other needs of the locality. A good supply of water seems to be the principal need of Násik, but the plea is advanced that the funds of the Municipality are inadequate for the financing of the work which is estimated to cost about four lákhs of rupees. In the address presented by the Municipality to His Excellency the scheme is commended to the generous consideration of the Government, and a liberal grant from Provincial funds is prayed for. Looking into the financial position of the Municipality His Excellency found that the income of the body was Rs. 49,000 two years ago and the cash balance in hand something over Rs. 63,000, exceeding the income by about 25 per cent. It may seem surprising that a Municipality having enough money to enable it to pay the interest on a loan, and besides provide for a sinking fund, should find it difficult to raise a sum of money which can allow of the scheme being launched. Either the Municipalities asking for aid from Provincial revenues are guided by their own political economy, or the people have not learnt to make profitable investments. It would be good to raise loans, as far as might be, in India, so that the capitalists may learn to invest in important concerns of public utility. The Government might also effect large loans in England, and out of them give sufficient amounts to Municipalities who might be in need of them. The initial danger to be guarded against is, of course, to avoid running into needless debt. Though brief, the speech of Lord Harris at the opening of the Násik Tramway feeder line was encouraging, and his advice to owners of wealth to come forward with investments in such useful works was sound; but unless the Government cease intervening after having once satisfied themselves with the profitableness and utility of a line, the system of feeder lines built by private enterprise will hardly become popular. The address which His Excellency received from the Dhulia Municipality pointed, among other wants, to the same great need of rapid extension of communication by feeder lines. But from the tone of His Excellency's reply it is not difficult to see that there will not be a repetition of such difficulties in case a line of the kind is once taken in hand.

Approaching retirement of the Honourable Mr. Stewart.

11. The same newspaper writes:—By the retirement of the Honourable Mr. Stewart, Bombay loses one of the worthiest members of the Civil Service. Combining knowledge with sympathy, the one as accurate as the other is broad and discriminating, Mr. Stewart has earned for himself the confidence of the Government and the respect of the public. We look upon his retirement just now as especially unfortunate, having heard so much, from independent witnesses, of his knowledge of Revenue and Settlement questions. Many in Bombay like ourselves will regret not having had the benefit of his acquaintance.

Remarks on the Report on A'bkári Administration for the year ending 31st July 1890.

12. The *Rást Goftár* (87), in its issue on the 15th March, observes:—In the report on the A'bkári Administration for the year ending 31st July 1890, which has been recently published without a Government Resolution thereon, the Commissioner defends and praises his policy which has been universally condemned. Various complaints have been brought to the

notice of Government by the press and by memorials, but the absence of an inquiry into any of them shows the weakness of the department. The people complained of experiencing difficulties in obtaining good toddy, but no allusion whatever has been made to the complaints. The right of 'Local Option' has been denied to the districts of Panch Maháls, Thána and Khándesh on the plea that the vice of drinking largely prevails in those districts but their residents will oppose the opening of new grog-shops in order to carry on illicit distillation. This argument falls to the ground as these people are not likely to grudge themselves more convenience, and Municipalities are to be consulted in such a matter and not the people indulging in drinks. The allusion made to this subject by the Ahmedabad Municipality in the address presented to His Excellency Lord Harris at his first visit to that city and other facts show that the A'bkári authorities have not paid much respect to the orders of the Home Government in this direction.

A complaint against some of the members of the Poona Police.

13. After alluding to the conduct of the opponents of the Age of Consent Bill at the meeting of the supporters of the Bill in the Kridábhuwan at Poona, the *Subodh Patrika* (18), in its issue of the 15th March, says:—The conduct of the police on the occasion is a subject which demands the close attention of the local authorities. For, judging from all accounts, it appears to have been extremely unsatisfactory. The policemen told off for the duty on the occasion either could not or would not perform it. It is essential that a searching inquiry should be made into the cause of it. Any inattention to this matter, though the matter is apparently small, would be fatal to the cause of order at any time, for it would leave the underlings to imagine that their duty was not imperative and might be slurred over at their pleasure. We shall therefore wait to see what action the police authorities of Poona take in sifting the matter to its bottom. Since writing the above we have been told that some of the police who were on duty have been degraded. We do not know how far this is true, but hope all information about the matter will be made public.

Part II.—*Legislation.*

Enactment of the Age of Consent Bill received with satisfaction.

14. The *Bombay Samáchár* (94) of the 20th March, and the *Jáme Jamshed* (107) of the 21st, in noting the enactment of the Age of Consent Bill, observe that there is not the least doubt that the measure has been passed with the best of intentions in the interests of the people of India who should accept it with good grace, particularly when, remarks the *Jáme*, His Excellency the Viceroy has conveyed assurances that the working of the new law will be closely watched by Government and that if present safeguards against its abuse are found insufficient, further precautions will be immediately taken. The *Jáme* further says that the interpretation put upon Her Majesty the Queen's Proclamation by His Excellency the Viceroy that the requirements of public morality ought to override those of any of the various religions prevailing in India, ought not to have been advanced on the present occasion as it is likely to prejudice the minds of the people. The religion of the rulers being different from the various religious creeds of the country, it sometimes happens that what is considered morally objectionable by a portion of or the entire people is not so held by the rulers, and *vice versâ*. It would have been well had the interpretation not been put forward at all.

Disapproval of the Age of Consent Bill.

15. The *Dinmani* (80), in its issue of the 17th March, observes:—About three centures ago there was no unity among the Native Chiefs of India and then the British Government succeeded by the assistance of an able but cunning officer as Lord Clive in conquering this country. The Age of Consent Bill has been probably introduced to see if there is any unity among the Natives who have started up the National Congress and ask for political enfranchisement. The passing of the Bill in its present form will be very unlucky both for the rulers and the ruled. Government will have to open a new department and, perhaps, a fresh tax will be levied to meet the expenses of the working of the new law, the modesty of young females will be insulted, and highly disastrous consequences to the rulers will ensue.

16. The *Indu Prakásh* (14), in its issue of the 16th March, writes:—The meeting of the Anjuman-i-Islam held on Saturday before last at the invitation of Mr. Badrudin Tyebji to express approval of the Age of Consent Bill has given rise to a plentiful crop of unpleasant recriminations. It shows in the Mahomedan community the cloven foot, the disagreement between men of old and new ideas, which is tearing the already too much divided Hindu community into hostile divisions. The Tyebji brothers, Mr. Sayani, Mr. Dharamsy, Mr. Fazulbhoy Vishram and other advanced men are in entire sympathy with the Bill, while the old Kazis and Moulvis, who are incapable of comprehending the spirit of new ideas, are like our Shástris and their followers protesting in the name of religion. The Mahomedans have their Tilaks and Sádhales in the persons of Haji Reazuddin Ahmed and Ghulam Mahomed Munshi. There is no lack of misrepresentation and misunderstanding. The worthy Munshi objects to the Bill because it compels cohabitation at 12! Whatever the amount of ignorant opposition, it is certain, however, that in the Mahomedan as in the Hindu community the most enlightened men are warm supporters of the Bill.

The Mahomedan meeting at Bombay to support the Age of Consent Bill.

17. In alluding to the report of the Select Committee on the Age of Consent Bill, the *Rást Goftár* (87), in its issue of the 15th March, observes that the opponents of the Bill ought to be satisfied with the recommendations made by the Select Committee, advises them not to oppose the measure any longer, and congratulates the *Anjuman-i-Islam* of Bombay on its supporting the Bill. [The *Surya Prakásh* (89), and the *Broach Mitra* (95), in their issue of the 14th and 18th March, respectively, express similar sentiments.]

Remarks on the report of the Select Committee on the Age of Consent Bill.

18. A correspondent writing to the *Mahrátta* (4), in its issue of the 15th March, says:—The report of the Select Committee is out. The amendment proposed will but in a very small degree reduce the perniciousness of the original Bill. A great alarm has, therefore, been created in the minds of the Hindus. They are trembling with fear seeing that their religion, and their hearth and home are all in danger. When the matter was referred to the Select Committee the people expected that the harsh features of the Bill would be toned down so as to give some sort of reassurance to the ruffled and troubled public mind. They believed that the Bill was based on incorrect and insufficient information and they hoped therefore that the Committee would, after mature consideration and due deliberation, assisted in this matter by the expression of the opinion of vast concourses of people all over the country, suggest important modifications. But these hopes have not been realized and the people have been very much mortified in consequence. The question has now been freely discussed in the columns of newspapers and the Bill has been condemned by the majority of the people in public meetings assembled. The orthodox class with one voice has declared that they do not want the law. Still the Select Committee has recommended the passing of the Bill almost as it is into law. It has now been established by learned Sanskrit scholars that the Bill, if passed into law, would interfere in a tangible way with the religion of the people. The members of the Committee know of the Proclamation of Her Gracious Majesty the Queen-Empress of India; still the Honourable Members of the Committee assert that the Bill appears to them open to no objection. This seems to us to be a riddle. Are the officials determined not to give any heed to the heart-rending cry of the unfortunate people of India? Do they consider it a good policy to trample them under feet because they are helpless and innocent? The Indians never expected that under the benign and civilized rule of England their condition would be worse than under the despotic and oppressive sway of the Moguls. It is universally known that the Indians are loyal to the very core of their heart and that they would rather die than utter even a word of disrespect towards their sovereign. But is this the reward of such deep and heart-felt loyalty? The *shástras* of the Hindus teach them that the kings are gods on earth. They look upon Her Most Gracious Majesty Empress Victoria as their mother. Such being the case, is it in any way unreasonable on the part of the people to expect that their mother and her agents would hear their cry! Ninety-nine per cent. of the Hindus are

crying in one voice, "We do not want this your law, O Mother! It would violate the sanctity of our homes. It would wound our religious feelings. Save us, therefore, O merciful Mother!" The members of the Select Committee have heard these cries. Still they have recommended the passing of the Bill. Who will explain this unheard of obstinacy? It is believed that all the local Governments have given their opinions in favour of the Bill. We knew that such a thing would happen. Those who pose as reformers and talk and write much in regard to their zeal for social reform are considered by the English people as the most enlightened and best-informed persons. The question was referred to these so-called reformers and the opinions of the local Governments most probably have been guided by the views expressed by them. No reference, it appears, was made to the Pandits or the orthodox Hindus in leading positions who are the real leaders of the people in regard to social matters. If what we surmise is true we must say that the local Governments have made a great mistake,—a mistake which it is now too late for them to rectify, but which the Viceroy will, it is hoped, bear in mind when deciding this question.

19. The *Indian Spectator* (2), in its issue of the 15th March, writes:—We are loth to say one unkind word as to the minute of dissent recorded by Sir Romesh Chunder Mitter on the Age of Consent Bill. But for his own reputation we do wish it had not been written, or had been despatched in a few sentences. Then, perhaps, it would not have been so very easy for publicists to run the pen through the elaborate little document. One thing however is certain, that the worthy ex-Judge has strengthened the hands of the reformers more than he seems to be aware of, or is likely to get credit for.

Non-publication in the *Sind Official Gazette* of the report of the Select Committee on the Age of Consent Bill.

20. The *Phœnix* (5), in its issue of the 14th March, writes:—One noteworthy fact in connection with the report of the Select Committee on the Age of Consent Bill deserves the attention of the authorities and the public in Sind. The publication of the Bill was ordered by the Council and it was accordingly published in ten Government Gazettes. It was also published in several vernacular languages, *viz.*, Maráthi, Gujaráti, Kánarese, Bengali, Hindi, Uriya and Urdu. But, from the report, it does not appear that the Bill was published either in Sindhi or in English in the *Sind Official Gazette*. We are, of course, open to correction on this point, but if the report of the Select Committee is correct, the omission appears to be quite unaccountable. Sindhi is the spoken language of an entire province, and its inhabitants form as much a part of the subject population as more fortunate communities. The Bill was published both in English and in vernacular even in the *Coorg District Gazette*, but Sind has been absolutely ignored as if it formed no part of British India. This is not the first time that this province has been so overlooked. The present omission gains point from the fact, perhaps not generally known, that the Age of Consent Bill owes its origin almost entirely to a Sindhi, to whose persistent, and not the less praiseworthy because anonymous, efforts the inception of the present measure is due.

Approval of the proposed amendment in the Evidence Act.

21. The *Svadesh Bandhu* (128), in its issue of the 18th March, observes:—At present merchants are required to produce their account-books in Civil Courts in order to prove a claim and are put to great inconvenience if the books are detained in court while the suits are pending. It is equally inconvenient to produce the books before the court at every hearing of a suit. We are therefore glad to learn that a Bill has been brought before the Supreme Legislative Council authorising the Courts to admit true copies of accounts in evidence, and hope it will be soon passed.

Remarks on the new Boilers' Inspection Bill now before the Bombay Legislative Council.

22. The *Indian Spectator* (2), in its issue of the 15th March, writes:—The most important change, perhaps, which the present new Boilers' Inspection Act introduces is that the new Act must apply to what are called technically prime-movers as well as boilers. As far as we can weigh facts and arguments we think this innovation to be both undesirable and unnecessary. Indeed, as yet no data have been put

forward on which to support the new legislation on this point. Two members of Council, who both possess a wide knowledge of the subject, are strongly against it. We have already mentioned one of them. The other gentleman is Mr. Javerilál. They both contend that the new Act may be confined to boilers, and that to make the examination of prime-movers compulsory would end in needless vexation, and loss besides, to the proprietors. An examination of prime-movers means that the different parts of the engine must be separated with a view to detect a flaw. Such an examination is not conducted without displacing the brick-work round the engine. If the inspection was indispensable for the protection of life and property, it could be defended. But the fact is alleged to be otherwise. The accidents that take place and have taken place are chiefly owing to faulty boilers and incompetent persons in charge of the machinery. If the bad condition of prime-movers had been a fruitful source of accidents involving loss or injury to life, there would have been sufficient reason for introducing the present alteration. But it was admitted in 1886, when the Act now in force was discussed, that there was no such reason for an inspection of prime-movers as for that of boilers. It was furthermore stated on that occasion that their inspection did not prevent accidents, that rather it might be considered of doubtful value, inasmuch as the parts of the engine pulled together for examination were hurriedly set together to save time. The Legislature found in 1886 valid reason to withdraw from its former position, and did away with the inspection of prime-movers. It is a pertinent question whether any facts have occurred since that year to justify the new piece of legislation anent prime-movers. The question is answered in the negative, as far as we understand, and the answer decides the point so far. We have seen throughout the proceedings of the first day an earnest desire to attend to the arguments of such non-official members as can speak with some authority on a subject of this kind. His Excellency the Governor and Sir R. West both expressed themselves willing to alter the Bill where it could be proved to be mischievous. In free England an Act for the inspection of boilers was not passed till repeated accidents caused loss of life and property. Anything that interferes with the enjoyment of private rights of property is there regarded with great jealousy. A necessity for the exercise of a check must be clearly established before the representatives of the people will permit the State to interfere. In India, on the other hand, we oftentimes find State action called in prematurely, though seldom without good reason.

PART III.—*Municipalities.*

Remarks in connection with the charges brought by the Bombay Government against the Poona Municipality.

23. The *Indu Prakásh* (14), in its issue of the 16th March, observes:—Mr. S. H. Chiplunkar of Poona has written a long letter which is intended to be adopted by the Municipality of Poona in reply to the charges recently brought against the Municipality by the Bombay Government. Mr. Námjoshi has also during the past few weeks written to the dailies on behalf of himself and the Municipality a series of letters dealing with the same charges. Most of the charges formulated by Government in their memorable Resolution of the 6th January have been indeed so powerfully contested by these two gentlemen that it is really a matter for surprise that Government framed its indictment so strongly without at any rate giving the Municipality an opportunity to defend itself. We were among those inclined to judge rather severely the supposed misdoings of the Municipality, but we are glad to observe that there is good ground for revising that judgment. It will be seen from the defence of the Poona Municipality, which two of its members have hitherto made on its behalf, that nearly the whole bill of indictment made by Government against the Municipality is fairly well contested. Only two points have been left unanswered, viz., that in the first case of compensation, the Managing Committee, after the agreement with the owner was drawn up and the amount of compensation finally settled, allowed the vendor to make erections, thus reducing the space left available for widening the street, and that they gave a contract to one Vithu Báláji without taking any formal agreement from him, and made no subsequent efforts to recover his instalments. These two particular cases of careless administration the Municipality, it seems, is not in a position to disown, or else the two gentlemen, who have been strenuously fighting for it, would

doubtless have cleared up the points and absolved the Municipality from the blame which attaches to it in respect to them. But assuming that the Municipality is ready to plead guilty to the charge in these two matters, it is not too much to say, in the light of the facts that have been recently put forth in its behalf, that Government, in roundly censuring the Municipality on what turns out to be a merely *ex-parte* judgment of a Collector did not act on strictly constitutional lines. If the interpretation which Messrs. Chiplunkar and Námjoshi have put on the rules be correct—and it must be admitted the weight of precedent lies in their favour,—the position which Government have so hastily taken up becomes really awkward, and it is but due to the Municipality that they should retrace their steps and modify the judgment they have pronounced against the Municipality in their last Resolution. If it is found that Government have been led into taking a precipitate step it is to be hoped they will not make the Municipality suffer for their own error. If, on the other hand, they have other and more substantial proofs for their accusations against the Municipality, it is due to the public that it should be informed of them. To the public it is in either case an unpleasant position. On the one hand, the Government, the constituted representative of the people in their corporate capacity, seem to have acted with unbecoming haste towards one of the leading Municipalities of the Presidency; on the other, the Municipality stands charged with many acts of indiscretion and breach of duty. It is highly necessary that this should be cleared up and the party really at fault should be charged with its responsibility.

24. The *Mahrátta* (4), in its issue of the 15th March, writes:—The General Committee of the Poona Municipality will meet on the 19th instant to consider the reply to the charges brought by the Government of Bombay, which has been drafted by Mr. S. H. Chiplunkar. The letters of Mr. M. B. Námjoshi which have appeared in these columns and the columns of the Bombay papers have shown that there is a strong representation possible of the Municipal side. Mr. Chiplunkar's draft reply points to the same thing. It is not our object now to go into the details of the matter, but we feel constrained to say that Government made a serious mistake when they issued a Resolution containing statements which could be very easily controverted as they have been. The *Bombay Gazette*, which has been ever ready to give a sympathetic hearing to the Municipality but which was so much impressed by the strongly worded Government Resolution as to express surprise at the mildness of the punishment, now sees that there is another side to the question and that, too, a strong side.

25. The *Gujaráti* (83), in its issue of the 15th March, says:—The hidden motive of condemning the Poona Municipality is said to be to make a suitable provision for Mr. Plunkett, City Magistrate, Poona, who shortly retires on a pension; and if this be true, it does not speak well of the reputation of Government for fairness.

Part IV.—*Native States.*

Remarks on the reply of the Under Secretary of State for India to a question on the Cambay disturbances asked in Parliament.

26. The *Hindustan* (106) and the *Svádesh Bandhu* (128), in their issues of the 15th and 18th March, respectively, consider the reply of Sir John Gorst, the Under Secretary of State for India, to a question put by Mr. Burt in connection with the disturbances which occurred at Cambay in September last, to be unsatisfactory, and request the Committee appointed at Bombay for the purpose of obtaining redress for the people of that State to secure justice to the sufferers from Parliament. The *Hindustan* observes that it is desirable to inquire into the injustice done to the persons accused of riot at their trial and to take severe notice of the conduct of Mr. Cook, and of Mr. Shámráo and others who may have been the cause of it. The *Bandhu* remarks that the Under Secretary of State for India seems to have entirely trusted the official reports placed before him, and that when the papers relating to the inquiries made by Mr. James are published and read along with the sufferers' memorial, Sir John Gorst will be induced to order a fresh inquiry.

G. M. SATHE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
24th March 1891.

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(For the week ending 21st March 1891.)

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th March 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	175
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	309
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karmanuk	Poona...	Do.	1,000
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárashtrá Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutsaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyá Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrá	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratná	Bársi	Do.	235
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyá Shodhak	Ratnágiri	Do.	250
63	„ Satyá Sadan	Alibág	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	260
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá...	Thána	Do.	300
70	„ Vanapriya...	Chikodi	Fortnightly ...	100
71	„ Vengurla Vritt	Vengurla	Weekly	150
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	275
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittasár	Wái	Do.	299
78	„ Vritt Sudha	Sátára	Do.	100
79	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach...	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrá	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Kaiser-i-Hind	Bombay	Do.	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakásh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakásh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Furaad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tikákár	Bombay	Fortnightly ...	800
117	„ Praja Matá	Ahmedabad	Weekly	500
118	„ Rájyabhaktá	Bombay	Do.	687
119	„ Samaher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
120	The Satyá Mitrá	Bombay	Weekly	300
121	„ Satyavakta	Do.	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Saurashtrá Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitrá	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	300
130	„ Udichya Hitechchhu Patrá	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	825
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
134	The Kannadá Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
135	The Chandrodayá	Dhárwár	Weekly	200
136	„ Karnátak Patrá	Do.	Do.	400
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
141	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
152	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
153	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
154	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
155	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	600

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Comments on the Indian Budget for 1891-92

1. The *Jame Jamshed* (107), in its issue of the 25th March, publishes a sarcastic article expressing dissatisfaction with the Financial Statement for 1891-92, just issued, and finding fault with Government for proposing to spend the whole revenue of the country without thinking of either reducing or remitting any tax.

2. The *Bombay Samachár* (94), in its issue of the 23rd March, expresses similar sentiments, and adds:—The piece of information that the Famine Relief and Insurance Fund has been re-established may appear gratifying to the public, but how long this consolation will last, is doubtful. Out of the fund of a kror and a half a large amount has been very recently appropriated to pay loss on the Indian Midland and Bengal Nágpur Railways, on the ground that railways serve the important purpose of carrying corn to famine-stricken districts and may therefore be held to have been constructed for the protection of the country against famine. The excuse has been cleverly made indeed, but on similar reasoning the Famine Fund may as plausibly be diverted to several other departments of the State and may be totally exhausted as was done before.

3. The *Sudhárak* (19), in its issue of the 23rd March, gives a summary of the Financial Statement for 1891-92, and says:—Of course, the salt-tax has not been reduced, and the hopes and expectations of the country have been cruelly annihilated. It is a sad circumstance that although the Government has obtained magnificent surpluses, during three continuous years, a policy of "moderation" and "caution" which is only another name for a policy of not lightening the burdens of the poor, should still be persisted in. It is admitted on all hands that the duty on salt at its present rate presses with extreme severity on the struggling millions of the country, and has considerably restricted consumption up to now. The word of the Government, too, has been repeatedly pledged to a policy of reducing this oppressive impost on the first opportunity presented by the finances of the country. In the face, however, of all these facts and promises, although three opportunities came and went, the Government of India did not care to take off the additional burden from the shoulders of the poor,—a burden put upon them at a time of great embarrassment with a distinct promise that it would not have to be borne for a long time. Government has chosen to "restore" the Famine Insurance Fund to its old level of 1½ krors before reducing the salt duty, although the enhancement of the duty was a later affair than the suspension of the Famine Insurance Fund! The country has already borne a burden of nearly 20 krors during the last 13 years for insuring the country against famine, and it might very well have been allowed a respite in that direction, especially as during these 13 years Government has not had to spend more than 50 lakhs on actual famine relief. But strange are the ways of Government!

Governors and other high officers and their receptions at the cost of public funds.

4. The *Mahratta* (4), in its issue of the 22nd March, writes:—When differential salaries to Indians and Englishmen are in question, they are defended on the ground that the Englishman in consenting to accept service in a foreign country and a hot climate sacrifices much that is dear in life, and for this he must have some compensation. Well, putting aside for a moment the rejoinder that in other places Englishmen have consented to work upon *lower* salaries, and that many of the sacrifices involved have in these days of improved communication become more imaginary than real, we shall simply rejoin: 'Well, let these gentlemen, then, actually undergo those sacrifices for which they are given recompense in the shape of magnificent salaries, in anticipation. Why should they shirk these sacrifices to the immense disadvantage of the National Exchequer and national weal?' But somehow or other an idea seems to prevail that the tax-payers of the country and Government in abstract, which is their representative, must feel very thankful to these individuals for their simply doing their duties by the people and the State, for which, by the bye, they are very handsomely paid. A Governor attends a prize distribution and makes a speech; he is lauded to the skies for it. In his official

capacity he visits a district; he is received in the most extravagant manner by the local body or bodies, and praised to the utmost for his having done so. What on earth is he to do, if not to attend to his duties? And why should he be lauded to the skies for doing nothing beyond his bare duty? No body is against an interchange of common courtesies; they are as indispensable as they are meaningless. But those who have watched such occasions with any attention for a time will not hesitate to agree with us that this interchange of common civilities is often carried too far. And the wonder of it is that no Governor or other high magnate is found to be bold enough to declare, once and for ever, that he will no longer consent to be treated like a veritable Indian son-in-law going to his father-in-law's house. Lord Harris, who has already given sufficient evidence of his practical good sense in all that His Excellency has said and done, will, we pray, issue an intimation before he sets out upon his next tour that if he finds any town, which he may visit, spending its money lavishly on his reception he will view that extravagance with positive displeasure. His Excellency's excellent intentions, by the bye, of living away from the temptations of Mahábleshwar, and in the midst of his sphere of duties as long as possible, as may be seen from the programme of His Excellency's coming tour, are worthy of all praise, and his noble example may be beneficially followed by other Governments.

Comments on the alleged despatch of the Secretary of State for India for local purchase of stores required by Government.

5. In alluding to the assertion made in a recent issue of the *Pioneer*, that it is believed that a despatch has been received from the Secretary of State for India advocating more extended resort to local manufactures for purchases of stores required by the Government of India, the *Jáme Jamshed* (107), in its issue of the 27th March, says:—The alleged despatch, if actually received, ought to be hailed with expressions of great joy. Lord Ripon's Government issued in 1882 an order to the local Administrations to purchase local manufactures for the use of State as far as it was practicable. Had this order been faithfully followed the local manufactures would have received considerable impetus and there would have been a large saving from loss by exchange; but the local Administrations did not pay much attention to this salutary injunction which was not also duly appreciated by the Secretary of State who was prohibited from doing it by the vast influence exercised on him by the merchants in England. Except in the purchases of stationery it does not seem that any heed was paid to Lord Ripon's wishes by the authorities here or in England. The State Secretary's insisting upon the vast stores of costly railway material being purchased in England is quite notorious and there is no need for further remark on this subject. It is to be hoped that such a despatch as has been mentioned by the *Pioneer* has been received and that it will be soon authoritatively published. [The *Akhbáre Sodágar* (92), in its issue of the 26th March, expresses similar sentiments.]

Remarks in connection with the reply of Government to the Congress, praying for a reduction of the salt-tax.

6. The *Rást Goftár* (87), in its issue of the 22nd March, writes:—The reply of the Government of India to the memorial submitted by Mr. Mehta as President of the last Congress, praying for a reduction of the salt-tax, is disappointing. It is disappointing in this sense that the Government do not consider that the state of the finances can admit of the reduction of the duty by eight annas per maund. As the salt-tax is one of the most remunerative sources of revenue, so it is also the most unwelcome. The authorities, it may be supposed, would not care to tax this necessary of life two or three thousand per cent. over the cost of production, if other better sources of income were available; and they would not increase the duty unless a financial exigency urgently demanded it. There was such exigency when Lord Dufferin raised the tax from Rs. 2 to Rs. 2-8 per maund, and solemn pledges were given at the time that it would be reduced as soon as the finances admitted of a reduction. Since then there has been a great improvement in the revenue. The last two budgets tell a tale of large surpluses, aye, of surpluses exceeding the estimates. Exchange has risen and dropped often of late, but its fluctuations will result in an average above the rate of 1s. 4$\frac{1}{16}$*d.* which has been estimated in the Budget, and so the Government will gain considerably by it. But exchange is still a very uncertain item, and Government cannot be blamed for refusing to cut down any large source of revenue in the

hope of getting a return from favourable exchange. The opium revenue has been steadily declining, and it is expected that it will be found to be much under the estimate when the Finance Member of the Viceroy's Council will shortly present his budget estimate for the coming year. As the Budget was to be placed before the public shortly after the date of the reply to the Congress memorial, Government have naturally considered it improper to enter into a description of their financial position. We must wait till the publication of the Budget to see whether the time has not arrived when it would be just and expedient to remit the additional duty as prayed for by the Congress. [Several other papers express similar sentiments.]

7. The *Sind Sudhar* (157), in its issue of the 14th March, writes:—Although the population of India has considerably increased the consumption of salt therein has greatly decreased. In 1887, the quantity consumed amounted to 2,82,03,000 against 2,73,80,000 maunds in 1886. In 1888 the Government of India enhanced the rate of duty from Rs. 2 to Rs. 2-8 per maund. This increase in duty has further reduced the consumption and deprived the poor classes of people of the use of salt. The truth of this statement will be borne out by comparing the following figures:—

Consumption in 1888	...	...	...	2,60,81,000 maunds
Do. „ 1889	...	...	...	2,72,65,000 „

The results of the last census operations have not yet been published, and as soon as they are, the increase of population over the figures of 1881 will be known. By means of these figures it can, also, be judged how many people have been deprived of the means of using the salt owing to the enhancement of duty. In our opinion, it is not proper that Government should levy duty upon any of the necessaries of life. Lord Dufferin, when increasing the duty in 1888, urged, in support of his action, that it was in order to make up the anticipated deficit of upwards of two krors of rupees in the public revenue that he was required to take that step, and announced that as soon as the financial pressure was removed, he would remit the increase. Seeing now that the financial condition has improved and seeing also that for some time to come it is not likely that any heavy expenditure will have to be incurred by the State, it behoves Government to remit the increased rate. The matter was moved in Parliament, and Lord Cross, the Secretary of State for India, himself said that as soon as there was any surplus the increase of duty would be remitted. The Sárvajanik Sabhá has sent a memorial to Government. We hope that the Sind Sabhá will also follow their example. In our opinion Government should fulfil their promise.

8. The *Kaiser-i-Hind* (86), in its issue of the 22nd March, observes:—The reply given by His Excellency the Viceroy to the memorial from Mr. P. M. Mehta, President of the Sixth National Congress, for reducing the enhanced duty on salt, is very disappointing. His Excellency Lord Lansdowne has been indifferent to the welfare of the people throughout his regimé except in the matter of the Age of Consent Act, and one can hardly expect from him a different course during the remainder of his regimé. A strong case has been made out for the reduction in the salt-tax by the Congress and some other political associations, but since no relief has been obtained in India the matter should be taken before Parliament to whose notice the promise given by Lord Cross last year to reduce the tax should be brought.

9. The *Dinmani* (80), in its issue of the 24th March, regrets the total absence of the natives of India from the list of successful candidates for the Indian Medical Service Examination held on 9th February last, surmising that this must be due to the unwillingness of the examiners to provide fat appointments to others than their own countrymen.

Alleged cause of the absence of natives of India among the successful candidates at the last Indian Medical Service Examination.

10. The *Jagadhitechchhu* (15), in its issue of the 21st March, publishes a communication in which the correspondent censures the mode of dispensing justice followed in the Portuguese territory of Goa, observing that one Madársing has been undergoing imprisonment for two years on a charge of making an affray without a trial or investigation, and hopes that this grievance will be redressed by the British Consul at Goa.

Imprisonment without trial in the Portuguese territory of Goa.

11. The *Bahul* (23), in its issue of the 22nd March, deplores the condition of the prisoners in the jails in India and regrets that Government should find no leisure to devote attention to this matter of great importance. The prisoners in Indian jails, says the paper, are fed on very inferior food, their sleeping accommodation is very wretched, and the amount of work exacted from them is so heavy that even African slaves and beasts of burden are not so overworked. In order to lessen the number of prisoners year by year it is necessary that sound education should be imparted to them in leisure hours, but nothing of the kind, regrets the paper, is done. Female convicts, adds the paper, are treated in the jails very cruelly by cutting their hair and breaking their glass bangles, and this state of things is very deplorable and it behoves Government to remedy it.

Condition of the prisoners in Indian jails.

12. The *Jâme Jamshed* (107), in its issue of the 24th March, says:—The Poisons Act of 1866 has been sufficiently long in existence to require a complete revision. And while it has been in existence it has afforded ample opportunity to a would-be or a professional poisoner. The public has never had any difficulty in purchasing poisonous substances, whether the poisons are included in the Act or not. Persons engaged in trade or agriculture are permitted to purchase the poisons enumerated in the Act in wholesale quantities, and there is nothing to prevent these persons from retailing them in large quantities. The Act places no efficient restraints upon the sale of poisons. Now some poisons have a lethal effect in very minute doses; some are tasteless, some produce one kind of symptoms, some another kind, some act speedily and some tardily. All the poisons produced in India are well known to the people, and so are their doses and effects. Only thirteen poisons are enumerated in Schedule A of the Act. Besides these there are many others to be purchased in the local market which are not included in Schedule A, and may therefore be bought and sold in any quantities without any question being asked. Two of the most deadly poisons are not included in the schedule; these are prussic acid and strychnia. The recent case of poisoning by strychnia has brought this poison prominently to the notice of the public. It is imported in large quantities; one druggist alone has received one hundred ounces in conveniently small bottles containing one ounce each. A sale has recently been reported at twenty-two grains for one rupee. The profit of such a sale is, of course, very considerable. But the poison is probably usually sold to druggists at wholesale prices. Schedule A of the Act discloses that no license is necessary for the sale of strychnia, and the public is alarmed at the large quantity that is available in Bombay. The sooner we have a good Poisons Act the better.

An amendment of the Poisons Act of 1866 desired.

13. The *Indu Prakásh* (14), in its issue of the 23rd March, writes:—The report of the Native Passenger Ships' Commission, which held its sittings here some weeks ago, is quite barren as far as the general public of this Presidency is concerned. The complaints about the discomfort of passengers have been totally disregarded and the passenger-ship companies have been given compliments in the bargain. The Commission quote without comment the cynical remark of Mr. Shepherd that he would rather not have first and second class passengers on board his steamers since he intends them for the poorer classes. But what has he done for the comfort of those classes too? The Commission does not care to enquire into this subject and has no suggestions to offer. Then what was the Commission appointed for? Regulations about charts and instruments would easily have been framed by a study of the regulations in use in England and elsewhere. It was precisely for a study of local conditions about passengers' grievances that the Commission was appointed, and in that object it has, we are bound to say, signally failed.

Remarks on the report of the Passenger Ships' Commission.

14. In noticing the Government Resolution regarding the refusal of the authorities of the European General and Kâma Hospitals to admit a widow named Mrs. Susan King, since deceased, the *Bombay Samdeshár* (94), in its issue of the 23rd March, says:—The Resolution passes a mild rebuke on the conduct of Surgeon Collie of the European General Hospital and of Miss Macdonald and

Comments on the Government Resolution in connection with the death of Mrs. Susan King who was refused admission into the European General and Kâma Hospitals.

Miss Walke, the lady doctors at the Káma Hospital, and furnishes one more instance of how much Europeans in general and Government also are anxious to pass over the faults of their countrymen. Haughty Europeans consider the natives of India quite inferior to them and act unjustly towards them. It seems that this feeling of assumed superiority has been extended by these proud and insolent men towards poor or lower-class of Europeans and the Eurasians who are held by them to be just as bad as the Natives. The Eurasians had better think over this treatment of them before exhibiting an over-anxiety to follow and copy Europeans.

15. In writing on the same subject, the *Jáme Jamshed* (107), of the same date, observes that the Resolution is not satisfactory, and says:—Since it has been proved that some of the menial staff at the European General Hospital have been inattentive to the patients, it may not be improper to believe that a similar treatment is given by the hospital servants to the patients at the several hospitals where Natives alone are admitted, and to desire that an enquiry ought to be instituted into the matter by Government, particularly when the Native patients have no means of carrying their complaints to the authorities. Seeing that the death of Mrs. Susan King has led to the issue of a Resolution from Government on the subject, it is quite natural that Natives should deplore that similar steps were not taken in the cases wherein two or three unfortunate Natives died some time ago on account of a refusal of admission into the local hospitals.

Annual inspection of the Subordinate Courts by a Judge of the Bombay High Court recommended.

16. The *Gujarát Darpan* (82), in its issue of the 26th March, approves of the practice of one of the Honourable Judges of the Calcutta High Court paying annual visits to the Subordinate Courts, and recommends the Bombay Government to get a similar practice introduced in this Presidency. The *Darpan* complains of the delay caused in the District Judge's Court at Surat in disposing of the civil suits brought about five years ago by the creditors of the Baila Mill, and says that such a state of things can hardly continue if the system of annual visits is introduced.

Remarks on the Advocate's Examination in Bombay.

17. The *Gujaráti* (83), in its issue of the 22nd March, writes:—One of the rules of the Advocate's examination in Bombay is that a Bachelor of Laws must commence filling up his terms before the expiration of five years after taking his degree of LL.B. We do not know what the object of this anomalous restriction is. No such prohibition is to be found with respect to any other examination. There is certainly no earthly reason why a High Court Pleader of more than five years' standing should be debarred forever from presenting himself for the Advocate's examination, unless of course one is prepared to maintain that all sorts of meaningless impediments should be placed in the path of Indian students. It would, of course, be easy to understand the justice or reasonableness of such a rule if there were some provision by which High Court Pleaders were entitled to practise on the Original Side after some years' standing. But all doors are closed against them. The second rule which seems to us wholly indefensible on any grounds whatever is that *immediately* after filling up terms one must apply to be examined. After a daily attendance at the Court for nearly four or five hours, candidates cannot find much time for study, and to compel them to submit to an examination in which every thing is provokingly vague and indefinite soon after their terms are completed, amounts virtually to killing them by over-work or driving them to court a certain failure in the examination. We know no University examination which imposes such a harassing restriction on candidates. Students appearing for the highest examinations in Medicine and Engineering are not fettered by any such rules. Those appearing for the M.D., the LL.B. or Solicitor's examinations are at liberty to appear for their respective examinations at any time after their prescribed terms have been filled up. The absurdity of the rules will become the more patent when it is remembered that a candidate who has failed in the Advocate's examination is at liberty to appear again when he is ready for it without again filling up terms. The process of failure in the examination and re-appearing for it has only to be repeated and then one

is able to evade successfully the operation of this unintelligible restriction. We respectfully invite the attention of the present learned Chief Justice of the High Court to this anomalous state of things.

The Bombay Tramway Company, Limited, and frequent accidents on tram lines regretted.

18. The *Din Bandhu* (10), in its issue of the 22nd March, refers to a tramway accident to Rao Saheb Ganpatráo Malhár Bokad, and says:—The driver and the conductor of the tram-car are mostly to be blamed for this accident. As usual the speed of the car was slackened a little, but before the Ráo Sáheb could secure a footing on the step-board the driver again let go the car at full speed. The illiterate and arrogant servants of the Tramway Company ought to receive a warning to be more cautious in future. Accidents on tram lines are becoming more frequent than those on all the Railways in India combined. Several persons have lost their lives, and yet we see no improvement in the management of the Bombay Tramway Company.

The Bombay Tramway Company, Limited, and a request to Government to order certain changes in the regulations of the Company.

19. In alluding to Tramway accidents, the *Rájyabhaktá* (118), in its issue of the 24th March, observes:—The Tramway Company has no doubt afforded great convenience to the public, but care should be taken to guard against accidents occurring frequently. The Company ought to be compelled by Government to attend to the following precautionary measures:—(1) If a tram-car is not stopped when passengers get in or out the conductor ought to be fined; (2) the speed of the cars should be fixed and the Company should pay the cost of widening streets through which the line passes; (3) the number of passengers on each bench should be 4 and the Company's servants should be very civil to passengers.

Part II.—*Legislation.*

Approval of the passing of the Age of Consent Bill.

20. The *Indian Spectator* (2), in its issue of the 22nd March, writes:—The passing of Sir Andrew Scoble's Bill on the Age of Consent will be acknowledged as a triumph, so far, of cautious but firm statesmanship. Well may its author take credit to himself for this success of a measure which, small and restricted as it is, is still a most substantial instalment of actual relief from suffering, vouchsafed to the child-wives of India, in spite of the dead set made against it by a few upholders of monopoly in human flesh, by a large body of religious and political bigots and by a much larger mass of unthinking men, born, as it were, to do their masters' bidding. We cannot speak too highly here of the attitude taken by His Excellency the Viceroy and Sir Andrew Scoble. If the present Government could not come up to our expectations all at once, there is this to be said to their credit, namely, that they have *acted* on behalf of the orphans of society, besides going through the more easy process of *speaking* in that behalf. This record of India's gratitude would be incomplete without a mention of the valuable services rendered to the cause by Mr. Krishnáji Nulkar. But for his presence in the Supreme Council during the acute crisis now over, and but for his resolute stand on the grounds of justice and humanity, one knows not where the Bill might have drifted in the hurricane that has swept over it for six weeks on that side of the Hughly. Not that there was the slightest doubt as to its safety. But the game of amendments was kept up so briskly by the *Garbhádhánists* that one felt rather uneasy on that account. Mr. Nulkar shows that the Marátha has not yet lost his governing capacity. The age limit at twelve has doubtless disappointed him, as it has disappointed many others. Of that, perhaps, on some future occasion. Meantime, we beg to repeat our thanks to Mr. Nulkar, to the Rája of Bhinga, and to all their European colleagues in Council, who in supporting the measure so cordially and unanimously, have shown true loyalty to their conscience and their Queen. To the supporters of the Bill outside the Council Hall is due an equal meed of praise. We refer especially to the Hindu supporters in this place. Of the Mahomedans we were certain. Our Hindu friends really deserve the credit of having secured the vindication of a great principle. Madras, Punjab, the North-West Provinces, and other Administra-

tions of British India; the Native States, and, the best of them all, Bombay—all these have acquitted themselves in a most handsome manner. Need we say more about Bengal than that it should not be judged harshly for the temporary aberrations of some of its leaders? The real leaders of men there have acted as honourably as could be expected; indeed, they have had a harder fight of it. But to our own Presidency belongs the honours of the victory more than to others. The Age of Consent question was first mooted in these columns by a Hindu gentleman who is content to describe himself as a "Vedic Hindu," but who, nevertheless, combines in himself the best traditions of the faith and culture of our common ancestors, with some of the best results of modern civilization of the West. This gentleman was supported by other Hindus of note all over the country, never so strongly as within the last few weeks, and nowhere so much as in Bombay. So that, really, it has been a *Hindu* movement throughout, initiated, kept up and carried to a successful issue by Hindus of various shades of opinion and all degrees of Indian and European culture. Theirs has been the struggle throughout; and theirs is now the victory. It remains for this journal only to add that we sympathize with them in their hour of triumph as heartily as we sympathized with them during three long years of trials and disappointments.

21. The *Subodha Patrika* (18), in its issue of the 22nd March, writes:—The Age of Consent Bill has at last become an Act, and we may well exclaim in the words of a Madrasee brother, "All hail to the supreme legislators of the Indian Empire who had resolved to pass it into law as a triumph of reason over so-called orthodoxy, and of humanity—we should add, of decency, too,—over the brutal promptings of a beastly passion!" The unholy cause of opposition to this small measure of protection to tender female innocence from premature acquaintance with enforced carnality had everywhere been based ostensibly on the injunctions of religion and on the authority of the sacred Shástras, while in Bengal, in addition to these invocations, appeals had been addressed to the Goddess Káli as the Universal Mother! What a religion, what Shástras, what a goddess, and what votaries! Yet, it is these last who alone are responsible for the degrading notion. For, if they are sincere believers in the sacredness of the injunctions and the divinity of her who is no voluptuous Venus but the stern destroyer of demons, they ought to have seen that to pray to her to safeguard the indulgence of a demon passion at the expense of her tender daughters on earth was double blasphemy. It is a mercy that a measure, which no right-thinking man and kindly-hearted woman, as the Honourable Mr. Nugent said, or as we should put it, no right-thinking woman or kind-hearted man but would cordially welcome, has been passed in spite of the senseless storm of opposition, which has been, through astuteness and misrepresentation, got up against it.

22. The *Hitechchhu* (85) of Ahmedabad, in its issue of the 26th March, and four other newspapers of Gujarát, observe that right-thinking people are glad that the Age of Consent Bill has passed into law in spite of the strong opposition from the orthodox.

23. After alluding to the case of the Mahomedan child-wife, barely ten years old, who was hung by her husband after making an indecent attack on her, the *Bombay Samáchár* (94), in its issue of the 23rd March, says:—This unfortunate Mursheedabad case is one of a kind that very rarely occurs, but there can be no doubt that the evil practice of immature cohabitation arising from child marriages leads to several cases of child-wives being injured for life and their health being irrecoverably shattered that never come to the notice of the public. This state of things ought to show how much the Indian child-wives stand in need of legal protection which has now been fortunately extended to them by the Age of Consent Act for the passing of which every reasonable Native is sincerely thankful to Government.

24. The *Indu Prakásh* (14), in its issue of the 23rd March, writes:—

Passing of the Age of Consent Bill approved, and further steps to be taken by the people suggested.

The Age of Consent Bill, which has been agitating the Indian world for the last two months, has at last been passed into law. In passing the measure the Government has shown a firmness which must be highly commended. There was indeed a general ex-

pectation from the outset that the Government would be firm. The duty of good Government, prestige, and the public weal— all these considerations pointed to one conclusion, that the Government would persevere with the Bill, and maintain it to the last in its essential principles. In fact, Government would have betrayed its high trust if it had surrendered its position. The passing of the law is indeed a matter for satisfaction, but not for elation or triumph. It is a small measure in itself. It is essentially a measure of protection and in only a secondary sense one of social reform. As an amendment of the criminal law its necessity and usefulness are unquestionable. From the social aspect its real usefulness lies in its moral influence. To realize the full benefit from its use as a moral force the people must respond to it by acting in accordance with its spirit. This law itself does not prohibit early marriage. It only postpones cohabitation for some time. In places where the practice of early cohabitation prevails it will be a real blessing; where no such practice is in existence it will be nugatory. As a help to social reform its moral effect must be to raise the age of marriage, and to secure this effect it must be followed up by active work in the way of educating public opinion. What we mean is, those who are earnest about social reform must not look upon the passing of the measure as the end-all and be-all of their activity and rest on their oars. The passing of the Bill was necessary as an assertion of a principle, and the effort to get it passed was necessitated by the excessively wild and insane cry raised against it. The opponents have done incalculable mischief by raising all manner of false issues, by degrading our people and our religion in the eyes of the civilized world, and by working the people into a fit of excitement in which they lost all self-possession. The friends of reform have to undo all these mischiefs, to re-assure the people, to heal up lacerated sores, and to induce the people to voluntarily turn to the path of reform. One of the first steps to take in such a cause is to properly instruct the public at large as to the true scope of the law just passed, and to use the occasion for impressing upon the public mind the desirability of raising the age-limit for marriage so as to escape any chance of the penalties of the law of which they are so much in terror. Pamphlets and leaflets in the vernaculars, stating precisely the law as now amended, removing misconceptions, and pointing out the necessity of a forward move should be distributed, and reports of the debate in the Council and the proceedings of the Javer Bág meeting, which latter have been already printed, may also serve as valuable aids in instructing public opinion. There is already some awakening of the public mind in consequence of the recent agitation, and the interest thus awakened should be kept up by further efforts.

Disapproval of the passing of the Age of Consent Bill and the steps to be taken by the people.

25. The *Mahrátta* (4), in its issue of the 22nd March, writes:—It has pleased Gevernment to pass the Age of Consent Bill into an Act; and Government expects that the agitation which has been exciting the minds of the nation will now subside. Government, we know, has been made to believe that the agitation against the Bill is all a got-up affair. They have been told that it is all the work of a few wire-pullers. If it were so the anticipation of Government would be certainly correct. But we have been in the thickest of the fight and we are therefore in a position to say that Government has been misinformed. The agitation is genuine and as such it is bound to continue. The passing of the Bill did not come by surprise. It was anticipated and people had already thought about the course to be adopted when the Viceregal Council should make its decision public. At the Sholápur mass meeting a resolution was passed to the effect that if the Viceroy in Council took the bold step of passing the Bill steps should be taken to appeal to the sense of the English nation, and we learn on the best authority that effect will be very soon given to the resolution of the Sholápur meeting. Before a deputation is sent to England some work in India itself has to be done, and we take the earliest opportunity of bringing this to the notice of the public, so that the way of the deputation may be paved. The programme of Indian work is easy and simple and we have little doubt that it will be gone through as early as may be practicable. The first work to be done is about religious objection to the Bill. Government still adheres to its opinion that the Bill does not violate any religion. This opinion is based upon the advice given

to them by the school of modern interpreters of the sacred texts led and represented by Dr. Bhándárkar and the Honourable Mr. Telang. And our first duty is to examine the right of these people to pronounce a decision in matters relating to our Shástras. If they are competent judges and if they have given a decision that ought to be respected, let us bow down to their decision and give up the religious objection as a false issue. But if they are not competent to pronounce such a decision or if they have given a wrong opinion let us openly declare that we refuse to accept their decision and inform Government in most unequivocal terms that Government has erred in accepting their advice. This religious objection thus disposed off, we must next examine the right of the well-known supporters of the Bill to be our leaders in these matters. If they have any just claims let us follow their lead by all means; but if they have none, let us undeceive them and ourselves. Let this matter be decided first before proceeding with our work. So far about the work of destruction. This has to be followed by constructive work also. It consists of constituting a grand central association the principal work of which body should be that of self-preservation, self-protection and self-support. In this association we must enlist the sympathies of those only who are prepared to stand or fall upon the strength of their own independent work whether it is that of social or political reform; whether it is educational or industrial; whether it is that of revival or survival. Loyalty to Government will of course be the *sine qua non* of the essential conditions of the existence of the grand association we have to build up. In order that this association may not come in conflict with some of the existing institutions we might make some provisions. Those who have by their conduct made a confession of their moral weakness or those that have betrayed their nation by directly or indirectly misrepresenting us to our rulers, or those who have abused the trust reposed in them by the people, will naturally have no place in this association. Let us then chalk out a programme of our work—social, political and religious; and let it be carried out honestly. The most important and, we might say, the first, work that will have to be done under the auspices of the association will be to remove the mischievous impression that has been created both here and in England both as regards our social and religious customs and our aims and aspirations. It is a patent fact that we have been mischievously and shamelessly represented as a nation of savages and the Sudháraks have shamelessly testified to it. Let these Sudháraks therefore form themselves into a separate nationality. They are unfit to be amongst us. Let them join the ranks of those who took such a prominent part against us at the time of the Ilbert Bill. The Age of Consent Bill agitation is the third great question raised during the last ten or twelve years, and we have learnt during this period that we can afford to treat our enemies with generosity because, whatever they say or do, they do openly. But we ought no longer to allow to be amongst us those of our fellow-countrymen who are really our enemies but who pose as our friends. The time has come when we should divide. The Age of Consent agitation has given us an accurate idea of our strength and our weakness, and the longer we continue together the more rapid will be our ruin. Having done so, let us publicly approve or disapprove the recent measure and proceed to carry out our work. The wounds that the Sudháraks have inflicted cannot be healed; the mischief they have done is irreparable and it will not do to reconcile ourselves to the humiliating position they have placed us in. We must not allow ourselves to be blinded. The pill administered may be golden, but internally it is poisonous and we ought not to swallow it. If your religion is tampered with by the Bill, how can you silently look on? If our "home" is attacked, how can we afford to quietly submit? If national aspirations are blighted, how can we allow our enemies to enjoy themselves at our expense?

26. The *Native Opinion* (16), in its issue of the 26th March, writes:—The Age of Consent Bill has after all been passed in the teeth of the whole country. We never thought that the Government would be so blind to what was passing around. The manner in which it has ignored the representations of the people is entirely unworthy of it. The best way for it would certainly have been to withdraw the Bill as demanded by the nation; but in the absence of that the next best course would have been to amend it on the lines of popular opinion indicated by both the supporters and the opponents of the measure. Sir

R. Mitter's absence from the Council Board at this critical juncture on account of serious illness was indeed a misfortune; especially as there was none to second his single-handed struggle against odds. In his absence the whole ground was clear. There could be no motion for amendment; no division upon it. The whole affair was consequently a huge farce, that of reading the prepared essays. The country might have been well spared that; the members too would have been saved an amount of trouble. We can recall to our mind no occasion on which the Government set at naught so strong, so wide-spread, and so genuine an opposition. On no occasion was the country so much stirred. It was indeed a novel spectacle to see the generally lethargic Hindus and Mahomedans driven into such a *furore* all over the country. And was this unreal? Was it due to wire-pulling? Let those who have the hardihood, say so, but we never shall. By the side of this opposition the one by the Europeans at the time of the Ilbert Bill becomes pale. It was purely sentimental and full of factious spirit. It was not, moreover, universal. The present one was not of that character. The Government listened even to that opposition then and adopted a compromise. Why has it not done so now? Is it because the opponents then were strong-headed Europeans and not mild Hindus and Mahomedans? We are sure if the Government had now been presided over by Lord Ripon, some sort of compromise would have been arrived at and the opposition reconciled. That would have been wise statesmanship. A policy of that kind on the present occasion would have heightened the prestige of the British Government. Now that the Bill has been passed by sheer force, what is the duty of the people who do not want it altogether or who want it to be amended? Are they to remain silent? No. If they have been unheard before one tribunal, let them carry their case before a higher one. There is not much chance of justice at the hands of the State Secretary. Let him however be tested first if constitutionally necessary. The best tribunal in our opinion is the House of Commons, and there we are sure to have justice. Let, however, our representations be sober, and not sensational.

27. In alluding to the passing of the Age of Consent Bill into law, the *Káside Mumbái* (110), in its issue of the 23rd March, observes that the Queen's Proclamation does not authorize Government to interfere in the religious rites of the people, since every religion is based on principles of morality, advising at the same time the opponents of the Bill not to protest against it any more as it is now become law and it is good to respect the rulers.

28. The *Káthiáwár Times* (3), in its issue of the 23rd March, writes:—In passing the Age of Consent Bill in the face of overwhelming opposition from the people whom it vitally affected, the Government of India have hardly acted discreetly. Those whom the Bill did not affect said anything and everything they liked in support of the Bill, and thus strengthened the hands of Government. The Bill, as has been so often pointed out, is defective in various aspects and will make people fall back upon infant marriages. In passing the Bill it would seem that the Government have taken advantage of the mild Hindu nature, forgetful at the same time how far it has alienated itself from the sympathies of the people. The Bill is passed simply, it would appear, to satisfy the crochets of a few persons. It is passed in indecent haste and perhaps wholly under pressure from home and in utter defiance of Indian public opinion. The Bill is likely to remain a dead law, and will have, we fear, to be repealed very soon.

29. The *Poona Vaibhav* (54), in its issue of the 22nd March, observes:—The passing of the Age of Consent Bill by the Supreme Legislative Council, notwithstanding the general public opinion condemning the measure, shows that it is useless to hold National Congresses and to make petitions to Government, and that it is necessary to find out other means to make Government accede to our demands. If Government make light of the public opinion of the whole country, no purpose can be served by spending millions of rupees in the hope that Government will grant representative Legislative Councils. Granting that representative or elective Councils are conceded, what is the use of having Councillors like Messrs. Nulkar, Bhándárkar, Telang, &c., and why should we employ such assassins against ourselves? Better it is to bear in mind that the

English are foreigners, that their rule is not parental but cruel, and that the less one has to do with them the better, and to pray to God and wish well of the country.

30. The *Kesari* (43), in its issue of the 24th March, resents the passing of the Age of Consent Bill by the Viceregal Legislative Council, and says that the people of India must acknowledge that the British Government is able to rule over India by its great might and that the people are so helpless that the British Government can, like the Mahomedans with the Koran in one hand and the sword in the other, make them drink wine and send them to "the Father in Heaven." The oppression which, says the paper, the British Government is practising on the people under pretext of humanity is such that the like of it could not be found even under the Mogul rule. The paper thinks that it would be better that the Viceroy's word should be supreme than that there should be irresponsible Councils and Councillors like those who put the trammels of the Age of Consent Bill on the people in spite of their remonstrances. In conclusion, the paper advises the people to renew their efforts for the reform of the Indian Councils and to disown the so-called reformers as their leaders. [Several other papers express disappointment at the passing of the Age of Consent Bill.]

31. The *Dinmani* (80), and the *Rájyabhaktá* (118), in their issues of the 24th March, disapprove of the Age of Consent Act. The former adds that the new law is a violation of the Queen's Proclamation of 1858 and has made the people suspicious, while the latter observes that this law is more oppressive than the Press Act passed under the regimé of Lord Lytton and that Government have been unwise in framing it.

32. The *Ahmedabad Times* (90), in its issue of the 25th March, regrets that the Age of Consent Bill should have been passed into law within short time when Bills of lesser importance were passed after allowing a long time for ascertaining public opinion, and says:—It is a mistake to expect that all orthodox Natives will go against their scriptures and respect the law, and we are afraid that after some persons have been punished under the new law the peace of the country will be disturbed and serious consequences will ensue. Government have exercised their autocratic power in framing the Act, but they must remember the proverb "Pride goeth before destruction." [The *Satyavakta* (121), in its issue of the 27th March, disapproves of the Age of Consent Act and does not expect any changes in the Act in order to prevent its abuse until something serious takes place as in 1858.]

Disapproval of the disregard by Government of the amendments in the Age of Consent Bill suggested by various meetings of the people.

33. The *Gujaráti* (83), in its issue of the 22nd March, writes:—The Protected Age Bill has at last received the final approval of the Viceregal Council. The whole of Thursday's sitting was taken up with a discussion of the objections that have been urged against the measure. We are sorry Sir Romesh Chunder Mitter could not attend the meeting owing to serious indisposition. The speeches of the learned mover as well as of the Viceroy concerned themselves mainly with Sir Romesh Chunder Mitter's note. Though the telegraphic report of the proceedings is of a meagre character, it is clear that Sir Andrew Scoble as well as the Honourable Mr. Nugent spoke with a little more warmth than was manifested at the first sitting of the Council. Lord Lansdowne's speech seems to have been marked by that judicial calmness and conciliatory spirit which characterised his first memorable speech. Only two modifications have been introduced by the Council, viz. that offences by husbands shall be tried by higher classes of Magistrates and investigated by superior Police officers. We do not think that the Committee acted wisely in disregarding some of the useful suggestions that were thrown out at various public meetings held in the country. Surely there was nothing unsound in the proposal that an entirely different section should be introduced for dealing with the offences in question in view of the existing marriage customs in the country. Again, in the interests of the wives themselves, it was thought that offending husbands should be dealt with more leniently than a ruffian who outrages a woman. In both these respects popular opinion as reflected in the meetings of the supporters as well as the

opponents of the Bill has been summarily set aside. The Bill might prove a dead letter, and we hope that it will be so. At the same time, it is obvious that a foreign Government has not cared to make even innocent and reasonlabe concessions to popular opinion. The Viceroy has promised that the operation of the Act will be vigilantly watched and that further safeguards might be introduced, if found necessary. We hope such a contingency will not arise and that the Act will prove harmless and beneficial in accordance with the anticipations of the Legislature.

Passing of the Indian Factory Bill, and remarks thereon.

34. The *Gujarát Mitrá* (84), in its issue of the 22nd March, writes:—After a debate of less than three hours the Indian Factory Bill was passed simultaneously with the Age of Consent Bill. It is a pity men like Messrs. Bliss and Nugent should have displayed adverse feeling to a measure which is a compromise between the interests of the manufacturers of England and India. We consider the new law to be the wisest course that could be adopted in the dual interests of Indian factory-owners and their operatives.

Remarks on the report of the Select Committee on the new Boilers Inspection Bill.

35. The *Kaiser-i-Hind* (86), in its issue of the 22nd March, writes:—The Select Committee on the new Boilers Inspection Bill seems to have completed its report with commendable promptitude and good sense. It is satisfactory to observe from the report that many of the amendments proposed by the Honourable Mr. Wadia have been adopted. That was a foregone conclusion. The Committee has however acted somewhat inconsistently by recognising the inexpediency of retaining in the Bill the provision regarding the inspection of prime-movers and at the same time authorising the Inspector to examine it at his absolute discretion! It is very properly remarked that under the existing state of circumstances it is obvious "the occasions for such application must be extremely rare, and should such occasions arise, it will be within the competence of the Government to provide for them by future legislation." And yet in the face of this declaration a clause is tackled at the end which more than neutralises the efficacy of the admission made regarding the inutility of examining prime-movers. We can, therefore, rightly understand the Honourable Mr. Forrest's objection, though its nature is not stated, as to the provision being accompanied by making it compulsory on owners to follow the Inspector's advice. Who is to be the arbiter to decide that that advice is sound and reasonable? If the Government is anxious that its Inspector should, when needed, inspect engines and insist upon users of steam power taking his advice, it is morally bound, in justice to the latter, to appoint first class men in whose theoretical and practical knowledge of prime-movers reliance can be placed. Is the Government prepared to appoint such an officer? If not, there are only two courses left to which we beg to draw the attention of the Council, especially the attention of the three non-official members who are more or less conversant with the subject. Either the Council should insist on the new provision being omitted at the second reading of the Bill or have it qualified by an appeal. That is to say, the Inspector shall not be allowed on his own *ipse dixit* to insist on changes being effected in the prime-movers, but that steam-users so asked to make alterations, shall be entitled to submit the matter to an appellate Court of two qualified Engineers, one of whom should be a nominee of Government and the other of the party appealing. As the provision now stands, we are afraid, it is worse than useless, and liable to be worked harshly, and sometimes, maliciously. The other amendments of a technical character may be said to be in the right direction, and we do not think steam-users will take any objection to them. The absurdity of "economisers" and "appurtenances" of a kindred character being subjected to examination was so palpable, that we are glad the section relating thereto has been considerably modified in harmony with the views expressed by Mr. Wádia. We are also glad to observe that that Honourable gentleman has been so far able to convince the Honourable Mover of the Bill as to allay that hysteric fear he conjured regarding the poor devil of an Inspector being converted into "boiled meat" if a boiler under examination were not "isolated" from working boilers in contiguity to it. The whole passage in which the modification is described is worth transcribing for its ready conversion to the views of the practical expert in the Committee. How much

is it to be wished that the same spirit of concession to educated and authoritative opinion which breathes throughout the passage would characterize the proceedings of our legislators in other pieces of legislation. So much for the difference *between arm-chair and practical legislation.* Our Wests and Pritchards are so viciously wedded, generally speaking, to their pet theories and fancies, that we publicists heave a sigh of pleasant relief when we find them subordinating their infallibility in legislation to matured practical opinions. Is it possible that with a Mr. Dántra in the Legislative Council we may expect from the self-opinionated and perverse Mr. Pritchard the same spirit of tolerance and ready acquiescence to his undoubted experience of the hardship and oppression arising from the operations of the Á'bkári Act, specially in reference to poor boy-cotted toddy? But this is a digression. On the whole, we are rejoiced to see that the new Bill, when passed, will be every way a great improvement on the old, and the Govenment is to be congratulated on it on behalf of the disinterested public who is solicitous of the safety of all classes of people employed in factories, especially of those who are engaged on boilers.

PART III.—*Education.*

35. The *Broach Samáchar* (96), in its issue of the 26th March, observes:—

A complaint against frequent changes of text-books in High Schools and a request to the Educational Department in the matter.

Students in High Schools are put to great inconvenience by frequent changes of the text-books. This inconvenience is much felt on account of new books being prescribed on every occasion which means expense. We would request the Educational Department to revive the old practice of teaching the same books for a number of years.

36. The *Native Opinion* (16), in its issue of the 22nd March, writes:—

Primary education and school buildings in the Ratnágiri District.

To those interested in the sacred cause of the education of our rising generations, it will indeed be a revelation when we tell them that the present arrangements for imparting a knowledge of the rudiments of education are quite inadequate and such as will never be tolerated even for a day in England or, for the matter of that, in any advanced country in Europe. What with the extremely meagre salary of the teachers or the disgraceful construction and arrangements of the school-houses, it is indeed a matter of astonishment to us how matters are allowed to remain as they are at present. It will indeed be perceived by anybody that the salary varying from Rs. 30 or 35 as the maximum down to Rs. 6 or 7 a month, is hardly sufficient to attract teachers competent enough to instil the nectre of knowledge into the minds of the children attending the schools in the most efficient manner. Their lot, now that the primary schools have been transferred to the Municipalities, is lamentable indeed, for in several places they do not receive, it is said, their paltry salaries every month; for want of funds they often remain in arrears for months together. The school appliances too are not of the most approved pattern. But the cause of our complaint is the construction of the school-houses. In this connection, we for the present confine our remarks to the school buildings in the Ratnágiri District. A single visit to these schools will show that they are fitted not for the purpose for which they are built but for public meetings or lecture-halls or for court-houses. They are nothing but mere single halls of the size of the drawing rooms in the mansions of our wealthy persons and within such a hall is accommodated the whole school consisiting of the different classes for the different standards, four, five, or six. There is not only no separate room with pakka walls for each class, but the hall is not even partitioned with planks, canvass, or matting. We ask, under these circumstances, how is it possible for the teachers to concentrate their attention upon what they have to teach, or, still more, for the urchins to concentrate their attention upon what their teachers say. With all the classes in view of all teachers as well as pupils, concentration on the part of either is in our opinion impossible. Besides the inevitable hubbub, there are serious causes for distraction. Here a teacher canes a boy; he cries and draws the attention of all towards him. There a teacher loudly gives vent to his wrath against any of his pupils, and all suddenly

turn towards him. It is needless to mention the thousand and one similar causes of distraction. Not only this, the teachers and pupils cannot properly hear each other. To realize the whole disgraceful situation one has simply to see the school-building for himself. No wonder then our rising generations are so imperfectly educated. The whole affair is nothing but a mockery, an unmitigated sham, unworthy of a Government whose chief boast is to *civilise the people of this backward country.*

PART IV.—*Municipalities.*

Government Resolution on the Poona Municipality criticised.

37. The *Kaiser-i-Hind* (86), in its issue of the 22nd March, writes:—The local Government—thanks to its hasty and malignant Resolution, the result of certain caprices of the Secretariat—is likely to experience very soon the moral of that scriptural adage which speaks of sowing the wind and reaping the whirlwind. That Resolution which rebuked in the strongest terms, apparently without any very careful inquiry into or verification of facts, the Poona Municipality for its so-called executive and financial vagaries, is certain to give it a bad half hour and discredit those who misled His Excellency into promulgating it. We were one of the very few who viewed with suspicion from the first the terrible indictment hurled against the Poona Municipality. In this instance, the Government counted without its host. It was not aware that there were in that body certain sturdy spirits, Mr. Chiplunkar specially, who would pulverise that Resolution and expose its authors as the disseminators of reckless and unjustifiable statements. We do not deny that the Poona local self-governing body has its failings. But the failings are more the result of the officiousness of Government than of any laches or negligence on its part. In fact, the Municipality has a head above its shoulders, and knows how to discharge the trust reposed in it. It has been uniformly alive to its responsibilities and has striven its utmost, within the four corners of the Act and the rules and regulations framed under it, to realise them. Such a body is most unlikely to err egregiously and act perfunctorily as its official accusers have tried to make the ignorant public believe. The non-official President, no other than Mr. Dorabji Padamji, is universally well-known not only for his strict integrity but for his great administrative and business capacity. Poona city could not have a better President than him. He is not one who would be so rash and negligent as to allow any lapses, administrative or financial. Poona has the greatest confidence in him and he commands the highest respect. The Municipality could hardly be expected to go astray under his Presidentship. So that we are not surprised if he has now prepared its defence which is certain to overwhelm its accusers. The attack was the wind which the malignant Secretariat witches sowed with a light heart. The defence is the whirlwind which they must be prepared to reap justly and deservedly. Let the Municipality once for all make a strenuous defence from within its impregnable "quadrilateral." Let it fear not. Neither let it tremble lest it should incur the wrath of the men in brief authority at head-quarters. If it has truth on its side, it must eventually put itself right in the eyes of all honest men. For truth must triumph at last and confound its enemies.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
31st March 1891.

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(For the week ending 28th March 1891.)

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REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 28TH MARCH 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	,, Vaidarbh	Akola	Do. ...	475
3	,, Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	,, Shuddha Varhádi...	Akola	Weekly ...	350
6	,, Suryakánt	Ellichpur ...	Do. ...	150

The *Berar Samachar* (3), in its issue of the 23rd March, writes :—The Age of Consent Bill has almost disappointed both the parties. The Select Committee with the exception of Sir R. C. Mitter has treated them with scant courtesy. Every suggestion intended to disarm the Bill of its objectionable parts has been lost sight of. With scrupulous anxiety the Committee records its concurrence with the remarks of the advocates of the Bill, but it has religiously avoided to alter the text of the Bill as far as possible. To set the matters right it has added two amendments which transfer a responsible trust to the hands of the Europeans. The District Magistrates only are empowered to sit in judgment over cases of rape between husband and wife. The Magistrate has the power to sanction an inquiry through Police officers of higher grades. These two amendments have virtually disqualified the Natives to try such cases. Thus the European force and law has secured perfect influence over some topics of social activity. It is no new fact that the Legislative Council is not in touch with the general opinion. Nor does it intend to make a good move as chalked out by reformers who ran to governmental aid to improve their homes. The anomaly of rape between husband and wife is preserved in its entirety. The suggestion to make the guilt of early cohabitation a separate offence has been disregarded. The old law in its advanced stage has not been altered in regard to punishment. In extending the legal protection from unmarried girls to married ones the Government has ruined the child-wives in fits of philanthropy. Allowing married couples to continue to live in the tempting sphere of early union and premature cohabitation the Government has ordered abstinence under the penalty of life-long separation coupled with hard labour and imprisonment of husbands. The separated young wives will have to pay the penalty at the social altar and die the death of helpless wretches if they commit no suicide. The cause of humanity has thus been sacrificed in the mad fury of ultra-philanthropists. We would not digress to point out the glaring defects in the

No real benefits derived from the passing of the Age of Consent Bill.

machinery of magistracy and police. The Government wanted to guard the native families from malicious and mischievous prosecutions when they amended the Bill so as to ensure justice through the tribunals of higher grades. But we must confess that we are not *sufficiently* protected from such untoward circumstances of an unhappy nature. Amongst the high officers who are to administer justice in rape cases ignorance of native life and manners prevails ninety-nine per cent. If malice actuate the hearts of interested parties this ignorance will seal the triumph of uncalled-for and gratuitous prosecutions.

G. M. SA'THE',

Reporter on the Native Press

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
31st March 1891.

[CONFIDENTIAL.] No. 14 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th April 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodaya	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	175
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	309
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karmanuk	Poona...	Do.	1,000
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárâshtrâ Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutsaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyâ Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrâ	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratnâ	Bárvi	Do.	235
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyâ Shodhak	Ratnágiri	Do.	250
63	„ Satyâ Sadan	Alibág...	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	260
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyâ Sudha	Kárwár	Do.	100
69	„ Suryodayâ...	Thána	Do.	300
70	„ Vanapriya...	Chikodi	Fortnightly ...	100
71	„ Vengurla Vritt	Vengurla	Weekly	150
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	275
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittasár	Wái	Do.	299
78	„ Vritt Sudha	Sátára	Do.	100
79	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach...	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrâ	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Kaiser-i-Hind	Bombay	Do.	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryâ Prakásh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryâ Dharm Prakásh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrâ	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakásh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrâ	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Fursad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patrâ	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tikákár	Bombay	Fortnightly ...	800
117	„ Praja Matâ	Ahmedabad	Weekly	500
118	„ Rájyabhaktâ	Bombay	Do.	687
119	„ Samaher Bâhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
120	The Satyă Mitră	Bombay	Weekly	300
121	„ Satyavakta	Do.	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Saurâshtră Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitră	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	300
130	„ Udichya Hitechchhu Patră	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	825
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
134	The Kannadă Suvarte...	Bombay	Weekly	800
	KA'NARESE.			
135	The Chandrodayă	Dhárwár	Weekly	200
136	„ Karnátak Patră	Do.	Do.	400
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	HINDI.			
141	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
152	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
153	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
154	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
155	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	600

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

His Excellency Lord Lansdowne's administration disapproved.

1. In alluding to the report circulated by the Society papers at home that His Excellency Lord Lansdowne has, on account of his failing health, asked to be relieved of his office, *Bombay Samáchár* (94), in its issue of the 31st March, says:—The public would not be sorry to see His Excellency resign office so soon after its assumption because a general survey of His Lordship's administration shows that the policy pursued by him has not been satisfactory to the public; on the other hand, some of his acts have caused positive dissatisfaction. His Excellency has incurred odium by carrying out *in toto* the unpopular measures initiated by Lord Dufferin. The failure of an attempt to discredit the confidential memorandum of the Foreign Office shewing designs for the occupation of Gilgit by British troops which was published by a native newspaper, the enactment of a law making penal the publication of Government records without the previous sanction of Government which curtails the liberty of the press, the continuance of the Burmah expedition, the advancement of the so-called defence works on the Afghan frontier, the annual increase in the military expenses of the country, refusal to reduce the duty on salt,—all these measures of his administration are condemnatory of his government. A few good acts have been performed by His Lordship but they are not sufficiently important to induce the public to forget the evil measures noted above and to regret his reported intention of resigning the Viceregal office.

Remarks on the Indian Budget for 1891-92.

2. The *Indu Prakásh* (14), in its issue of the 30th March, writes:—With the military expenditure on the increase, the difficulties of exchange staring in the face, a considerable falling off in the traffic receipts from Railways, a tremendous decrease in the revenue from opium, and an increase in civil expenditure due to the census operations and to the restoration of the Famine grant to its original amount of a kror and a half, the Finance Minister finds it no easy task to make the two ends meet, and is unable to propose any remission of taxation. This is a pity. The Financial Statement for this year would, we hoped, appreciably relax the high-pressure system of taxation, which at present obtains in this country, but we have been cruelly disappointed. We must, however, make the best of small mercies and congratulate ourselves on the fact that an era of surpluses has begun, which, it is to be hoped, will continue long and enable Government to place their system of taxation on a better and more equitable footing. We need only note in conclusion that the surpluses of the last two years have rendered material help since it has not been necessary to raise any loan in India in 1890-91, and none is likely to be required in 1891-92. No pledge is, however, given that the Government will not borrow in India during the year. On the whole, the Financial Statement is not discouraging, and let us not be gloomy over it. Such as it is, we welcome it and feel grateful that we have no deficit to moan over, nor the prospect of fresh taxation to complain of.

3. While writing on the same subject, the *Mahrátta* (4), in its issue of the 29th March, observes:—We really see no reason why military expenditure should keep on increasing except that the British rulers of India are becoming more and more unpopular. There is distrust inside and outside, and the work of forcing contentment upon the people as also that of creating a neutral zone round about is vigorously pushed on. This work requires money and Government think it their duty to spend it profusely. But it is exactly in this respect that statesmanship fails. Lord Ripon could reduce military expenditure because he could deepen the feeling of loyalty entertained by the people and was prepared to depend upon it. We are sure if His Excellency Lord Lansdowne does not create a disastrous famine just as Lord Lytton had to face, he will surely leave one in store for his successor. We say create a famine purposely, because we know we never suffer from a famine of water and grain or grass, but we suffer from a want of the means to buy them with, and it is Governors of the Lytton School that are experts in these matters. Except the portion treating of military expenditure the budget statement is dry reading, and we see no necessity for criticising it.

4. The *Gujarâti* (83), in its issue of the 29th March, writes:—The memorial addressed by Mr. Pherozshah M. Mehta, President of the sixth National Congress, to the Government of India, praying for a remission of the enhanced salt duty, is so able and almost unanswerable a document that we expected it to receive more satisfactory treatment at the hands of His Excellency Lord Lansdowne's Government than their Secretary, Mr. Finlay, has been pleased to give it. One of the principal grounds on which the demand for doing away with the extra eight annas is based is that Government distinctly pledged themselves in 1888 to remove this obnoxious tax immediately after the financial position of the country had improved. The explicit utterances of Lord Dufferin and the Honourable Mr. Westland to the effect that Government resorted to additional taxation on an absolute necessity of life under peculiarly special circumstances, leave no justification whatever for the continuance of this harassing tax, when the condition of the finances has materially improved since the salt duty was enhanced. The memorial well points out how consumption has since decreased to less than 10 lbs. per head per annum, while in Europe the average rate of consumption stands at 26 lbs. It also notes the disastrous influence of restricted consumption on cattle necessary for agricultural operations on which the prosperity of the land revenue, the backbone of Indian finance, depends. One is surprised to read the preposterous argument advanced by the Government of India as an answer to the statement made in the memorial that exchange at the lowest may be expected to maintain itself at 1*s.* 5*d.* "Recent quotations, however, show a fall in exchange," says the Secretary to the Government of India, "and the daily quotations have been *in the last fortnight* more than once below the limit of 1*s.* 5*d.* at which you expect it to be maintained." We certainly expected better financial talent at the head-quarters of the Supreme Government than is found in this line of argument. Surely Mr. Finlay ought to understand that because "in the last fortnight" quotations have been more than once below the limit of 1*s.* 5*d.*, it cannot be inferred by any known logical process or law of fluctuations in exchange that this limit is erroneously fixed. As a matter of fact even Sir David Barbour himself takes exchange at the rate of 1*s.* 5$\frac{1}{32}$*d.* Is it not absurd then that the Supreme Government should have told the President of the Congress that his forecast was erroneous, simply because it was not in accordance with the indications of a single fortnight? We strongly protest against such a perfunctory and preposterous method of dealing with a public memorial from a weighty and influential body like the Indian National Congress. It is not by arguments like these that the public will ever be induced to ignore the distressing facts that were recently brought to the notice of the Madras Government and the hardships suffered by poor and destitute people in the country. At Arni it was pointed out that even well-to-do rayats found it difficult to supply their farm servants with the salt they needed for their daily food. At Vellore also the same doleful cry was raised. Lord Wenlock could of course do nothing for them. But the Supreme Government ought not to support the continuance of the enhanced salt duty on absurd grounds and further exasperate people who are already dissatisfied with an obnoxious method of filling up an Exchequer, drained away in the interests of a ruinous foreign policy. In course of the discussion on the Protected Age Bill we have had liberal professions of justice and humanity showered upon the country, and if Government desire to escape from a charge of hypocrisy, they ought to seize the earliest opportunity of abolishing a tax which is as unjust as it is oppressive to the destitute millions of India.

Disapproval of the reply given by the Government of India to the memorial of the sixth Indian National Congress for a remission of the enhanced salt duty.

5. In alluding to the correspondence published in *St. James's Gazette* with a view to reopen the Crawford Case and to secure Mr. Crawford a pension, the *Jâme Jamshed* (107), in its issue of the 3rd April, says:—Several English papers say that Mr. Crawford was not at fault in the least, and if anything did happen, it was the corrupt Natives employed under him who received bribes in his name. It is easy to put forward such a defence, but the native public will not accept it. It has been proved that Mr. Crawford freely received bribes, and hence it is necessary that an attempt to secure a pension to him should be strongly protested against. The native public expects that Lord Lansdowne and

An attempt to re-open the Crawford Case, disapproved.

Lord Harris being unacquainted with the Crawford Case they will be pleased to keep aloof from the subject.

Disapproval of the creation of the post of Director of Records.

6. The *Kaiser-i-Hind* (86), in its issue of the 29th March, writes :—Yet another sinecure appointment! This time it is a brand new creation in the interests of British Indian politics and literature. Not satisfied with two scores of Directors-General of every kind and degree, they are having a Director of Records! What his precise duties will be it is not difficult to understand. But why on earth the mere sifting and compilation of State records should require an additional burden on the poor tax-payer? Is it in order that the incumbent may manufacture "to order" what contemporary history should be—that is to say—what contemporary records he should keep and what reject for purposes of the future historian as may best suit the policy of the masters of India for the time being at Calcutta? Is India going to have a true or semitrue official narrative? That is the question. As the administration has been carried on, we have the gravest doubts about the authenticity of many an official report as given in blue-books and parliamentary papers. Look, for instance, at the history of 30 years of the moral and material condition of the country issued by the India Office last year. Is it an absolutely impartial narrative? Or is it that the history of the India of the Queen has been greatly falsified? Let the manufacturer of that blue-book conscientiously answer the question. Meanwhile, we cannot refrain from observing that we view the new office with greatest suspicion, calculated as it is to pervert the judgment of history. Financially, this post will be an additional burden. Has the Government of India forgotten its magniloquent Resolution of five years ago regarding economy and retrenchment? What did it say to the Finance Committee which was appointed as a roving Commission to inquire into the great spending departments of each province? Is it not a fact that one of the orders was to cut down all sinecure offices? Why is it then creating such an useless appointment as that of the Director of Records? Is it a reward for Mr. Forrest's humdrum history of Warren Hastings? He may be a *persona grata* to the Government of India for whitewashing the sins of omission and commission of that great Governor-General; and His Excellency Lords Lansdowne and Cross are at liberty, being the irresponsible masters of the uncontrolled Indian treasury, to perpetrate a job by finding out a birth for the whitewasher of Hastings. But the public cannot view with equanimity such a job. Government cannot afford to remit the duty on salt, but it seems it can well afford to run up the civil and military expenditure of the empire under one pretence or another! At this rate, they may as well have a Director-General of paste-board and scissors, of broonis and matches, and so forth. We say nothing of the merits of the new incumbent. Bombay knows them too well, though it may suit a contemporary to blow his trumpet, aye, put him on the same pedestal with the brilliant Macaulay. But in the name of the tax-payers we must emphatically protest against this latest job in the sinecure line.

A protest against the appointment of Mr. Forrest as Director of Records at Calcutta.

7. The *Jáme Jamshed* (107), in its issue of 4th April, says:—When Professor Forrest was employed in the Elphinstone College the students did not appreciate in the least the instruction given by him. The public has a right to ask what need was there for his being sent to Calcutta to open an expensive department. It is said that Mr. Forrest's attempt to prove from the Bombay Government records that Warren Hastings was not guilty of the accusations brought against him had much pleased the authorities who have rewarded him with a post of the annual value of Rs. 20,000. It is also said that this appointment is a job. The Anglo-Indian papers do not raise their voice against this appointment because a countryman of theirs has been benefited. The native press, however, ought to protest against this sinecure.

Reform Bills recommended for India.

8. The *Dnyánodaya* (12), in its issue of the 2nd April, writes :—Amongst the many Reform Bills that are urgently needed we would suggest a few, which deserve immediate attention, even though we are not sanguine enough to believe that they will receive it. A Bill is wanted

to declare that the sale of all intoxicating liquors, foreign or domestic, for the purpose of beverage is illegal, that all liquor-shops ought to be closed, and that liquor-sellers shall be considered criminals in the sight of the law, and their crime visited with heavy penalties. Such a Bill is wanted because liquors are poisons and their use is bringing untold misery upon India. It is degrading its people, it is robbing them of their wealth, it is destroying the happiness of their homes, it is corrupting their morals and ruining their bodies and souls. Hence a Bill is wanted declaring its sale to be a crime, and branding the seller as a criminal. A Bill is also wanted to deal in like manner with opium. To close all shops where it is sold, and to punish those who sell it. In short, a Bill is wanted to condemn as iniquitous the trade that demoralizes mankind, and defaces the divine image that God originally stamped upon man. If in opposition to this we are met with the assertion that Government needs the revenue, we have but to reply that the revenue raised from the demoralization of the people is an unholy revenue, a blot upon the Government that raises it and suicidal to its best interests. Nor is the plea based upon common sense, for a sober and industrious people can yield a far larger revenue than those that have spent their all in poisoning their minds and bodies and destroying their productive abilities. Many a Bill is wanted for the protection and happiness of the women of India. The social laws and customs of Hindu society are framed in the interests of men, and to the thraldom and unhappiness of women, and the Government of India must not forget that one-half its subjects are women. Impartiality must compel it in time to give more heed to this important half of the Indian people. One of the first laws needed is against *bigamy*. Of course the mere suggestion of such a Bill would raise a great hue and cry, that the Hindu religion was being interfered with, but we must always expect that. No matter how barbarous or inhuman any Indian custom may be there are plenty of texts that can be found in the *shástrás* to uphold it, and give plausibility to the cry. Bigamy could not be stopped without a cry from the *men*, but the women would hail it with delight. So also we would like to see some law that would discourage the sale of girls so common in many castes, as though they were so many heads of cattle to be sold to the highest bidder. What can be more unjust than marriage without consent, and influenced on the part of guardians by money considerations? The Age of Consent Bill just passed is good in its way, and is to be thankfully received, but it does not go far enough. Prohibition of marriage below the age of 16 is the very least that the Government of India should do for the women of this country. The widows, of whose miseries we hear much, and would hear more if it were not for the oppression that keeps them dumb, need a little more attention than they have thus far received. Hindu sentiment allows a man to remarry as often as he pleases, but brands a widow with shame who marries again, even though she may have been widowed in merest childhood, and never known the happiness of a married life. For her protection a law is needed. Unwilling mutilation of her person should be severely punished, and that unjust law which deprives a woman of her property inherited from her deceased husband if she marries again should be effaced. A custom prevails here and there of parents marrying their daughters to the idol Khandoba, and compelling them to live thereafter as prostitutes in his temple. Such iniquity deserves the severest punishment that can justly be inflicted. We cannot but think it a disgrace to the English Government that it allows such abominations to go on openly without punishment. What if such iniquities are done in the name of religion, they do not the less deserve punishment, nor are the innocent little girls on that account to fail of being rescued from a life against whose sin and shame they are too young and ignorant to protest. At every *mela* in honour of Khandoba these iniquitous scenes are to be witnessed, of parents offering their daughters to this vile god, and our paternal Government sees it all without lifting a hand to deliver these poor little ones. We trust this indifference of Government and people is not always to go on! The money-lenders of India can, no doubt, give a very plausible excuse for the exhorbitant rate of interest at which they lend money, but there is no doubt that they have too great liberty allowed them of oppression and extortion, and they know how to use their powers. This class needs the attention of our legislatures. Were their customers their equals in intelligence both might be left to settle their own rights, but their customers are often of the most ignorant classes

who are powerless in their hands. The weakness of these illiterate classes is a plea for protection against the high rate of interest and the extortionate methods that money-lenders adopt of squeezing the very last pice from these helpless people, and robbing them of their lands and other property. There are a few of the reforms that need entrance into the social life of the people. If the people ask for them themselves, so much the better, but whether reforms are asked for or not, it is the duty of Government to take them in hand and secure justice, protection and equal rights to all its subjects, male or female, and rid the country so far as it has power of all those social evils that are working for the ruin and degradation of the people. In touching social customs the cry of *religion in danger* must always be expected, but it should not hinder legislation from the removal of what is unjust or immoral. It should be taken for granted that the best religious feeling will always be on the side of righteous legislation.

9. The *Sind Sudhár* (157), in its issue of the 21st March, writes:—

The Arms Act and its operation in Sind.

Lists of persons authorised by Government to carry arms are, annually, published in the *Sind Official Gazette*. On perusing these lists, we find that in every district of this province, the number of persons so exempted from the operations of the Act is but limited. We also find that the majority of the persons enjoying the above privilege belongs more to the rural than to the urban population. The Indian Arms Act forms one of the subjects discussed by the National Congress. At its first two meetings, the Congress resolved that Government should be asked to repeal the Act. But as this resolution was not carried unanimously, it was abandoned, and at subsequent sittings it was held that the law is too strict and requires to be modified and that more persons should be authorised to carry arms. In our opinion, although it is not advisable that the restrictions, imposed by the Act, should be altogether withdrawn, it is but right that the civilized, educated, honest and respectable inhabitants of the towns should not be prohibited from carrying arms.

10. The *Prajámat* (117), in its issue of the 28th March, has heard that

A complaint against an Assistant Collector.

an Assistant Collector when encamped near a village detains females going to fetch water from public wells for the purpose of taking their photos, and keep those in arrest who refuse to be detained. The females of a certain village, adds the paper, are so much terrified that so long as this officer's camp is at their village they do not stir out of doors, and much inconvenience is thereby caused. The *Prajámat* requests Government to find out this officer and take severe notice of his conduct.

11. A correspondent of the *Prajámat* (117), in its issue of the 21st March,

A complaint against the Hospital Assistant in charge of the Raipur Dispensary, Ahmedabad.

observes:—Hospital Assistant Bhau, in medical charge of the Ráipur dispensary, Ahmedabad, declines to treat persons who are residents of other parts of the city than Ráipur where there are dispensaries, as also those who happen to request him to change the prescription on account of its failing to produce the desired effect. He makes his subordinates to do his household work during the dispensary hours, and some of them have left the service through disgust. The Hospital Assistant allows his friends and strangers to come and sit near him while attending to the patients who, particularly the females, feel considerable reserve in describing their ailments to him.

Part II.—*Legislation.*

12. *Poona Vaibhav* (54), in its issue of the 29th March, observes:—What

The passing of the Age of Consent Bill and adverse comments on it.

regard our paternal Government has for public opinion is clear from the fact that it has not adopted the suggestions of even the supporters of the Age of Consent Bill. This disregard, it must be said, is tantamount to a declaration that the British govern India by the sword and do not care for public opinion. The people should now shake off their drowsiness and bear in mind that high Government officers, being true to their salt, will always support the cause of Government, their masters, and mislead the people. These officers

should, therefore, never be respected and voted to the chair at public meetings. Government should not consider that they have acted wisely in passing this Bill, for it is beyond doubt that it will bear evil fruit some day or other. It should be distinctly understood that the Hindus are loyal only as long as they are undisturbed, and that they dislike and hate a ruler who disregards their opinion even though he be one of their own race like Bájiráo. When Aurangzeb showed heedlessness to public opinion and interfered with the religion of the people, the great Shiváji appeared on the scene. Similarly, when Bájiráo the Second began to outrage the modesty of ladies in public, the people welcomed the English as their deliverers, but if the latter take to the same course the Hindu god Vishnu will soon assume a fresh incarnation and the people will give preference to dacoits like Umáji Rámoshi, Tantya Bhil and Wásudev Balvant over the British Government. It is unwise to infer from the stillness of the ocean for a time that it will always remain so. Government should, therefore, even now reconsider their situation and give up meddling with things which do not concern them. It is idle to believe that the Government which has harassed the people by increasing the duty on salt, imposing an income-tax and passing legislative measures like the Forest, Abkári and Arms Acts, has passed the Age of Consent Bill in the interests of the people, who have now become aware of the real character of Government and lost all faith in the selfish reformers.

A cartoon on the attitude of Government in passing the Age of Consent Bill.

13. The *Arunodaya* (21), in its issue of the 29th March, publishes a cartoon in connection with the Age of Consent Act in which India is represented as being about to be blown off from the mouth of a gun by His Excellency Lord Lansdowne who is represented as trampling down the Bengal and other public opinion and having one of his shoes borne on his head by the Honourable Mr. Justice Telang as a mark of gratefulness for passing the Age of Consent Bill.

Comments on a few remarks of His Excellency the Viceroy and Sir Andrew Scoble at the time of passing the Age of Consent Bill.

14. The *Mahrátta* (4), in its issue of the 29th March, writes:—The Honourable Mover of the Age of Consent Bill, which has now become law, declared that if he were a Hindu, he would prefer to be wrong with Dr. Bhándárkar, Mr. Justice Telang, and Diwán Bahádur Raghunáthráo than be right with Pandit Tarkachudámani and Mr. Tilak. This is a very high compliment to the former batch of gentlemen which they will fully appreciate. But, unfortunately for India, the majority of the Hindus are not as enlightened as Sir Andrew Scoble. When that consummation will be reached, there will be, happily, no occasion for reform by law. The Viceroy, also, publicly thanked all the supporters of the Bill throughout the country. This is, to say the least, a highly novel procedure. We do not remember the Legislature having ever gone out of its way to express its obligations to those who may have supported any particular measure introduced by any individual member. We were up to this time under the delusion, as it now turns out, that the Legislature maintains and is bound to maintain a perfectly impartial position between the opposite views that people may take of any measure introduced by any member. But now we are undeceived. Whenever, in future, any measure is introduced, those who are desirous of winning the public applause of the Legislature through its honoured President,—a very laudable desire, we need not observe,—may support the measure through thick and thin.

A large meeting at Poona to protest against the Age of Consent Act.

15. The *Kesari* (43), in its issue of the 31st March, says that a large public meeting was held at Poona on the 29th idem under the presidency of Mr. Vishnu Shámji *alias* Bandu Nána Ránade which was attended by about 10,000 people, Hindus and Mahomedans, and in which a memorial to Parliament protesting against the Age of Consent Act was read and adopted. Mr. Námjoshi, says the paper, in opening the proceedings of the meeting pointed out the necessity for transferring the agitation to England, and was followed by Mr. Tilak who criticized the speeches made in the Viceregal Legislative Council at the time of passing the Bill and showed that

Her Majesty the Queen's Proclamation was misinterpreted and the Act was passed more through false notions of prestige of Government than on a calm and judicious consideration of the subject. Mr. Jinsiwále, Ráo Sáheb Rámnáráyan Amerchand and Moulvi Mahomed also addressed the meeting. A fund was started to meet the expenses of setting up the agitation in England in order to get the Act repealed and Rs. 1,200 were subscribed on the spot. The proceedings were brought to a close after the appointment of a Sub-Committee and a Treasurer, and passing the usual vote of thanks to the Chairman. The *Kesari*, in conclusion, observes that the people of Poona have done their duty in this matter and hopes that other people will follow suit and try their utmost to prevent the foreign Government from interfering in their social matters.

16. The *Dnyán Prakásh* (13), in its issue of the 2nd April, writes:—The public meeting held here on Sunday last in the open ground to the north of the old Shanwár Wáda under the chairmanship of one of the most orthodox gentleman in the city (Mr. Vishnu Shyámji *alias* Bandu Nána Ránade) to memorialize the British Parliament to disallow the Age of Consent Act was in our opinion as ill-advised as, if not more ill-advised than, the public meeting held on the 1st September 1889 at the Khabutarkhána under the distinguished chairmanship of the Honourable Ráo Bahádur Krishnáji Lakshman Nulkar, C.I.E., to memorialize the Government of India to uphold in its entirety the Bombay Government's ill-advised and as it has turned out to be illegal guarantee to the Mámlatdár witnesses in the Crawford case. So far as the Bombay Presidency is concerned, there was, as we understand the situation, no valid reason for any one to assume any particularly hostile attitude towards the legislative measure. And we further believe that we correctly interpret the general sense when we say that but for the unfortunate controversy started by the Honourable Mr. Justice K. T. Telang, C.I.E., and Dr. Rámkrishna Gopál Bhándárkar, C.I.E., it was not at all unlikely that the subject in question would not have called forth so much opposition in this part of the country as it has done, doubtless in consequence of considerable misapprehension on the subject and also in consequence of a belief, howsoever ill-founded, that the proposed measure, even though it might be quite harmless in its practical results, was the thin end of the wedge. Be that as it may, we are inclined to think that it would be an extremely short-sighted policy to continue the agitation any further even in this country, to say nothing whatever of the desirability or otherwise of transferring the scene of agitation from India to England. Now that the law has been passed, it would, in our opinion, be a graceful act on the part of our countrymen, including even the bitterest opponents of the new measure, to submit to the new law and to render its enforcement unnecessary, and we are inclined to advise in the way we have done, especially because we see no chance whatever of any agitation in England being in any sense successful. We have even grave doubts if any Member of Parliament of established reputation could be prevailed upon to submit to Parliament petition of the character adopted on Sunday last. If the promoters of such meetings were to realize to themselves the ordinary feelings of an Englishman on such a subject, they would doubtless admit the propriety and force of our foregoing observations.

17. The *Indian Spectator* (2), in its issue of the 29th March, writes:—As a matter of experience, it was freely observed in the course of the discussion of the Age of Consent Bill, both in the press and in the Viceroy's Council, that as soon as the Bill was passed the agitation would subside. *Therefore*, and *only therefore*, we are now being told by some misguided opponents that in spite of the measure having passed into law, the agitation will be kept up, and perhaps carried over to England. Now, we do not wish for a moment to interfere with the freedom of thought and action of our opponents, as they have so often done with ours. But we cannot help asking if they are actuated by a true Hindu, that is, a truly patriotic spirit? The feeling that underlies this latest development of tactics appears to us to be strangely un-Hindu-like. Apart from that, however, do the opponents expect the slightest sympathy from England towards the perpetuation of a crime which the Legislature has just put down? And who is it that wishes to carry on the agitation? The zamindárs, as a body, know little about such matters, beyond supplying the sinews of war. There must be

others at their back, only a few, we hope, to organize these movements. We ask them to pause and consider if they have not done enough harm to the country already? The owners of superfluous wealth in Bengal, who have kept up this excitement, fanned by advocates and brief-holders of sorts, ought to understand that further action may ruin them and their country. We beg to remind these gentlemen of the homely proverb, *lene gai puta, kho ái khasam.*

Approval expressed of the new Indian Factory Act of 1891.

18. In alluding to despatches from the Secretary of State for India to the Government of India relating to the amendment of the Indian Factory Act of 1879 forwarding a copy of correspondence with the Blackburn Chamber of Commerce upon the subject, the *Jáme Jamshed* (107), in its issue of the 18th April, says:—The Blackburn Chamber of Commerce recommend that India being a portion of the British Empire the English Factory Acts should be applied to the Indian mills. The selfish nature of this recommendation has been already detected by the Indian authorities who have passed the Indian Factory Amendment Act of 1891; but as there are still nine months before the new law comes into operation, there is a strong probability of the Blackburn Chamber putting further pressure on Lord Cross to assimilate the Indian Factory Act with the English Factory Acts and of the Secretary of State for India succumbing to the influence brought to bear upon him and withholding his sanction to the new Indian Factory Act. It was, therefore, highly desirable that the new law should have been at once brought into operation; but since this has not been done, the Mill-owners' Association should convene a meeting at which it should be declared that the association was quite satisfied with the new law and did not desire any injurious interference with the Indian cotton industry. The Honourable Mr. Nugent has been kind enough to give an indirect hint to the same effect. The Indian mill-hands also should at public meetings express their satisfaction with the new law. There are a few immaterial shortcomings in the new Act, but it is certainly better than the one threatened to be inflicted by the selfish interference of the Manchester cotton manufacturers.

Remarks on the Indian Factory Bill.

19. The *Rást Goftár* (87), in its issue of the 29th March, writes:—However open to objection the Indian Factory Bill may be in regard to details, it is a measure in which the Government have made an honest attempt to hold the balance fairly between the employers and the employed. We hope that Lancashire will perceive the futility of her agitation, now that Lord Cross has refused to receive a deputation of English manufacturers oppressed with a burning sense of wrong on behalf of their Aryan brethren in distant India. Perhaps, the best thing about the Indian Bill is a day's holiday in the week. Another desirable provision is the raising of the minimum age of children from seven to nine. No human being can object to this change. Employment at the very tender age of seven takes them off from play quite prematurely and is liable to stunt their growth. Female labour is limited to a duration of eleven hours per day with an interval of an hour-and-a half for rest. The Honourable Mr. Nugent spoke with much energy and force against this provision. We agree with him that the eleven hours' limit will drive a large number of women from many of our mills, where their labour is essential to the working of the factories. Nor is it necessary to give them rest for an hour-and-a-half in the middle of the day. The easy-going way in which men and women are accustomed and allowed to work in Indian mills does not necessitate such a prolonged interval of rest. Half-an-hour is sufficient, we think. The Government have fully recognized in the Bill that the conditions of labour in India are quite different from those in England, and consequently they have not given undue weight to the proposals of the Berlin Conference. Mr. Nugent feared that the present Bill might be the precursor of another measure which, while pretending to protect mill-hands, might have the effect of protecting the industry out of existence altogether. But His Excellency Lord Lansdowne's words that the Bill is for the present a final settlement of the question will, we suppose, have a re-assuring effect on those who apprehend that it might be but the proverbial thin end of the wedge.

Part III.—*Education.*

Disapproval of the appointment of a Deccani Hindu as Curator, Government Central Book Depôt, Bombay, and a Complaint regarding a scarcity of Gujaráti school-books.

20. The *Gujardt Darpan* (82), in its issue of the 29th March, expresses regret at the appointment of Ráo Sáheb Gopál Balvant Nene, as Curator, Government Central Book Depôt, Bombay, observes that this is the third time that preference has been given to a Deccani Hindu over able Gujaráti Deputy Educational Inspectors in filling this post, and adds that if one of the latter had been appointed to this responsible post, the frequent complaint about a scarcity of Gujaráti school-books, for instance, Hunter's History of India, published by the Educational Department, would not have appeared.

Discontinuance of grant-in-aid to the New English School at Wái, disapproved of.

21. The *Mod Vritt* (48), in its issue of the 2nd April, complains of injustice alleged to have been done by Mr. Chatfield, Director of Public Instruction, Bombay, by suddenly discontinuing grant-in-aid to the New English School at Wái which, the paper says, has been in good condition, and about which many high Government officers have recorded a good opinion in the school register, and requests Government to inquire into the matter.

Part IV.—*Railways.*

Necessity for legislation affording relief to Railway servants in India.

22. The *Rást Goftár* (87), in its issue of the 29th March, writes:—While it is deemed necessary to frame laws for the protection of mill-hands, no one seems to think whether it would not be well to afford similar protection to Railway servants. Thousands of persons are employed on the railways in India, and it would not be fruitless to enquire whether the companies are doing all that might fairly be expected of them for the health and comfort of the employés. In the first place, it is important to ascertain whether it is fair or necessary for the working of the railways that there should be different rules of pay and allowances, leave and pension, for European and Native servants. Even in Government service no such galling distinction based purely on racial difference is made. Many of these companies work under a State guarantee. All of them are under some sort of Government control, and it is for the controlling power to see whether the balance is held evenly between European and Native railway employés. There is a strong feeling among Natives that the balance inclines too much in favour of Europeans, that all the higher-paid appointments are regarded as a close preserve for Europeans, and that Europeans are promoted over the heads of their Native superiors for no special qualification save that which they derive from the accident of birth. The railway service should not be divided, as it now virtually is, between European and Native service. This unjust and arbitrary division must be replaced by a division into the higher and lower grade, both being officered by the best men available, be they white, black or brown. The ends of justice will be met if only the highest posts were specially reserved for Europeans. Besides this arbitrary difference of race, the hours of work in some of the railway departments are much too long. From twelve to fourteen hours or more per day is said to be not an unusual duration of work for hundreds of natives in the railway service. These miserable creatures work every day and all day, and from year's end to year's end. No Sunday rest for them. Even without the new Factory Bill, the mill-hands are better off than these poor people. The two gatemen at the Mahálaxmi level-crossing, who were convicted of leaving the gates open while a train passed over the line, have been sent to jail for their negligence. But it was admitted that they were rather the victims of over-work than guilty of any culpable negligence. Their hours of work, night and day, are much too long, and if they occasionally go to sleep over their duty, the fault is not so much of the men as of the system which keeps them at work almost in defiance of nature's demands. Considering the disastrous consequences that may follow any day through the negligence of pointsmen and gatemen, public safety requires that they should be fairly intelligent men and that their hours of work should be so regulated that one may fairly expect from them the

most efficient performance of their humble, though most responsible, duty. They may be said to hold the lives of the travelling public in their hands, and therefore they need to be ever wakeful and vigilant.

PART IV.—*Native States.*

Questions in connection with the catastrophe in Manipur.

23. In alluding to the events reported to have occurred in connection with the catastrophe in Manipur, the *Bombay Samáchár* (94), in its issue of the 2nd April, asks the questions, was Mr. Quinton justified in interfering with an independent Native State like Manipur and carrying matters to such a high pitch? Who had authorized him to take the ruler of an independent State a prisoner? And what need was there for resorting to this extreme step? The paper requests Government to publish timely information on these and similar points.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
31st March 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th April 1891.

List of Newspapers and Periodicals.

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	400
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	800
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Amba Lahari	Poona	Weekly	...
9	„ Bodh Sudhákar	Sátára	Do.	275
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,200
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	450
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Jagad-hitechchhu	Poona	Do.	4,125
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Subodh Patrika	Do.	Weekly	965
19	„ Sudhárak	Poona	Do.	2,565
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	...
26	„ Chandánshu	Tásgaon	Do.	110
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	175
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	85
37	„ Holkar Sarkár Gazette	Indore...	Do.	403
38	„ Jagadádarsh	Ahmednagar	Do.	309
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	225
42	„ Karmanuk	Poona...	Do.	1,000
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	75
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárashtrá Vritt	Sátára	Weekly	...
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutsaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyá Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrá	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,150
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratná	Bárui	Do.	235
57	„ Pratod	Islámpur	Do.	400
58	„ Pune Sárvajanik Sabhechen Másik Pustak	Poona	Monthly	200
59	„ Rághava Bhushana	Yeola	Weekly	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	...
62	„ Satyá Shodhak	Ratnágiri	Do.	250
63	„ Satyá Sadan	Alibág	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	260
65	„ Shri Shiváji	Poona	Do.	200
66	„ Shubh Suchak	Sátára	Do.	250
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá...	Thána	Do.	300
70	„ Vanapriya...	Chikodi	Fortnightly ...	100
71	„ Vengurla Vritt	Vengurla	Weekly	150
72	„ Vidushak	Karád	Do.	310
73	„ Vidya Vilás	Kolhápur	Do.	275
74	„ Vijay	Sháhápur	Do.	175
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	132
77	„ Vrittasár	Wái	Do.	299
78	„ Vritt Sudha	Sátára	Do.	100
79	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach...	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrá	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Kaiser-i-Hind	Bombay	Do.	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Surya Prakásh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakásh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakásh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Fursad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Jáme Jamshed	Bombay	Daily	1,600
108	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tikákár	Bombay	Fortnightly ...	800
117	„ Praja Matá	Ahmedabad	Weekly	500
118	„ Rájyabhaktá	Bombay	Do.	687
119	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
120	The Satyă Mitră	Bombay	Weekly	300
121	„ Satyavakta	Do.	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Saurâshtră Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitră	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	300
130	„ Udichya Hitechchhu Patră	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	825
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitră	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
134	The Kannadă Suvarte...	Bombay	Weekly	800
	Ka'narese.			
135	The Chandrodayă	Dhárwár	Weekly	200
136	„ Karnátak Patră	Do.	Do.	400
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyă Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	...
	Hindi.			
141	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	100
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	Anglo-Urdu.			
144	The Mahomedan Herald	Bombay	Weekly ...	300
	Urdu.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
147	„ Dhár State Gazette	Dhár	Weekly	270
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
149	„ Gwalior Gazette	Gwalior	Do.	850
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
152	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
153	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
154	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
155	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
158	O Anglo-Lusitano	Bombay	Weekly	1,500
159	O Portuguez Britannico	Do.	Do.	...
160	The Horas Vagas	Do.	Do.	600

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Proposal to give a pension to Mr. A. T. Crawford strongly disapproved.

1. In expressing disapproval of the efforts that are being made in England to secure a pension for Mr. A. T. Crawford, the *Arunodaya* (21), in its issue of the 5th April, observes :—It should be well borne in mind that if the Government of India or the Secretary of State for India sanctioned a pension to a downright dacoit like Mr. Crawford through humanity which they so unwisely exhibited in passing the Age of Consent Bill they would be guilty of giving encouragement to a robber. The Secretary of State should remember that it is not a question of doing good to an individual but one of principle and laying down a precedent. Government should stick to the act of slight justice which they have already done and should not mind the sweet utterances of Mr. Maclean. Before taking any step in the matter Government should consider Native public opinion and the risk which they will run of making themselves unpopular and hated by the people by showing favour to Mr. Crawford in accordance with the recommendation of Mr. Maclean. [Several other papers of the week also run down the proposal to pay Mr. Crawford his costs and a pension.]

Remarks on the claims put forth on behalf of Mr. Crawford for legal expenses or pension.

2. The *Gujarâti* (83), in its issue of the 5th April, writing on the same subject, remarks :—Mr. Maclean charges the Government itself as a *particeps criminis*. There is undoubtedly some force in this argument, but it does not establish his client's claim for a pension or for his costs in the case known as Crawford Case. Mr. Maclean himself admits that Mr. Crawford could have been dismissed the service on his own confession as to his indebtedness without further inquiry, and it is strange that Mr. Maclean and others should trouble the Secretary of State for India once more by making demands for costs of the Special Commission on behalf of his client. Mr. Crawford's wife and daughter have been granted a compassionate allowance, and it would be an infamous scandal if the Indian Treasury were to be mulcted in the sum of Rs. 50,000 to satisfy his importunate friends. Those who have read the detailed confession of Hanmantrao and the masterly minute of Sir Raymond West can never be induced to believe that Mr. Crawford was innocent or that the decision of the Commissioners was unimpeachable. Mr. Crawford stealthily left the shores of Bombay without paying even a farthing to his creditors whose claims against him amount nearly to Rs. 1,50,000. A man who attempted to flee away from the country in disguise after having squandered his fortune as well as reputation in a most reckless manner, deserves little sympathy, and if the hearts of Mr. Maclean, "Nemesis" and others of that ilk are overflowing with the milk of human kindness, they had better appeal to the generosity of their friends instead of speaking of mulcting the people of India for a dismissed servant of Government. Again, Mr. Crawford is not so helpless as he is represented to be. He has his son in the Civil Service and a brother in the lucrative solicitor's line, and surely they can never forsake him to the tender mercies of the "City of dreadful Night, cruel London." If Mr. Crawford is innocent, as stated by Mr. Maclean, in the eyes of almost all Anglo-Indians except a few of his personal enemies in the Civil Service, and if he has really been unjustly dealt with by Government, why do they not start a fund in his name? It is very kind of his friends to be generous at the expense of other people's pockets; but if they are serious and honest, let them put their hands into their own pockets. The agitation now set on foot in England is as interested and unfair as that we witnessed in India during the Crawford trial, and we hope the Secretary of State will have courage enough to withstand the entreaties of the friends of Mr. Crawford and refrain from perpetrating another scandal which would be as discreditable as the Crawford scandal itself. It is significant that notwithstanding the feeler put forth by the *Times of India* in connection with the correspondence, we have noticed it has met with no response from the Anglo-Indian community. The circumstance is fairly indicative of the general feeling on the subject, and if Englishmen are wise, they ought to be the first to discourage the attempts that are now being made to revive a painful controversy that had better be buried in oblivion. The manner in which the controversy

was conducted at the time by some Anglo-Indian papers showed how self-interest and racial vanity could blunt the moral sensibilities of persons who flattered themselves with the belief that they were the most enlightened on the surface of the earth, and we should be sorry to witness another pitiful exhibition of that kind in England.

Remarks on the new Indian Factories Act.

3. The *Indu Prakásh* (14), in its issue of the 6th April, writes:—The Honourable Mr. Nugent and the Honourable Mr. Bliss were perfectly right in protesting the other day against the Factories Act passed by the Government of India, as the Bill proposed by Sir Andrew Scoble fourteen months ago was completely modified at the very eleventh hour. It is not difficult to see that Lancashire influence was brought to bear on the Government of India through the Secretary of State, and the decree of the Berlin Labour Conference was secretly pressed on the attention of our Government. The resolutions of the Berlin Conference are scarcely applicable to the conditions of life and labour in this country, and it is to be regretted that Government should have thought fit, on the strength of those resolutions, to interfere with the employment of females in Indian factories. By the new Act they are prohibited night work, and are compulsorily granted a long spell of leisure during the eleven hours they are permitted to work. As Mr. Nugent pointed out, this restriction on female labour will not fail to tell heavily on the condition of our labouring classes. It merely means that bread is taken out of the mouths of so many factory women, who, when ousted from the factory, will have no other paying work left them in this country. Besides restricting the employment of female labour, the Bill as amended by the Select Committee prohibits the employment of children under the age of nine years; further, it provides that no children shall be employed in any factory before five o'clock in the morning and after eight o'clock in the evening, and that they shall not work for more than seven hours in any one day. Further, it is provided that all persons under the age of fourteen shall be considered children and they are to be half-time workers. This is in conformity with the recommendation of the last Factory Commission and cannot be objected to. Mr. Nugent rightly remarked that the conditions attached to the employment of women and children will only lead to "the exclusion of all women and nearly all children from employment in any factory, certainly from employment on moving machinery," for they are sure to be replaced by adult operatives.

Age of Consent Act and Exhortation to the people not to use English cloth until it is repealed.

4. The *Poona Vaibhav* (54), in its issue of the 5th April, contains a long article, condemning the Age of Consent Act as likely to produce many hardships and much heart-burning among the people, and therefore more unpopular and hated by them than any other law or measure previously passed by Government. It says that though the people of India, knowing as they do that Englishmen at home are more sensible, kind and considerate than Anglo-Indian officers, are not likely to rebel against Government and establish their own rule in the country, they have every right to express their displeasure at the passing of the Age of Consent Act in spite of their opposition, and exhorts all Natives including the Native princes, to make, as some people at Poona have already done, a firm resolution not to use English cloth until the odious Act is repealed by Parliament in the interests of the manufacturers of Lancashire if not out of regard for Indian public opinion.

The Age of Consent Act and its good effect on the Raikwal community of Ahmedabad.

5. The *Indian Spectator* (2), in its issue of the 5th April, writes:—The raising of the age of consent is beginning to bear good results. At a meeting, presided over by Shástri Rámchandra, the Raikwal community of Ahmedabad, which is said to be one of the most learned Bráhman castes, resolved that no girl be married below the age of twelve. It was put forth as an argument against the law holding the husband responsible for the consequences following from the consummation of his marriage with a child-wife under twelve years of age, that, if passed, it would lead to public inquisitions which would give needless annoyance to the people. But there would seem to be no ground for any such fear if other castes, too, come to

a similar resolve. Betrothals of girls under twelve may suffice, and after that marriage may be allowed to take place. After the good example set by the Raikwáls of Ahmedabad it ought not to be difficult for men of education belonging to different castes to persuade the people to take a similar wise step.

Rumour about the resignation of Sir Romesh Chander Mitter of his seat in the Viceregal Legislative Council, and remarks thereon.

6. The *Mahrátta* (4), in its issue of the 5th April, writes:—We learn with regret from the Calcutta papers that Sir Romesh Chunder Mitter has determined to resign, almost immediately, his seat as a Member of the Viceroy's Legislative Council. The reason assigned is that of continued ill-health. We believe that that is not the only reason. No doubt Sir Romesh must have felt bitterly the scandalous manner in which Sir Andrew Scoble and the Viceroy himself in a degree treated him, especially when he was not present in the Council. It was very discourteous, to say the least, on the part of Sir Andrew Scoble to bring against his honoured colleague the charge of dishonesty. But to such a pass had the principal supporters of the Bill been brought by their own recklessness in introducing the Bill that they could justify themselves only by somehow or other damning the opponents. The *Statesman* pays the following compliment to Sir Romesh: "His thorough mastery of Indian law, his long and wide experience in judicial administration, and his extensive knowledge of the feelings and sentiments of his countrymen, their customs and usages, made Sir Romesh Chunder Mitter's appointment a few months ago a most acceptable one; and his early retirement will, therefore, be regarded as a serious loss to the large community whom he has so ably represented." It is said that in the event of a vacancy occurring by Sir Romesh's retirement Dr. Rash Behary Ghose, a Member of the Bengal Legislative Council, will be invited to fill it. It may be mentioned that this gentleman supported the Age of Consent Bill, and the Viceroy in his concluding speech gave him thanks for the same.

Operation of the Income-tax in India.

7. The *Indian Spectator* (2), in its issue of the 5th April, writes:—The operation of the income-tax in India must be most attentively watched. We fear that the utmost care bestowed by the State will not be able to check abuse of power and arbitrary proceedings by its underlings. Yet it is necessary that some honest attempt be made to lessen highhandedness and corruption. In a country like England, where public opinion is so strong and healthy, this form of taxation is considered full of objections. There the chief grievance is that those who are dishonest can escape it more or less, and those who are most conscientious feel its burden most. It is a premium on dishonesty. Here the grievance assumes another form. Some time ago it was announced that in Bombay the revenue derived from the tax had increased. Notwithstanding this desirable result, we suspect that in this city large sums are paid by the inhabitants that hardly reach the Government treasury. We mean the sums that were not intended to go farther than the pockets of the officials under the Commissioner. A good deal of the revenue must be lost in this manner to the State. It would argue an unbounded faith in human institutions, such as ours in this country are, to suppose that the head office hears all complaints, or that it is competent or capable either to adjudicate fairly on all contested claims. The sympathy of the department is with its own officers. Any over-charge by them is to be taken for granted as correct, unless it is proved to be contrary by overwhelming evidence. An innocent man seeking redress would not always be able to gain his object. The certainty again of failure in getting the injustice redressed, and of the inevitable delay and inconvenience of making the effort, induce many to bear their misfortune in silence. But this is not all. Those who satisfy the departmental officers need not complain. They pay them to secure their good-will. It would be an interesting calculation, whether what Government loses in this way through the corruption of its servants is made up after all, or not, by the total of moneys wrung by unscrupulous assessors from others. It is not easy to say which way the balance lies, in favour of or against Government. In the city itself, the opinion may be hazarded perhaps that the State loses more through its corrupt officers than it gains by the highhandedness of these same or other officers. In the mofussil, we believe, it is exactly the opposite

of this. One thing is certain that in small places the tyranny of the Government official is the greatest. Persons who have very little income, even some of those whose means of livelihood are, at the best, precarious, and whose income is hardly more than what is sufficient to supply their wants, are forced to submit to the outrageous demands of the assessor. The Collector who hears the appeals is not always fair-minded. He is in constant dread of permitting by his laxity dishonest persons to cheat the exchequer of its due. He is convinced of the fraudulent intentions of the men that appeal against the assessment of the subordinate officer. He is right so far that the tax-payer would, if he could, evade the payment even when due. But our opinion is that with this dishonest intention, very few, comparatively speaking, succeed in defrauding the Government. Some district officers have hit on an ingenious contrivance to lessen the numbers of those that, dissatisfied with the assessment of their profits of business, might file an appeal against it. We have heard of this expedient being tried some years ago in the Kaira District by the then Collector. It is very simple. It is to make the appellant repent of his hardihood in appealing by deciding that there has been an under-assessment instead of an over-assessment. He departs a sadder, if not a wiser, man. In the district in which it was tried it had the instantaneous effect of the appeals for revision being forthwith withdrawn. It was justice with a vengeance. The *pátidárs* preferred half a loaf to a quarter. It may be urged that such harsh measures are at times absolutely necessary for the protection of public revenue. There might be occasions when the safe-guarding of public interests—and Government interests in their best sense are public interests—might excuse such an exercise of arbitrary power. But in cases like the present it could have no other effect than confirming acts of petty tyranny by the subordinate official, and causing, who can say, how much heart-burning and distress. In the mofussil, besides, the higher as well as lower grades of officers have the petty ambition of winning the good opinion of their superiors by showing large collections of revenue. The higher officer pats on the back such as are able to collect a larger sum. Some Collectors themselves are not free from this ignoble feeling. Those below them take their cue from them. There is a rivalry—pitiful in one sense, in another pitiless, but always both one and the other—as to who should be able to say that he was from his district able to collect so much of income-tax more than his predecessor or neighbour. The income-tax is, therefore, a fruitful source of injustice and oppression. Occasionally a heart-rending tale comes to the knowledge of the press, is discussed for a time, and forgotten. As a general rule, the sufferers are helpless men, for whom their oppressors are too strong. The majority of the sufferers are exactly those who can ill-afford to part with a small fraction even of their income. It may be sometimes a widow, sometimes a poor cultivator or a petty shop-keeper with a superfluity of children and want of nearly everything else besides. Sometimes, he is one who has seen better days and is now in dilapidated circumstances, who finds it a hard struggle to maintain his respectability, with the Gods and the Fates arrayed against him. From the hands of such persons, whose condition excites pity, the bare means of livelihood are torn by the unscrupulous agents of Government, on the principle that many a little makes a mickle. The means of income and its extent are so difficult to ascertain in various cases, especially where the income is small, the means that the assessor possesses of doing a grave wrong without his being ever brought to account; the little chance that the Government has of being able to hear the collective feeble voice of such as from their position deserve its protection most,—these and several other such causes make a tax on incomes an undesirable one in a country like India. If the Government cannot dispense with it for any period of time, some arragements must be devised for a better protection of its own interests against corruption on one hand, and of the interests, on the other hand, of those classes in particular which suffer most and are at the same time least able to make themselves heard.

Complaint against the A'bkári Department.

8. The *Rást Goftár* (87), in its issue of the 5th April, writes:—We cannot characterise the policy which the A'bkári Department has persisted in adopting in the matter of the taxation and restrictions on the sale of toddy, as any thing but legalised oppression. For years past the people have groaned

under the privations they have suffered for want of toddy; not to speak of the heavy losses sustained by land-holders on account of the thousands of trees rendered useless in each táluka of the Presidency. But Government have not relented. Lord Reay, upon whose attention the matter was pressed from many sides, promised much, but did little, so that people hoped that Lord Harris, who has scrupulously refrained from making large promises of any kind, would do something in the matter. They have been hitherto disappointed. We have reason to believe that the Government of India does not know a tithe of the *zulum* practised in Bombay under the name of A'bkári reform, and we cannot help blaming the leader of the A'bkári opposition, for not having brought the grievances of the people to the notice of the Supreme Government. We may add that a few years ago the Government of India noticed with disapproval the very heavy taxation of cocoanut trees in the Ratnágiri District, the effect of which has been that the taxation there, though heavy enough in itself, has been lighter than that in the other parts of the Presidency. We trust no time will be lost in making the utmost use of the organization that exists for bringing to the notice of higher authorities this most iniquitous system of repression that ever was countenanced since the British rule began in India. We do not think such a system ever existed in any decently governed Native State before it was introduced into Bombay and then forced upon the Native States against their wishes. Under this system raw toddy has risen from 3 pies to 12 pies per bottle so that 90 per cent. of the very poorest of the poor who consumed toddy, have been deprived of a portion of their daily food. If these poor people could only make their voices heard, the authors of this relentless policy would soon find out their error. But their official complacence has yet been undisturbed. We trust that rigorous efforts will be made to put an end to a state of things which is little short of scandalous.

Protest against the creation of the post of Director of Records and the appointment of Professor Forrest to it.

9. While writing about Professor Forrest's appointment as Director of Records of the Government of India, the *Gujarátí* (83), in its issue of the 5th April, observes:—We do not know how the Secretary of State sanctioned the new appointment, but there is no doubt that it is a shameful waste of the rayat's money. We, therefore, strongly protest against this creation of another sinecure office, when the poor and destitute have been deprived of even their pinch of salt by resorting to an oppressive form of taxation unknown to any of the Native rulers of India in ancient or modern times. If Government is anxious to proclaim to the world that Warren Hastings was the best of mortals or that Lord Lytton was the best of the Indian Viceroys, it is not necessary to ransack official records for the purpose. It would be preferable to accept these statements at once rather than incur additional burdens. Our people, however, have no voice in the administration of the revenue of the country and they must quietly submit to any disbursements of their money, however scandalous they may be. Since there is a desire in some quarters to provide humdrum mediocrities with fat berths, we may as well ask Government to appoint a Director-General of Humbugdom. Governments, like Cæsar's wife, should be above suspicion, and one is ashamed to find our enlightened Government scandalously wasting their resources as they have done in the present instance by the creation of a post the necessity for which exists only in the imaginations of one or two interested journalists and their friends.

The construction of piers at the small ports on the sea-coast in the jurisdiction of the Bombay Presidency recommended.

10. The *Bombay Samáchár* (94), in its issue of the 8th April, says that His Excellency the Governor on his way to Mahabaleshvar having visited Alibág, Ratnágiri and other sea-coast towns, has personally witnessed the inconveniences suffered by passengers in embarking or landing in the absence of piers at the various ports on the line, that for the safety of the lives and property of the numerous passengers on this coast line the early construction of quays is urgently needed, but that these small ports being unable to incur the heavy expenditure needed for the wharfs, the necessary improvements ought to be provided for from the Imperial treasury, and that it is to be hoped that Lord Harris will readily make the necessary provision for the urgently needed works.

11. The *Din Bandhu* (10), in its issue of the 5th April, writes:—We think Mr. Richardson the *sub pro-tem.* Third Presidency Magistrate's time is nearly up, and Government will have to decide soon whether he should be confirmed or not. If Government have any regard for public opinion and wish to expedite the disposal of criminal work in Bombay we may be pardoned for suggesting to them to take this opportunity to put in Mr. Richardson's place a smart gentleman of good legal training who is not hard of hearing. It is a mistake, we think, to appoint superannuated Government officials from the mofussil to discharge active Magisterial duties in presidency towns like Bombay. Mr. Richardson may be a very able Revenue officer, but as a Magistrate he has failed to satisfy the public here. We trust Government will not turn a deaf ear to public opinion this time.

Appointment of a smart gentleman of good legal training in place of Mr. Richardson, Third Presidency Magistrate, Bombay, recommended.

12. The *Prajámat* (117), in its issue of the 4th April, observes:—In the absence of Ráo Sáheb Gopálshankar, Mámlatdár of Táluka Viramgám, who has been deputed to audit the accounts of the Mahi Kántha and Pálanpur Agencies, Ráo Sáheb Gopálji Gulábbhái was appointed in his place, but during the short time he was there he made himself unpopular, and we request the authorities to make an inquiry into the cause of his unpopularity. Ráo Sáheb Gopálshankar is a very able and experienced officer and deserves to be promoted in recognition of the high ability with which he is performing the special duty. Government ought to consider his case on the retirement of Ráo Bahádur Chunilál Venilál, District Deputy Collector, Broach.

A recommendation about Ráo Sáheb Gopálshankar, Mámlatdár of Viramgám.

13. The *Nyáyadarshak* (115), in its issue of the 6th April, observes:—Some Government officers put litigants and witnesses, particularly those coming from out-stations, to great inconvenience by not punctually attending their Courts, as was done on the 1st instant by the First Class Subordinate Judge, Ahmedabad, who kept the litigants and their witnesses waiting for him from 10-30 A.M. till 4-45 P.M., though the summons asked them as usual to be present in Court at the former hour. If the Subordinate Judge was suddenly unavoidably prevented from attending the Court in time he should have arranged to allow the parties to return home that day postponing their cases to some other convenient day. Such perfunctory habit of officials ought to be duly taken notice of.

A complaint that the First Class Subordinate Judge, Ahmedabad, does not attend his Court punctually.

14. The *Jáme Jamshed* (107), in its issue of the 11th April, says:—This years' list of Special and Common Jurors is as defective as its predecessors. The list unnecessarily contains 2,028 names half of which may well be omitted. The Criminal Sessions of the High Court are held five times in a year, and 250 special jurors and 750 common jurors will be quite enough to answer the requisite needs. One cannot see from this list the principle on which gentlemen are selected for the Special Jury and the Common Jury, and it would be well to declare once for all the principle on which the selection ought to be made. In the list recently published the secretaries of some cotton spinning mills are entered as special jurors, while those of others are put down as common jurors. The assistants in some mercantile firms are made special jurors while the partners of other firms are classified as common jurors. If the Clerk of the Crown who prepares this list annually is given a committee composed of an experienced gentleman from each of the several communities, to assist him in his work, the list will be undoubtedly more satisfactory than it has hitherto been.

The new list of Special and Common Jurors found fault with.

15. The same newspaper (107), in its issue of 9th April, says:—It is gratifying that the attention of the Police of Bombay has been drawn to the indecent songs sung at the performances in some of the local theatres, the evil having run its course for some time. It is, however, rumoured that still more horrible immoralities are being practiced

Alleged immorality practised by young boys in the service of Native dramatic corps.

behind the theatrical curtains, and this rumour ought to draw the attention of the Commissioner of Police. The reports that have reached the *Jáme Jamshed* about the unnatural crimes that are committed there are so horrible that they cannot be published in a newspaper. These crimes are punishable under the Penal Code and cognizable by the police. If the proprietors of dramatic corps are held responsible for the protection and conduct of boys in their service, visiting them with a deprivation of their licenses for appearing on public boards for six months or more for a dereliction of their duty, the immoralities will be materially checked.

Alleged illegal conduct of the Rájkot Police.

16. The *Káthiáwár Times* (3), in its issue of the 4th April, writes:—It is reported that the local police require the residents of the civil station to take all persons who may be their guests to the Police Chief Constable, both on their arrival and departure. It is not known how far this is correct, but if correct, it may be worth while to enquire under what authority this is being done. In the case of persons of doubtful character such a course might be expedient, but to put citizens and thieves on the same level is not only queer but positively objectionable. The authorities might well inquire into this matter, for it is not only repugnant but highly inconvenient to all persons to be thus dragged about instead of being left to their peaceful avocations.

Part II.—*Education.*

Grant-in-aid to private English schools.

17. In noticing the statement made in the annual report for 1890 of the New English School at Surat, a private institution, that the number of the students having increased during the year an application was made to Government for a grant-in-aid, and a reply was received from the Educational authorities declining to make the grant unless the small tuition fee charged by the institution was raised to the same amount as is exacted at the Government High Schools, the *Jáme Jamshed* (107), in its issue of the 6th April, says:—This statement is not new, because a similar reply was said to have been given to a private school at Ahmedabad that had applied for a grant-in-aid. But enquiries should be made as to what has become of the acceptance by Government of the recommendation made by the Education Commission presided over by Sir William Hunter that as regards middle education private enterprise should be encouraged and fostered. The reply received by the Surat English School betokens a narrow-minded policy on the part of Government when it is quite plain that success of private enterprise in this direction is certain to relieve the public treasury of an appreciable burden of the educational grant. An authoritative explanation ought to be forthcoming to show the object of requiring private institutions to raise the tuition fee in order to entitle them to a grant-in-aid from Government.

Part III.—*Municipalities.*

The Bombay Government and the Poona Municipality.

18. The *Mahrátta* (4), in its issue of the 5th April, writes:—The Bombay dailies published a Resolution of Government embodying their reply to the letter of the President of the Poona Municipality praying that the corporation be supplied with copies of the papers on which the Resolution of January last was based. From this Resolution it appears that Government are ready to give a hearing to the Municipality and have complied with their request asking for papers. It also appears from the Resolution that in spite of the mischief done by the representations of the then Collector Mr. East prompted by Mr. Joglekar, Government continue to have confidence in the experience and ability of the Corporation. It also appears that Government have kept their mind open, and should the representation of the Municipality be as solid and weighty in fact as the Municipality hopes it will be, Government as unbiassed judges will reconsider the case and dispose of it in a just manner. Government however appears to be still labouring under one misconception, viz., that the Municipality did not avail itself of the opportunity afforded to it by the Collector of offering an explanation. The fact is that the Collector did not even so much as inform the Municipality as to

what had transpired at the inquiry which Mr. Plunkett held with closed doors, and inasmuch as the report of the Collector and the Resolution of Government lean for their support on the results of the inquiry, it is incorrect to say that the Municipality was given an opportunity. Mr. East was in such haste to condemn the body that he did not even inquire as to what action the Municipality had taken on Ráo Bahádur Joglekar's letter. He at once took into his head the idea of penning a strong memorandum most discourteously worded and threatening the Municipality with an unfavourable report to Government. The Municipality considered Mr. Joglekar's letter, and inasmuch as the Collector had already made it the subject of a memorandum forwarded the result of their deliberations to the Collector. A confidentially conducted inquiry was at once ordered to be held and Mr. Plunkett proceeded to prepare the long rope with which the Municipality was to be hung. Mr. East alone knows under what Act this closed-door inquiry could be held, an inquiry instituted with the express object of condemning the work of a corporate body the members of which claim as much respect as either the Collector or the City Magistrate for honesty and public service;—an inquiry by a Municipal Commissioner into the conduct of the whole body; an inquiry, be it further remembered, helped by the accusers themselves. Mr. Plunkett, we venture to say, could have remonstrated, but did nothing like it. He could at least have ordered the accusers of the corporation to have nothing to do with it. But his goodness was his fault. We hope, in its representation now to be submitted, the Municipality will make it a special point to bring to the notice of Government the utterly unjust position which Mr. Plunkett was made to occupy, not only in the unjust and illegal inquiry, but also as City Magistrate. It is he who is really Government in this matter. We know he makes reports, and as is generally the case, his reports form the basis of the report of the Collector, and so on. The Municipality does not know what mischief is brewing until a Government Resolution is received. There can be nothing so objectionable. Would it be right, or just, if a Member of Council were asked by the Government of India to act as a spy and to report as to how Government was being carried on, and the Government of India acting upon his information were to call upon the local Government to explain or to justify a Resolution? Would this not be most unconstitutional, most unjust and most questionable? We think a judicial mind like that of Sir Raymond West would make this one fact the strongest ground for condemning the conduct of Mr. East.

19. The *Indu Prakásh* (14), in its issue of the 6th April, writes:—The Government has issued a fresh Resolution on the subject of the accusations made against the City Municipality of Poona. After the full explanation supplied by the President's letters it was to be expected that Government would revise its former judgment, moderate its tone of censure, and make some reparation for the hasty condemnation it passed upon the Municipality. The Resolution just issued shows, however, that Government is in no mood to be mollified yet. It adheres to its reproving tone, finds fault with the Municipality for not placing the information in its possession before Government earlier, and calls upon the Municipality to submit a scheme about the appointment of an executive officer within a given time. There is not a word about whether Government has altered its judgment as to the charges previously made in view of the information now forthcoming. We think it is hardly fair to the Municipality thus to let the charges remain unreversed when subsequent explanation shows sufficient reason for reversing them. The Government somewhat guilds the pill by paying a compliment to the Municipality for its "wide experience in municipal affairs" and asking it to frame a scheme of municipal government which would be useful to all district municipalities. In this particular the attitude of the Government shows an agreeable contrast to that of the Commissioner, C. D., who advises the Government to disregard the Municipality altogether, and to get the Collector of Poona to frame a scheme consulting the Municipality at his discretion. The proposal to appoint a strong, capable executive officer to the Poona Municipality is, as we have often said before, a good one. The Municipality itself approves of it, and Government has taken it up so seriously that it has resolved to appoint a Committee to consider the question at Poona during

the next rains. The question is proposed to be considered comprehensively with reference to all district municipalities, and it is further proposed to amend the District Municipal Act of 1884 in accordance with the Committee's recommendations. It is indeed highly desirable that the executive and deliberative functions in the district municipal administration should be separated as they are in the Bombay City. The Bombay Municipality is a large concern and its constitution is elaborate. The elaborate machinery of Bombay will not suit in its entirety the district municipalities, but a miniature constitution on the same lines may well be framed to answer the purpose. Let us hope the Committee that is to sit at Poona during the rains will be armed with plenary powers of enquiry, and that their labours will be extended to all branches of district municipal administration quite as much as to the constitution. There is one point which we should like specially to be considered. having regard to recent experience, viz., the capacity and the statutory liability of Municipal Boards to bear the cost of primary education. We have reason to fear that primary education has much suffered by the transfer of the liability and that however justifiable in principle, such transfer is not desirable until the municipalities are in a better financial position. We know very well what a hard battle education has to fight for its existence in the Bombay Municipality, wealthy as it is. In the mofussil likewise there are reports of school-masters' pay being left in arrears for months, and the schools being neglected and starved. This is a great calamity, and ought to be averted, whatever deviation from theoretical principles may be involved in doing so.

The President of the Wái Municipality and his mode of doing work.

20. A correspondent writing over the signature "X" to the *Mod Vritta* (48), in its issue of the 9th April, while criticising a reply sent by the President of the Wái Municipality in the District of Sátára to a communication from certain members of the same corporation in the matter of certain expenditure by the municipal clerk and disrespect shown to those members in the municipal office, disapproves of the tone of the President's reply, says that since the appointment of the present President municipal affairs having been managed in a negligent, partial and illegal manner, several Municipal Commissioners have been disappointed, and that no improvement has been effected except that the questionable mode of transacting business by means of circulars instead of holding meetings has been introduced. The correspondent expresses dissatisfaction at the President not having taken sufficiently severe notice of the fault of the clerk pointed out by the Municipal Commissioners, and fears that on account of the relationship existing between the President and the Reporter to Government adverse comments on the municipal matters stand little chance of being brought to the notice of Government.

PART IV.—*Native States.*

The Government of India found fault with in connection with the rising in Manipur.

21. In noticing the account published by the *Pioneer* of the 5th instant of the events that led to the rising in Manipur, the *Bombay Samáchár* (94), in its issues of the 6th and 7th April, says :—Mr. Quinton was instructed by the Government of India to recognize Kulu Chandra Sing as Mahárája on condition that his brother the Senápati or Commander-in-Chief and Jubráj or heir-apparent should be deported. These instructions seem quite strange in the case of an independent ruler like the Mahárája of Manipur. The proper course was that the Mahárája should have been called upon to deport his brother, and by failing to take it the Government of India has placed itself and Mr. Quinton in a false position that deserves to be much regretted. To make matters worse weakness or negligence was shown by the officers under Mr. Quinton. If reliable information about the temper and strength of the Manipuris had been secured it would have proved of much service, but neither Mr. Grimwood, the Political Resident at Manipur, whose duty it was to obtain such information, nor Colonel Skene, who was deputed with 250 Goorkhas to arrest the Commander-in-Chief, possessed it, and they deserve censure for failing in the proper performance of their important duty.

22. *Kaiser-i-Hind* (86), in its issue of the 5th April, writes:—We have no doubt that the "glorious" British arms will assert their authority and restore the high prestige of the Administration by bringing the Manipuris to book. But we may inquire *what* led to the mission of Mr. Quinton to these wild and inhospitable regions? Why on earth is the Government of India perpetually interfering in the internecine strifes of petty Chiefs on the border? As a matter of fact it has known from the previous history of the Manipur State for over a century that it is scarcely worth the while of the Government to put its finger in the small pies which its Chiefs are making and unmaking. If the Rájah dethroned was a *fakir* Rájah who did not care to govern the State, where was the expediency of again putting him on the *gádi*? But if there be some reason of State which impelled the Government to put him there, the public has a right to know what it is. Meanwhile what may be the object of Mr. Quinton's mission can only be guessed. Securely seated on the *gádi*, the present occupant thought he was strong enough to refuse British demands and defy the Government. If these surmises be correct, then it would seem that the Government of India has been rightly served; for we have no sympathy absolutely with its disastrous foreign policy. The Manipur catastrophe must have a history behind it which we may never know until perhaps the newly created "Director of Records" is *ordered* to give us a glimpse of it some years hence!

Mr. Quinton's mission to Manipur, disapproved.

23. The *Jáme Jamshed* (107), in its issue of the 9th April, observes that among the Calcutta Volunteers who volunteered and have been permitted by Government to go on active service in Manipur, there are several individuals who are rich or draw high salaries, that if any casualties occur among them large compensations will have to be paid to their families, and that hence it is better not to send these volunteers to the front.

Despatch of Calcutta Volunteers on active service in Manipur, disapproved.

24. In giving a short account of the recent disturbance at Manipur, the *Arunodaya* (21), in its issue of the 5th April, shows sympathy with the Manipuris by acquitting them of culpability and censuring the British Government and its officers for meddling with other people's concerns, regrets want of warlike spirit in the present generation of the Indian people and expresses a hope that the Manipuris having regard to the strength and greatness of the British Government will cease hostility with it.

The recent disturbance at Manipur.

25. The *Gujaráti* (83), in its issue of the 5th April, regrets that India will have to incur the cost of the approaching war with Manipur, thinks that Sir David Barbour was aware of the coming hostilities when he prepared the recent Budget Estimate, since he has provided a large amount under the head of military expenditure, condemns the warlike policy of Government, and says that information received up to date shows that the fault lies with the British Government while the Mahárája of Manipur deserves no blame.

Remarks in connection with the outbreak at Manipur.

26. The *Rájyabhakt* (118), in its issue of the 7th April, says:—Government should not have interfered in the family feuds at Manipur. The rising in that State might prove as serious as the late Afghan war. Several acts of His Excellency Lord Lansdowne's administration have made him unpopular, but if he wishes to win the favour of the people he must respect public opinion.

27. The *Ahmedabad Times* (90), in its issue of the 8th April, observes:—If Mr. Grimwood, the Political Agent at Manipur, had assisted the ex-Mahárája in regaining his kingdom soon after his dethronement the consequences would not have been so serious. An enquiry ought to be made why this was not done. Political Agents generally treat Native Chiefs very harshly and Government ought to keep a strict watch on their conduct and see that the Chiefs are respected.

G. M. SATHE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
14th April 1891.

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(For the week ending 11th April 1891.)

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th April 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Jagad-hitechchhu	Poona	Do.	5,800
15	„ Native Opinion	Bombay	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagan Mitrá	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	75
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Maháráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Maháráshtrá Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	350
48	„ Mutsaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bárni	Do.	235
56	„ Pratod	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	260
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	255
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá	Thána	Do.	300
68	„ Vanapriya	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolhápur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
	„ Suryá Prakáh	Do.	Do.	350
	GUJARA'TI.			
88				
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakáh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakáh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Fursad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,200
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	800
115	„ Praja Matá	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
118	The Satyă Mitră	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Saurâshtră Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	588
125	„ Stri Mitră	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patră	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitră	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
132	The Kannadă Suvarte...	Bombay	Weekly	800
133	„ Karnátak Patră	Dhárwár	Do.	400
	KA'NARESE.			
134	The Chandrodayă	Dhárwár	Weekly	200
135	„ Lok Bandhu	Do.	Do.	190
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
139	The Bhárată Bhráta	Rewáh...	Fortnightly ...	367
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
142	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
143	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
144	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
145	„ Dhár State Gazette	Dhár	Weekly	270
146	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
147	„ Gwalior Gazette	Gwalior	Do.	850
148	„ Jouhar	Bombay	Do.	...
149	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
150	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
151	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
152	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
153	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
154	„ Muin-ul-Islám	Do.	Do.	290
155	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
156	O Anglo-Lusitano	Bombay	Weekly	1,500
157	O Portuguez Britannico	Do.	Do.	...
158	The Horas Vagas	Do.	Do.	600

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Akbar*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

His Excellency Lord Harris as an administrator.

1. The *Kdthidwdr Times* (3), in its issue of the 14th April, writes:—Lord Reay sometimes made queer appointments. But we are glad to note that His Excellency Lord Harris is more careful in his selection of officials for responsible posts. Still there is room for improvement in this direction, and unless His Excellency pays greater attention to this part of his duty he can hardly hope to see the desired improvement in the departments under him. The characteristic features of Lord Harris' Government are his candour to deal equally by all and his zeal to remove public grievances. His Excellency knows well where to administer a snub and where to put in a good word. He is as chary of the one as of the other. He gives praise where praise is due, but he does not make a lavish use of it. Judging from his past year's administration Lord Harris is likely to prove a very efficient administrator. He has acquitted himself remarkably well, much more creditably than the public expected. Besides skilfulness in public speaking which is so essential to make a Government morally strong, and in inquiring into all matters of public interest, he brings to bear upon official routine work much businesslike ability, sound sagacity, and practical experience. He understands his business thoroughly, avoids arbitrary methods, and expects the heads of departments and other officials to exercise their judgment and sense of right. While keeping in touch with public opinion and current affairs there is scarcely any question of importance that escapes his notice. He subjects officials to competent criticism and requires them to explain from time to time what they are doing and what reason (if any) they have for doing it. With a little more improvement in the direction pointed out Lord Harris' administration must prove very successful.

2. The *Mahratta* (4), in its issue of the 12th April, writes:—There can be no two opinions now about His Excellency Lord Harris' earnestness of purpose in discharging the onerous task thrown upon him. His recent tour is an instance in point. Whereas former Governors used to run up to the hills as soon as March had fairly advanced, our present Governor does not go to Mahábaleshvar till towards the end of April, and he is using the time thus saved from a life of dissipation at Mahábaleshvar in moving about from one district to another and making himself acquainted with the wants and wishes of the people over whom he has been sent by Providence to rule. For this we thank His Lordship. The recent Resolution on the affairs of our Municipality shows how ready His Excellency is to correct an error into which he might be hurried by the misrepresentations and one-sided reports of officials.

Condemnation of the decision of Parliament to abolish the Indian Opium Trade.

3. The *Jáme Jamshed* (84), in its issue of the 14th April, says:—The decision of Parliament on the motion brought forward by Sir John Pease, requiring the Government of India to abolish the poppy cultivation in India, is astounding. The House of Commons, about whom we always wish to speak respectfully, have in this instance permitted their missionary zeal to get the better of their discretion. The result of the decision in the present financial condition of India will be disastrous. England as a nation will lose by it if it is enforced, while India will be exposed to national ruin. All that is required to paralyze the efforts of the Government of India to maintain peace, progress and good Government in the country is to allow exchange to run down to fifteen or fourteen pence per rupee and to take away the six or seven krors of opium revenue, and the work of India's enemies will be completed even beyond the holy wishes and religious zeal of Exeter Hall. The clear duty of the Government of India is therefore to enforce a hearing for itself in Parliament, and to place its resignation on the issue of the debate. If it is convinced that it cannot reasonably govern the country under the terms of the resolution of Sir Joseph Pease it should manfully say so in plain English. The people of India will on such an occasion unite as one man in support of the Government and will give utterance to its wishes and convictions in no uncertain tone. The occasion is to them a matter of life and death, and divided opinion on this question has no existence. At present there is absolutely no proof that opium is exercising a pernicious and demoralising influence either in India or

in China. The best available evidence for the elucidation of the question is to be found in India, and it has been upheld, and with great show of reason, that the opium which is used by the people of India, whether adults or children, is used as a nerve sedative and a prophylactic. No extensive tables have yet been formed as to the effect produced on human life by the use of opium, but there is a very widespread opinion that the use of opium prolongs life. This opinion is freely shared in by the natives of this country and will be confirmed by reference to numbers of existing opium-users who have reached advanced ages. And when it is remembered that the natives of India enjoy no nerve stimulant except tobacco, opium or alcohol becomes a seeming necessity of advanced life. Placed between these two classes of stimulants, the preference that is given to opium over alcohol is doubtless the wisest choice that could be made. All the dangers and bad consequences which are said to arise from an abuse of opium apply with greater force to the use of alcohol, and yet Sir Joseph Pease and his party wink at the latter! [The *Bombay Samáchár* (93) and the *Akhbáre Sodágar* (91), in their issues of the same date, express similar sentiments. The *Jáme Jamshed*, in its issue of the 16th idem, is glad to learn that Government will take no action on the vote taken on Sir J. Pease's motion for the suppression of the opium trade, and hopes that on a resubmission of the question Parliament will find it impracticable to carry out the decision about the abolition of the trade on account of the peculiar circumstances of the Indian finance. The *Bombay Samáchár*, of the same date, severely censures the Conservative Ministry for failing to place before Parliament the actual circumstances attending the Indian opium revenue and allowing Parliament to pass the decision for the abolition of the opium trade.]

Local attempts for the abolition of the opium traffic in India, disapproved.

4. The *Bombay Samáchár* (93), which has been ever opposing the attempts made in England for the suppression of opium traffic in India, in its issue of the 13th April, after once more briefly explaining the heavy loss that would befall the Indian Exchequer in the event of the opium revenue being abolished without any compensating advantages following from the abolition, expresses satisfaction at the fact that the mass meeting held on the 10th instant in the Frámji Káwasji Institute to get up a movement in aid of the suppression of the Indian opium trade was not a very large one, as very few Natives, except some school-boys, attended it, and advises the Natives not to join the anti-opium alliance, which the meeting has started. [The *Jáme Jamshed* (84), in its issue of the same date, expresses similar sentiments.]

5. The *Jáme Jamshed* (84), in its issue of the 14th April, says:—Dr. Milne the Bishop of Bombay's taking the chair at a mass meeting held on Friday last to protest against the Indian opium traffic raises the question whether the order of the Government of India prohibiting Government officials from taking a part in political movements is applicable to His Lordship. The work done by the Indian National Congress has been in the real interests of the country, and if Government servants are prohibited from taking even a slight part in the movement, how much more desirable is it that European officials should be warned against interesting themselves in movements like the one seeking to abolish the Indian opium traffic? It is worth knowing, whether the above-mentioned Government order has been infringed by the Lord Bishop. If not, why should the Native servants of Government be precluded from taking part in the Congress movement? It is to be hoped that an explanation on the subject will be forthcoming from the Government of India.

Comparison between the British Indian and the Goa Governments.

6. A correspondent writing to the *Indu Prakásh* (13), in its issue of the 13th April, institutes a comparison between the British Indian Government and the Goa Government, and arrives, at the conclusion that the subjects of the former are not so happy as those of the latter. The correspondent refers to the general disarming of the British Indian subjects and to their consequent subjection to ill-treatment at the hands of unruly roving tribes like the Beluchees, and says that the subjects of the Goa Government not being disarmed have nothing to fear from the Beluchees who are said to have made such

havoc in British territory. In the Goa territory, adds the correspondent, though there is no prohibition for carrying arms the proportion of crime is not so large as in British India. There the people do not have recourse to law courts for remedy against every petty offence but depend upon their right of self-defence.

Disapproval of the proposal to give a pension to Mr. Arthur Crawford.

7. The same newspaper writes:—We had thought the name of Mr. Arthur Travers Crawford was too much discredited even in England for any one to seriously propose that a pension should be given to him, but we find we are grievously mistaken. There is no limit to the blindness which ties of personal friendship or pride of race may cause, and where such blindness is predominant all considerations of prudence, morality or justice are cast to the winds. No man in living memory has done so much harm, morally speaking, to the good name and prestige of the British Government on this side of India, as Mr. Arthur Crawford. He was an imposing dazzling personality, and his ability and urbanity cast a glamour over his misdoings though they were a matter of common talk. His surpassing ability covered all his faults, and he was emboldened in his ways of vice by the absolute immunity from detection he enjoyed. The demoralization he had caused in the service and the public at large by his open defiance of all public morality, the systematic practice of taking black-mail he had established, and the unscrupulous use he made of his power and position, are matters too fresh to be easily forgotten. His acquittal on the graver charges by the Commission and by Lord Cross is a public scandal which has done incalculable harm in public estimation to the good name of England as a dispenser of justice. The public of India, the entire public, official and non-official, Native and European, with the exception of a few personal friends has accepted the verdict passed by the Government of Bombay as the true one, and has reconciled itself to the decision of the Secretary of State seeing that Mr. Crawford has after all been dismissed the service. That such a discredited man should be held up as a fit object for pension is the height of moral depravity, and if the Government should by any means be induced to grant the prayer, we conceive it would be almost a greater scandal than his acquittal. It is argued on his behalf that as he has been acquitted on charges of bribery and corruption he is entitled to get his pension, and, we presume, the costs of his defence too. We say, for one thing the acquittal was no acquittal in the true sense of the word. A perverse opinion, which, be it remembered, was not under the Act a competent judgment but an opinion only, was expressed by the Commissioners against all the evidence. The Bombay Government which was the true Judge constituted by the Act held that that opinion was wrong, and recorded a verdict of guilty on all counts. The Secretary of State in a weak way subordinated his own better judgment and adopted the opinion expressed by the Commissioners. But the very weak way in which this was done was itself a condemnation, and by no means a triumph on which Mr. Crawford or his friends could crow over. In any case the verdict on the charge of indebtedness is unanimous, and that was, for an officer of Mr. Crawford's position, a by no means a venial offence. He broke the departmental law, a breach for which any of his subordinates would have been punished with equal severity, and the penalty of dismissal provided by the law was visited upon him as the least severe that could be passed. To grant him a pension now would be a reversal of that order of dismissal. Pension is, we believe, a reward for honourable service. An officer dismissed for misbehaviour in the service could not be said to have had an honourable service. The grant of a pension and Lord Cross' order of dismissal could not therefore stand together, and for the honour of the British Government we trust there will be no reversal of an order which was the barest justice done by them and the least reparation made to the offended public opinion of this Presidency. Whatever the personal friends of Mr. Crawford may say or do, we hope the Secretary of State in Council and the Government of India will be firm. The British public too and the Members of Parliament must endeavour to rightly understand the issue involved, and to guard themselves against being carried away by personal sentiment. Let us once more warn Government that the acquittal of Mr. Crawford has given a severe shock to public susceptibilities and that if a pension be granted to him the Government will entirely lose the esteem and confidence of the people. We protest so strongly because we feel

strongly that the tax-payers of this country should not be saddled with an unjust pension. They have had already to pay a heavy penalty in the exactions Mr. Crawford made and in the costs incurred in bringing him to justice. But a higher consideration is the good name of the Government and the claims of justice, and we earnestly hope that nothing so iniquitous as the grant of a pension to Mr. Crawford will be perpetrated.

Mr. A. T. Crawford may be granted a subsistence allowance.

8. The *Phœnix* (5), in its issue of the 11th April, writes:—We find that what Mr. Maclean pressed upon the Secretary of State was not a pension for Mr. Crawford but a subsistence allowance and the payment of the large expense he had incurred in connection with his trial. This makes the case somewhat different. The Government of India has refused to pay Mr. Crawford's expenses on the ground that it was his own conduct that made the trial necessary. But there cannot be much objection to his being allowed a subsistence allowance. His wife and daughter have been granted such an allowance and the Secretary of State may well extend his generosity a little further.

A recommendation to Government to confer honours upon the leading Mahomedan gentlemen.

9. A Mahomedan correspondent writing to the *Kaiser-i-Hind* (85), in its issue of the 12th April, observes:—It is an old complaint that honours are bestowed mostly on Government servants, only a few being assigned to such non-officials as have strong interest at head-quarters. The Mahomedan community is, as a rule, neglected in this matter. A few names may therefore well be recommended in anticipation of the Birth-day Gazette, viz., those of Messrs. Karimbhái Ibráhim, A'damji Pirbhái, Badrudin Tayabji and Kamu Suleman, who are the leaders of their respective sects and whose charities are well-known. The Mahomedan community in general would feel gratified if some honour or other were conferred upon these gentlemen.

Reasons why the agitation against the Age of Consent Act is to be continued and carried to England.

10. The *Mahrátta* (4), in its issue of the 12th April, writes:—We are very sensitive and we feel nothing so much as an attack on our national character. That the Age of Consent Act will write in the statute-book the character of the Indian nation in blackest letters is our grievance, and so long as this certificate of bad character remains on the statute-book we can enjoy no peace, no rest. It is with a view to bring to the notice of the character-loving English public an act of the grossest national injustice that we want to carry the agitation to England. Not a single Member of the Viceroy's Council could speak of the existence of the evil in provinces other than Bengal, and yet their statute-book would be made to speak otherwise. The whole public of Bengal is speaking and showing to demonstration and yet Government would rely upon the words of a handful of persons and condemn the province. It would be a very sad confession of the disastrous effects of the British rule in India to say that a nation so renowned in history has so far lost its national character that it can bear to be permanently stigmatised as a nation of brutes and savages, and if the effects of British rule have really been so disastrous let us make England aware of it so that it may never expect to rely upon us for its strength, and never boast of its having civilised us, and India may no longer be looked upon as a gem in Her Majesty's glorious diadem. But no. We refuse to take this verdict. The existence of the vice is in the first place taken for granted; then, as the Honourable Mr. Hutchins has told us, the vice is converted into a crime and the Indian Penal Code is amended in such a way that it may declare the whole Indian nation as a nation of criminals. Can there be any greater insult to the dignity of a nation? Honourable Members themselves are our witnesses. They have themselves stated that all the religions in the land agree in condemning immature cohabitation. They themselves admit that the Indian nation as a whole is sensitively religious and yet are of opinion that the evil practice complained of is of such general prevalence that it requires a legislative remedy! Who would have the hardihood to deny that this is blowing hot and cold at the same time? Our third reason for opposing and continuing to oppose the measure is the conduct of the Government

of India in contracting the scope and effect of the Proclamation. The interpretation now put upon it is a distinct violation of a sacred charter. The Honourable Mr. Nulkar cites instances in which the Government of India legislated against the wishes of the nation. These instances, we say, speak the history and origin of the Proclamation. That charter was given to the people as a weapon of defence against the wanton conduct of a despotic Government uncontrolled and unchecked by public opinion. The Hindu and Mahomedan religions owe their existence to the Proclamation, or the Brahmos and Missionaries would have swept them out of existence long ago. We read the speeches in the Council with the greatest surprise, but to go through Ráo Bahádur Nulkar's speech was most painful work. He chose to misread, to misrepresent, and, above all, to show sufficient respect to the opinions of others. We quote only one sentence of his to show how unfair he has been. He said: "In the present instance their religious scruples are outraged beyond endurance because the proposed law will compel them to abstain from intercourse with their child-wives until the latter shall have completed their age of full twelve years." Could misrepresentation go further? And this is from a highly cultured, truth-loving and independent gentleman! And on the strength of such opinion, such a cruel law is passed! We are indeed a conquered race and in every way worthy of such humiliation!

A suggestion to Government with reference to the agitation against the Age of Consent Act.

11. The *Din Bandhu* (9), in its issue of the 12th April, says that the aims and objects of the Age of Consent Act have been misrepresented in various ways to the illiterate and ignorant masses by the foolish agitators who are still carrying on the agitation against the law for the sake of notoriety, and that in order to ensure the safety of its ignorant subjects and to prevent their being discontented the Government should set detective policemen to watch and see how far the agitation is sincere and carried on in a constitutional manner.

Comments on English and Hindu marriage laws.

12. *O Portuguez Britannico* (157), in its issue of the 11th April, writes:—The people of England would appear to be considerably exercised in mind by the decisions of the Law Courts in what is known as the Clitheroe Abduction Case, and if we are to judge by the tone of the English papers received by the last mail, they regard marriage in a light which shows that their ideas of the ordinances of the religion they profess are no more intelligent or appreciative than are those of the Hindus whom they have unequivocally condemned for their attitude in connection with the recent Age of Consent Bill. The Clitheroe Abduction Case is the first of its kind, and if it is important in the eyes of Englishmen, it should be more so in those of Native Indians. It would be scarcely judicious if we expressed a wish that cases of the same class might be numerous, but there can be no shadow of a doubt that no event or class of events could more thoroughly bring out the pith of the logic of our rulers. It is easy to pose as a moralist without understanding what moral obligations are. It is easy to pass for religious without knowing who or what the Creator is. It is the simplest of all things to proclaim oneself the champion of liberty without possessing the faintest notion of what liberty means. These are all easy enough, and simple enough, and pretenders are numerous enough; but the real character of people must show itself eventually. The time must come when the mask drops off, and the immoral stands revealed as the immoral, the irreligious as the irreligious, and the lawless as the lawless. Setting aside the religious aspect of the question, it is difficult to see in the judgment of the Appellate Court where the wife's moral obligations begin or those of the husband terminate. That in England marriage is a farce is a fact which needs no further confirmation. The law of England according to the interpretation of the Lord Chancellor has not the same respect or regard for the marriage contract that it has for the most ordinary commercial transaction, for whereas it holds that a woman who solemnly enters into a contract and before legally and constituted authorities undertakes to live with and obey a man whom she chooses as her husband, is free to live where she likes and how she likes, it maintains that a man who as a result of miscalculation contracts for

a certain sum to do that which would be more than its equivalent, is not free to recede from the position he takes up or to annul the contract. But apart from these considerations it is curious to note how elastic English law and English opinion can be. When the case against Rakhmábái was pending in the law courts of Bombay it was urged that according to the law of England the lady was free to decline to live with her husband because she was under-age when the marriage took place; and now we find the law of England holds that Mrs. Jackson is free to decline to live with Mr. Jackson under precisely the opposite circumstance, and that is that she was above-age and was in the full possession of her senses when she married Mr. Jackson. Verily, such law deserves to be respected!

The law of marriage and the *Times of India*.

13. The *Kesari* (42), in its issue of the 14th April, refers to the same case and to the remarks of the *Times of India* thereon, and observes:—God's ways of doing justice are peculiar. When the case of Dádáji *v.* Rakhmábái for the restitution of conjugal rights came before the Bombay High Court a few years ago, the *Times of India* put every obstacle in the way of Dádáji's getting possession of his wife, but the same paper disapproves of the decision of the English Court in the Jackson case and remarks "If this sort of thing goes on marriage will soon be more of a failure than what even Mrs. Mona Caird and the *Daily Telegraph* would have us believe." Why so? The English Court in appeal has only done in the case of Jackson what the *Times of India* demanded in the case of Dádáji. The Anglo-Indian papers take delight in discrediting the marriage system of the Hindus, and raise a hue and cry as soon as a small shock is aimed at their own connubial system.

Liberty of the Native Press.

14. The *Phœnix* (5), in its issue of the 11th April, writes:—The thoughtless writings of some of the newspapers that opposed the Age Bill have been equalled by the wild and sweeping condemnation by the *Englishman* of Calcutta of the Indian press. That the more rancorous of the Anglo-Indian press should clamour for the suppression of the Indian press is no novel phenomenon. The *Pioneer* and the *Englishman* periodically review their neighbours' utterances and they have oftentimes pressed the Government to take note of the sedition, as they are pleased to term it, of the Indian press. But no statesman worthy of the name has countenanced so drastic a measure since the Gagging Act was repealed. The recent agitation against the Age Bill has furnished another opportunity for the *Englishman* to repeat his old cry, and other organs of Anglo-Indian opinion may follow the lead of our contemporary and write in a similar strain. But we do not think that there is the remotest possibility of the present Government of India moving in a direction so objectionable and unwise. Custom has acquired such a strong ascendancy over men's minds in this unfortunate country that however debasing it may be it requires a very strong effort to abolish it by penal laws. Do Englishmen in India give up their superstition, however patently absurd they may be, without a hard struggle? If the Censorship of the Indian Press is a necessity now, it was no less so in the time of the Ilbert Bill, and if a Censor had then been appointed, and if he had been an impartial judge, there could be hardly any room to doubt that several prominent members of the Anglo-Indian press would have been condemned. Nor could we forget that in the face of the misrepresentations indulged in by the *Englishman* and his coterie of jingos to bring contempt on the good name of Lord Ripon, all the vehement appeals of the *Patrika* and the mourning gone into by the *National Guardian* sink into insignificance. Lord Lansdowne has been misrepresented in several quarters. But was not Lord Ripon subjected to similar indignity? What is misrepresentation according to one's view is right interpretation in that of another. Hence if the charge of misrepresentation were alone sufficient to justify official surveillance over the press, no respectable newspaper, not even the *Englishman* itself, could be safe. For the natural result of such a contention would be that the moment a newspaper opposes the policy or views of the Government, it would be guilty of

misrepresentation. There is absolutely nothing disloyal in the agitation that was being carried on against the Bill in the press. And to whom do the opponents look to for support? It is to Parliament and to Her Majesty's advisers. That we do not commend the wisdom of their policy or the reasonableness of their arguments, must now be abundantly clear to our readers. But it transcends the bounds of ordinary absurdity to argue, as does the *Englishman*, that those who differ from us or use violent expressions in the midst of an animated and hot controversy are disloyal and seditious. The reasons adduced by our contemporary are not at all to the point. That the speakers at the *maidán* meeting or in the Pooja at Kallighát at Calcutta raved as they liked has nothing whatever to do with the press and its duties. Nor is the suggestion of a Bengali paper to boycot Manchester goods, to which the *Englishman* alludes, relevant to the present controversy. Manchester goods have enough of inherent merit in them, the merit of cheapness, and the temptation to use them will be irresistible till cloth of the same quality is manufactured in India and offered for the same price in Indian markets. As for disrespect to constituted authority, protests against the passing of a law is no more an insult to authority than a complaint against the police is disobedience to the laws of the land. The controversy on the Age Bill is doomed to die a natural death as soon as the fervour of the agitators cools down and after some money has been thrown away on it. It is bad enough that our political aspirations have received a rude shock by the division in the Indian camp owing to the extreme conservatism in matters social of our compatriots in this and other parts of India. The Censorship of the Press, if ever seriously thought of, would only undo the good work wrought by the Viceroyalty of Lord Lansdowne, and no more plausible proof of the alleged intention of Government to behave in a despotic manner would be required. It is only such a proposal that is wanted to strengthen the hands of the reactionaries. It is too late in Indian politics to think of suppressing the right inherent in every British-born subject of the freedom of speech and writing. We have strong faith in the good sense of the Indian Government. It is the *Englishman* that has lost his balance.

The Annual Provincial Conference at Poona.

15. The *Mahrátta* (4), in its issue of the 12th April, writes:—We are sorry to learn that this year there will be no Provincial Conference. The Sárvajanik Sabha Committee, under whose auspices the Conference used to be held, has resolved that this year no Conference need be held. Mr. Tilak, one of the Secretaries of the Conference, has sent in his resignation. Mr. Gokhale, the other Secretary, wishes to do the same. All that we can say is, that this is to be regretted. The Conference was hailed on all sides as a good institution with promise of better practical results than the Congress itself. [The *Dnyán Prakásh* (12), in its issue of the 16th April, says that at the earnest request of several gentlemen the Sárvajanik Sabha has resolved to hold the Conference on the 10th proximo.]

Government Resolution on Forest Administration Reports of the Bombay Presidency for 1889-90, reviewed.

16. In noticing the Resolution of Government on the Forest Administration Reports of the Bombay Presidency for 1889-90, the *Jáme Jamshed* (84), in its issue of the 16th April, says:—It must be gratefully admitted that an appreciable decrease has taken place in the number and quality of the bitter complaints against forest administration that used to be heard in previous years; but, at the same time, it must be observed that the poor aboriginal classes inhabiting forests and cultivators of land do not yet enjoy sufficient liberty to remove worthless forest produce, and that the forest officials care more for an increase of Government revenue from this source than for the wants of these indigent classes. It would have been better, therefore, had Government in this Resolution impressed upon these officials the need of paying due attention to the wants of these classes equally with the attention given to Government income. Government do deserve hearty thanks for removing the wrong impression entertained by Mr. Shuttleworth that in former years the poor classes removed much valuable forest produce inflicting a serious loss on Government, and for impressing on Forest officers the desirability of assigning grazing lands for village cattle in close proximity of their respective villages so far as the same may be practicable.

17. The *Din Bandhu* (9), in its issue of the 12th April, writes:—We quite approved of the excellent work done by our energetic Municipal Commissioner in taking prompt measures to put up an asylum for lepers at Mátunga *temporarily*, as a number of those infected with a very loathsome type of that disease were seen daily loitering about. But now we understand it is under contemplation to give up the idea of having an asylum at Trombay and to erect a *permanent* one at Mátunga. Surely, before according their sanction to make the nice and healthy village of Mátunga the permanent abode of lepers, Government will be so good as to consult their Medical advisers. In our opinion it is very dangerous and extremely ill-advised to locate *permanently* a leper asylum so near the town of Bombay proper and in close vicinity to two or three crowded villages, viz., Wadála, Gowari and Mátunga. The present site is only a few hundred yards from the village of Gowari the population of which we estimate at more than 500 souls and from the main road which leads to Sion, which, as we all know, throughout its whole length from Parel is lined on both the sides with nice bungalows and pleasure gardens. If Trombay be considered unsuited for a leper asylum, the institution may be located somewhere on the Antop Hill which is further away from the villages named above and which in point of sanitation is in our opinion far superior to the low-lying ground at present selected. If the object in housing lepers together is to prevent them from spreading the contagion it is highly desirable that they should be located far from a crowded neighbourhood, which the present scheme if carried out will not secure. As the inhabitants of the villages we have named are poor and illiterate they are not capable of making a proper representation to Government on this subject. So it will be a greater reason for Government to look into this matter more closely and then to decide it finally. Why, may we ask, was not this leper asylum erected somewhere on the Mahálakshmi Flats or close to the temporary hospitals near the Jacob's Circle? Bombay is gradually extending in the direction of Mátunga, Náigaum and Parel, and when some of the proposed roads and railway stations are opened its population is sure to increase and it would be a grievous mistake to have a leper asylum in the very heart of these localities. In our anxiety for the welfare of the diseased we ought not to sacrifice the well-being of the neighbouring villagers. Will no member of the Municipal Corporation take up this matter in the interests of the poor inhabitants of Gowari and the other villages, and entitle himself to their everlasting gratitude by knocking on the head the proposal of permanently erecting leper asylum at Mátunga?

The question of location of a Leper Asylum near Bombay.

18. A correspondent of the *Jáme Jamshed* (84), in its issue of the 14th April, complains that the post received at Navsári, on the B. B. & C. I. Railway line, by the day mixed railway trains is not delivered to the addressees on the same day, and expresses a hope that a delivery of the same will be made on the afternoon of the day of receipt. The same correspondent also complains that the post brought after midnight by the mail train is delivered at noon the next day, expressing wonder that it should be so when the post received by the same mail train is delivered before eight o'clock the next morning in the neighbouring villages of Jalálpor, Kályávádi, Tardi and Verávar, which are two or three miles distant from Navsári.

Complaint about the delivery of post at Navsári in the Gáikwár's territory.

Part II.—*Municipalities.*

19. The *Kaiser-i-Hind* (85), in its issue of the 12th April, writes:—The Poona Municipality has now been replied to by the Government. But we cannot say that the Government has had the candour to make a confession of the egregious error into which it was led by the Secretariat witches who bear absolutely no love to that corporation. Government is a human institution after all and is liable to err, but when the error is found out it is meet that like every honest unit of humanity it should apologise to those whom it has wronged. But the proud Government of Bombay seems to be only brave in its insolence. Still, as we said before, the much belated but extremely forbearing Poona Municipality has truth on its side, and truth must conquer the mightiest and proudest of Governments.

The Bombay Government and the Poona Municipality.

20. The *Hitechchhu* (88) of Ahmedabad, in its issue of the 16th April, complains that much oppression is practiced on the people of Ahmedabad by the local Municipal Corporation in levying the tax for the removal of waste water, saying that the Honorary Magistrates before whom complaints of non-payment are preferred dispose of them without giving the parties complained against a patient hearing and direct the payment of the dues under a threat of increasing their amount, and that the police constables whose duty it is to serve summonses serve them after correcting the wrong names entered therein without the permission of the Magistrates, and in the case of dead persons by leaving them at their houses. It is a pity, says the paper, that persons should be taxed not according to their actual means but according to the dimensions of the houses left to them by their ancestors, and that no notice should be taken either by the Collector or Government of this high-handed treatment by the Municipality which is supported by unscrupulous Honorary Magistrates and over-zealous police constables.

Alleged high-handedness of the Ahmedabad Municipality.

Part III.—*Native States.*

21. While writing about the recent rising at Manipur the *Kaiser-i-Hind* (85), in its issue of the 12th April, observes:—Just look at the whole unfortunate affair from the date of the usurpation of the State by the present Mahárája and his right-hand the Commander-in-Chief, and try to discover whether there was the slightest foundation of justice or public expediency to interpose in the affairs of Manipur? It is officially acknowledged that that little State is independent and is governed by no binding treaty of any character whatever. And as to even binding treaties, no one, who has carefully studied the history of the Paramount Power in its relation with feudatory and independent States, can deny that the former considers them binding so long only as it has no selfish ambition or interest to serve. The moment it finds it suitable for its own object to take a front move, it has never hesitated whatever. On the contrary, it is never slow to discover some sort of plausible excuse, to effect annexation of the territory. Now, none can object to such a policy in the affairs of State, if the State which so declares it will not at the same time pretend to proclaim from the house-tops that in its relation with its neighbours it is actuated by pure benevolence and justice. It declares that righteousness is the principle which guides its action, while the fact is that all throughout the century it has become difficult for impartial History to reconcile this abstract principle of righteousness with concrete instances which could be cited by the score of that unjust character. Now, we do say that Manipur managed its own affairs on lines of its own indigenous polity and its own code of political ethics. The Government of India knew it. The State had ere this many a revolution of a similar kind, sometimes bloody, sometimes treacherous. There was nothing, we say, then, which was unusual in the usurpation of the Jubráj to impel the Government of India to chastise him. And, therefore, we say that it was an unjustifiable step which it took when it sent secret instructions to Mr. Quinton to move with a small force on that State with a view of chastising the Commander-in-Chief who was mainly instrumental in raising him to the throne. But the motive which led to the interference by the Government of India is as transparent as the noon-day sun. Of course, we know that the motive will be indignantly repudiated; that the history which led to the mission will be manufactured in a way to lead the public to believe that it was not this poor meek Government, so righteously and so religiously inclined that it never had any object at any time of defrauding a neighbour of even a single lock of his hair,—it was not this model Government which behaved "treacherously" but the little border Ráj. We also know what kind of official papers and blue-books will appear in due course. These undoubtedly will give the narrative from the official point of view. But what about the Manipur narrative? As usual, we shall be told later on that it is not to be trusted. Truth always is on the side of the strong. Providence always favours the big battalions. Therefore, the success of the battalions is the triumph of truth. But despite such contemptible and ignoble stuff, there have been Anglo-Indians

Interference of the British with the affairs of Manipur condemned.

who have in former days warned us not to implicitly trust in official narratives. And in our own days we see before our very eyes how history is being constantly perverted. The late Mr. Iltudus Pritchard in speaking on Native States and the British Government about 20 years ago, truthfully observed that, "*India described from a native point of view would present a very different picture from the India represented in blue-books and official reports and the works of officially inspired writers.*" The Government of India for the past ten years seems to be tempted by Fate. Its ambition has been to enlarge its boundaries east and west. It has already done so to a considerable extent, and the interference in Manipur affairs is only a means to the same ambitious object. *The real motive* of the Government may then be related in a sentence. *It is to annex that State.* With the annexation of Upper Burmah and the stretching of the outposts to Bhamo and further north-east, Manipur is absolutely necessary to British greed and British earth-hunger. When the real history of the usurpation by Jubráj comes to be written, it will be found that the British Indian Government was behind the scenes. The ex-Mahárája was dethroned on the plea that he was a *Fakir Rája.* In reality, he was, perhaps, impervious to British demands. But the moment the usurpation was accomplished, the Jubráj was not slow to defy the Resident as his predecessor had done. What could be better under the circumstances, thus foiled in its attempt to make independent Manipur a vassalage of the empire, than to play off Surachunder Sing. We will not say whether the flight of the ex-Mahárája to Calcutta was intentional or accidental. Suffice to say, ample negotiations must have been carried on, informally, of course, and adequate promises must have been taken from him that the reward of the British Indian Government, in placing him on the throne, should be that it should be allowed to have the upper sway in his administration; that in fact Manipur should virtually be British territory; but to avoid annexation the Mahárája should be the sovereign or puppet. Our surmise is that it was with this object only that Mr. Quinton was directed to move on the capital of Manipur. We know what the subsequent history is. The Government of India sowed the wind of the Manipur rising and it is now reaping the whirlwind of disasters and what not which it will require perhaps a quarter crore or more of the wretched tax-payers' monies to wipe off. This is the moral of the interference in an independent State for the sake of British earth-hunger.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
21st April 1891.

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(For the week ending 18th April 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 18TH APRIL 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The *Vaidarbh* (2), in its issue of the 11th April, writes :—It looks strange that a Municipality under the chairmanship of an educated *European* gentleman should disregard so utterly the law of Municipalities in Berár and rules made under it in passing its resolutions. At the meeting of the Sheogaon Municipal Committee held on 23rd January last it was "proposed by Mr. Mároti Kurtáji and seconded by Mr. Durgaya Pillay that the collection of the Town Fund Tax be given to the Patil as is done at Khamgaon and Akote. The following members voted in favour of the proposition :—Messrs. D. Pillay, Mároti Kurtáji and E. C. Rich, Chairman. And the following against it :—Messrs. Gopál Govind, Bhagwán Mánáji, Bankat Bhavánidás. The proposal was carried by the "casting vote of the Chairman." The Committee, it appears, thought the resolution to be incomplete and considered the subject again on 2nd March 1891. They "read letter from the Chairman of the Khamgaon Municipality informing the Chairman of the Sheogaon Municipality that the Patil of Khamgaon collects the Town Fund of that place and that he is paid remuneration at Rs. 3 per cent. on the collection made by him, and resolved by a majority that the Police Patil of Sheogaon be intrusted with the collection of the Town Fund Tax for 1890-91 and that in future years the Police Patil be also intrusted with the collection of the Town Fund." Both these resolutions are illegal as they stand at variance with Section 146 of Municipal Law and Rule 10 made under it. The Police Patil is Mr. Máruti Kurtáji who is a member of the Municipality and Honorary Secretary thereof. He can accept no contract from the Municipality under the foregoing section. If he chooses to have the contract he must resign his place as a Municipal member. It is indeed more to be wondered at that such a proposal which was in itself illegal was allowed to be moved by Mr. Máruti Patil himself, the Vice-Chairman seconding it, and the Chairman passing it by his casting vote. We are informed that last year the collection was made by municipal servants and the work was done satisfactorily. This year too the Committee, when considering their budget for 1891-92, intended to get the work done through municipal servants, and did not therefore allot any amount for being given as commission to the Patil for the

Alleged illegal action of the Sheogaon Municipality in Berár.

collection of the tax. But a few days after, some members changed their mind and passed by a majority such an illegal resolution. The Committee have gone so far as to get the future Committees bound to get Town Fund collected through the Patil and give him commission for the work!! Copies of all municipal resolutions are sent to the Deputy Commissioner and the Commissioner. But it does not appear they have attracted attention. We are informed that some members of the Sheogaon Municipality have sent a protest against the resolution in question to the Commissioner, and it is to be hoped the illegal action of the Committee will be set aside.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
21st April 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th April 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Jagad-hitechchhu	Poona	Do.	5,800
15	„ Native Opinion	Bombay	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagan Mitrá	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Maháráshtra Mitra	Sátára...	Do.	250

collection of the tax. But a few days after, some members changed their mind and passed by a majority such an illegal resolution. The Committee have gone so far as to get the future Committees bound to get Town Fund collected through the Patil and give him commission for the work!! Copies of all municipal resolutions are sent to the Deputy Commissioner and the Commissioner. But it does not appear they have attracted attention. We are informed that some members of the Sheogaon Municipality have sent a protest against the resolution in question to the Commissioner, and it is to be hoped the illegal action of the Committee will be set aside.

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5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Jagad-hitechchhu	Poona	Do.	5,800
15	„ Native Opinion	Bombay	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
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23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tágaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagan Mitrá	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Maháráshtrá Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	350
48	„ Mutsaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bári	Do.	235
56	„ Pratod	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	260
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	255
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá...	Thána	Do.	300
68	„ Vanapriya	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolhápur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach...	Weekly	350
79	„ Duyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Duyán Vardhak	Bombay	Monthly	700
100	„ Furasd	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,200
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	800
115	„ Praja Mata	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samaher Bahádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	588
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
132	The Kannadá Suvarte...	Bombay	Weekly	800
133	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Lok Bandhu	Do.	Do.	190
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
139	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	Anglo-Urdu.			
142	The Mahomedan Herald	Bombay	Weekly ...	300
	Urdu.			
143	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
144	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
145	„ Dhár State Gazette	Dhár	Weekly	270
146	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
147	„ Gwalior Gazette	Gwalior	Do.	850
148	„ Jouhar	Bombay	Do.	...
149	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
150	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
151	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
152	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
153	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
154	„ Muin-ul-Islám	Do.	Do.	290
155	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
156	O Anglo-Lusitano	Bombay	Weekly	1,500
157	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

1. The *Mahárdshtrá Mitrá* (45), in its issue of the 23rd April, publishes a message intended for Her Imperial Majesty Queen Victoria, in which the Empress is implored to pay a visit to India to witness personally how her Indian subjects are oppressed by Her Majesty's representatives and officers, and how they are starved for want of remunerative work and encouragement and denied justice, though repeatedly prayed for.

A prayer to Her Imperial Majesty Queen Victoria.

2. The *Kaiser-i-Hind* (85), in its issue of the 19th April, observes:—At the conclusion of an address delivered at Staffordshire, a few days ago, by Lord Cross, a resolution was passed by the meeting declaring his Indian administration to have been very successful. This opinion is, however, far from the truth, as, in the first place, the real administrators of India are the Viceroy, the Governors and Lieutenant-Governors, and the Secretary of State has only to supervise their work; but in doing so he has always supported the views of those officers, even when they were mistaken. During Lord Cross' tenure of office not a single act has been done which has pleased the Natives, while many of his measures have disappointed them. The promise that he gave of reducing the enhanced duty on salt has not yet been fulfilled. He has declined to grant elective franchise to our Legislative Councils and has introduced a Bill which stands in opposition to that proposed by Mr. Bradlaugh. Much has been said against the ábkári policy of Government, but Lord Cross has not removed the hardships of the people in that direction. He has shown a leaning towards the Lancashire cotton manufacturers in their selfish agitation to crush the Indian mill industry. He manifested only a few weeks ago his indifference to the well-being of this country, by getting the most objectionable Bill permitting Viceroys and other high officials to go home on short leave, without resigning their posts, passed by the House of Lords. These are some of the instances showing that Lord Cross does not deserve the honour which the resolution seeks to confer upon him.

Remarks on the resolution passed at a meeting held at Staffordshire praising Lord Cross, Secretary of State for India.

3. In alluding to the serious charges brought against Captain E. H. Verney, a Gladstonian-Liberal Member for Buckingham, and Mr. E. S. W. De Cobain, Conservative Member for Belfast (East), the *Gujaráti* (81), in its issue of the 19th April, observes:—On hearing that warrants had been issued for their arrest both the accused have fled the country, and this circumstance leads one to surmise that there is some truth in the allegations made against them. These and other instances of immorality in high circles among Englishmen at home which have recently come to light, show that the standard of morality in India is decidedly superior to that prevailing in England.

Serious charges against Captain E. H. Verney and Mr. E. S. W. De Cobain, Members of Parliament.

4. The *Hindusthán* (106), in its issue of the 19th April, observes:—The British Indian subjects had a very high opinion of the morality of the Members of Parliament till very recently, but the immoral acts of which Sir Charles Dilke and Mr. Parnell have been convicted have effected a material change in their opinion. We pray Her Imperial Majesty the Queen to take severe notice of similar immoralities and declare those guilty of them to be ineligible for a seat in Parliament. The *Gujarát Darpan* (80), in its issue of the same date, observes:—Some of the Englishmen who make reflections on the natives of India and other countries by observing that great immorality prevails among them, will do well to learn what is passing at home before slandering others.

5. The *Indu Prakásh* (13), in its issue of the 20th April, writes:—Mr. Justice Scott has after all retired from his post of High Court Judge, for a judicial post in Egypt. He was among us for nearly eight years, and made himself a very useful and popular citizen. As Judge he was patient, painstaking and affable and commanded the affection of the Bar and the public. He took an

Retirement of the Honourable Mr. Justice Scott from the Bombay High Court Bench and the question about his successor.

active part in social movements and evinced a large-minded interest in our hopes and aspirations. In social matters he was ably assisted by Mrs. Scott, a lady of great culture and capacity for philanthropic work. His retirement causes a permanent vacancy on the High Court Bench, and the question is who is to succeed him. If popular opinion in Bombay had any choice in the matter, it would unhesitatingly declare itself in favour of Mr. Justice Farran, who has been acting for Mr. Justice Scott. Mr. Justice Farran, both on the present occasion as well as on a previous one when he acted as an extra Judge, showed himself to be quite an ideal Judge, winning the confidence and esteem of the Bench, the Bar and the public. Now that a permanent vacancy has occurred, let us hope Mr. Farran's claims will not be overlooked.

Praise of Mr. John Nugent, Chief Secretary to the Government of Bombay.

6. The *Kaiser-i-Hind* (85), in its issue of the 19th April, observes:—Mr. John Nugent, after working as Chief Secretary for many years, is about to take charge of one of the Divisional Commissionerships. It is doubtful whether any other officer would have spent so many years in the hard-worked Secretariat. In his new office he will have less onerous duties to perform, but will gain experience which will strengthen his claims to a seat on the local Executive Council. Mr. Nugent is an able and conscientious officer, who has since his joining the Secretariat always appointed under him deserving men without distinction of caste or creed, promoting them according to their merits. His subordinates have always been glad to serve under him.

Mr. Fairlie Muir's career as Collector of Belgaum highly approved.

7. The *Belgaum Samáchár* (23), in its issue of the 20th April, while reviewing the career of Mr. Fairlie Muir as Collector of Belgaum, on the eve of his departure on two years' furlough, says:—On his appointment as Collector of Belgaum the people were very uneasy at the report of his being of a fiery temperament, but after he took charge of his duties they began to appreciate his disposition and have gradually become satisfied with it. He is very patient and laborious in the performance of his duties, and is regular and punctual in despatching his work. He knows all his subordinates and their worth and does not, like other people, depend upon his Chitnis alone. It is his practice to settle beforehand the programme of his movements on the circuit and to publish it for the information of the public, and he seldom changes it subsequently. His subordinates are satisfied with him and have received promotions according to their claims. He knows the petty Jághirdárs in his Collectorate and has regard for them. His reports to Government in the matter of remissions to the cultivators have been satisfactory both to Government and the rayats. In short, he is a typical Collector, and we wish him a pleasant journey and a speedy return to us with renewed vigour, not as Collector but as Divisional Commissioner.

A prayer to reduce the salt-duties.

8. The *Jáme Jamshed* (84), in its issue of the 23rd April, says:—The figures of the salt revenue for 1890-91 have been recently published, showing that the large amount of 799 *lákhs* of rupees was realized this year. This is an unusually large income from this source, but has been realized at a heavy sacrifice of the important interests of the public. In spite of the growth of the population during the last five years, 1886-87 to 1890-91, there has been a decrease in the consumption of salt. In the latter year the consumption was less than in the former year by 452,000 maunds. If Lord Dufferin's Government had not made the mistake of raising the salt-duties, the consumption would have increased in proportion to the growth of the population, bringing up the revenue to about 7½ krors by this time. It has now become quite plain that the salt-duties ought to be reduced in the interests of the public, and a prayer to that effect was submitted by the recent meeting of the Indian National Congress, but it was negatived by Government, thereby sorely disappointing the public. Injustice of this nature is likely to be perpetrated until the people get a share in the administration and control on the treasury of the country.

9. In noticing the reply of His Excellency Lord Harris to the two petitions presented to him at Bijápur relating to accommodation and train service on the Southern Marátha Railway, the *Bombay Samáchár* (94), in its issue of the 21st April, says :—The reply is in some particulars disappointing. The answers concerning the speed of the trains and the difficulty of obtaining refreshment on the line vouchsafed by His Excellency are quite appropriate and unobjectionable; but the replies about the two other inconveniences complained of are not so and look rather evasive. Seeing that the absence of retiring accommodation in third class carriages produces bad effects on the health of the passengers, it is surprising that the pleas of its not being "usual to provide such accommodation and of the Railway Company finding it a matter of expenditure" to supply the convenience should have been advanced by His Excellency. The complaint about long and frequent stoppages did not meet with proper attention. His Excellency, however, promised to bring the matters to the notice of the Railway Company, and, if the assertions of the petitioners be found to be correct, to try to induce the Company to meet their wishes. Thus the redress of the grievances of the petitioners is to depend upon the good graces of the Railway Company, which, it is not improbable, might plead its inability to do so. Should such a result follow, His Excellency the Governor would be found fault with. It would have been better had the petitioners been informed by His Excellency that their grievances were such as could not be removed. Such a reply would have been more satisfactory than the evasive one received by the petitioners. [The *Satyavakta* (120) of the 24th April expresses similar sentiments.]

Reply of His Excellency the Governor to the people of Bijápur in connection with the grievances of the third class passengers on the Southern Marátha Railway, considered unsatisfactory.

10. The *Dnyán Prakásh* (12), in its issue of the 23rd April, states that a compounder of Sir Jamsetji Jeejeebhoy Hospital at Bombay, by name Govind Ganesh Kákde, was fined Rs. 3 by the House Surgeon for making up without his permission a prescription written by Dr. Bahádurji for an indoor patient, and having failed to obtain from Surgeon Gray, Senior Surgeon, redress of his grievance, resigned his appointment and appealed to Government in the matter, but received a reply to the effect that Government saw no reason to interfere with the orders already passed by the authorities. The paper disapproves of this reply, saying that Government do not appear to have made necessary enquiries, as they have not called for the compounder's explanation, and recommending His Excellency Lord Harris to call for the papers in the case and to be pleased to make amends to the unfortunate man.

Alleged injustice to a compounder in Sir J. J. Hospital, Bombay, and prayer to His Excellency Lord Harris in the matter.

11. In alluding to the conviction of the accused Bachu Haji Abdulla on a charge of murder by causing the deaths of five persons in Kámbekar Street on 22nd January last, at the current Criminal Sessions of the Bombay High Court, the *Bombay Samáchár* (94), in its issue of the 22nd April, says that the Bombay police deserves great credit for unravelling what appeared at first a confounding mystery and obtaining satisfactory evidence that has convincingly brought home the crime to the accused and secured his conviction, and observes :—The jury in this case has rightly drawn the attention of the Court to the facility with which a deadly poison like strychnia is sold in the bazar without record of any kind. It was deposed in Court that this poison was sold like any ordinary drug or article, and this raises the fear that perhaps its use for the purpose of murder was more common than is believed to be. It is, therefore, desirable that the sale of strychnia should be at once controlled under proper safeguards. It would be well to limit its sale to licensed vendors of poisonous drugs and to insist upon a record being kept of its sales. [The *Akhbáre Sodágar* (92), in its issue of the same date, expresses similar sentiments.]

The sale of strychnia in the Bombay market recommended to be controlled under proper safeguards.

12. The *Khándesh Chitragupta* (43), in its issue of the 19th April, says that the intense heat of the weather at Dhulia has given rise to an epidemic in which persons suddenly

An epidemic at Dhulia.

fall into a swoon and die instantaneously, names four instances of such sudden deaths, and requests the medical authorities of Government to notice this disease and to find a remedy for it.

Delay in the payment of wages to Census clerks.

13. The same newspaper regrets that the clerks temporarily appointed to do census work have not been paid for the first month though nineteen days of the second month have elapsed, and says that immense inconvenience is caused to them in consequence.

Robberies in the Dhárwár District.

14. Alluding to the robberies recently committed in certain villages of the tálukás of Ránebennur and Gadag in the Dhárwár District, in which property worth 30 to 40 thousand rupees is said to have been stolen, the *Rasik Ranjani* (137), in its issue of the 16th April, observes that no traces have as yet been found of either the stolen property or the thieves by the police, that these robberies have given rise to a sense of insecurity of life and property among the rich, and that the police officers should therefore be more vigilant in the performance of their duties.

A request in connection with the Elephanta Caves.

15. A correspondent of the *Bombay Samáchár* (94), in its issue of the 23rd April, says:—There is no building whatever at Elephanta for the Hindu visitors to the caves to cook and take their food in, and it is to be hoped that some sort of convenience will be provided. In the presence of the Hindu visitors and the policeman posted at Elephanta to guard the caves from being in any way mutilated, European lads sit upon the idol in one of these caves and play at turning round, and it is said that grown up Europeans also do similarly. In deference to Hindu feelings such desecration ought to be prohibited, and European visitors should be warned not to hurt the feelings of the Hindus.

Alleged cause of increased consumption of intoxicating liquors in Berár.

16. A correspondent of the *Jáme Jamshed* (84), in its issue of the 22nd April, says that in spite of the closing of two hundred liquor shops in Berár, exclusive of the Básim district, the ábkári revenue, which brought in last year ten lákhs of rupees, has this year realized eleven lákhs, and that this result is to be attributed to one and the same person being contractor for liquor and toddy, who encourages the sale of liquor at the expense of that of toddy, increasing thereby the consumption of and mischief from the former.

Part II.—*Education.*

Draft University Bill as amended by the Senate of the Bombay University approved.

17. The *Bombay Samáchár* (94), in its issue of the 23rd April, approves of the amendments made by the Senate of the Bombay University in the draft University Bill as regards the qualification for Fellowships and election of Fellows by cumulative voting, and expresses a hope that the Bill will now be soon passed into law.

Discontinuance of a grant-in-aid to an English school at Wái, and certain other matters.

18. The *Poona Vaibhav* (93), while alluding in its issue of the 19th April to the alleged discontinuance of a grant of Rs. 750 which the new English school at Wái in the Sátára District is said to have received from the Educational Department for some years past, remarks:—Government should not have withheld the aid from the school at the suggestion of a few wicked persons, and we hope that they will desist from doing injury to the town by depriving it of the benefit of the grant without minutely enquiring into its municipal matters. It is said that strenuous efforts are being made to stop the publication of the *Mod Vritt* newspaper, which writes strongly on behalf of the townspeople. If this report be well-founded it is really a matter for surprise. Should Government depute one of their trusted officers to ascertain the real state of things at Wái and stop the tyranny that is being practised there the people would feel considerable relief, and we pray that Government may adopt this course.

Part III.—*Municipalities.*

Proposed increase in the police charges of Bombay.

19. In noticing the letter addressed by Government to the President of the Municipal Corporation, Bombay, on the subject of increasing the strength of the Bombay Police force, the *Bombay Samáchár* (94), in its issue of the 20th April, says:—When the municipal administration of the City of Bombay was in the hands of Government, it was complained that the municipal funds were disposed of by the Municipal officers just as they liked, or just as the Government directed them to spend these funds, and a heavy burden of debt was placed on the shoulders of the municipal tax-payer. The concession of local self-government was therefore hailed with genuine joy, as it was believed that the concession would effectually remove the complaint. However, to this day matters have not improved in the least; the Corporation is called upon by Government to incur or pay certain expenses and the former submits to the demand either because it is supported by a clause in the Municipal Act or because the Corporation thinks it but meet to please the Government. For a few days past the Municipality has been treated by Government like a rich Corporation, and several burdens that were formerly borne by Government itself have been transferred to its shoulders. This treatment has been several times protested against by us, producing however little or no effect. The letter from Government to the Corporation above alluded to is written in the same old spirit. The contribution of ninety thousand rupees per annum hitherto made by Government towards the cost of the police is to be continued for two years more and then to be stopped; but this allotment being in lieu of the proceeds of the local tax on tobacco and ábkári, it seems strange that no mention of this arrangement should have been made in the letter of Government. Government should be reminded of these taxes, which legitimately belong to the Corporation, and the latter should be prepared to take legal measures for their recovery from Government if an unsatisfactory reply is received from the authorities in connection with them. [The *Jáme Jamshed* (84) and the *Akhbáre Sodágar* (92), in their issues of the same date, express similar sentiments. The *Jáme* adds that there is no necessity for making any addition to the police force, as the population of the city has not according to the recent census increased to such an extent as to justify any increment.]

Part IV.—*Native States.*

The Manipuris praised for their valour.

20. The *Poona Vaibhav* (53), in its issue of the 19th April, writes:—Manipur, though isolated, appears from its name to be a Hindu State. We regard the Manipuris, though Hindus, as our enemies on account of their having risen against our Government. There is, however, one circumstance in connection with the recent outbreak in that State which is of some interest and it is this, that the outbreak is likely to remove the impression, which has been created by the fact of no Hindu State having raised its head since 1857, that the Hindus are of no more consequence than worms. Though the State of Manipur is small, it has shown that its people are not such as will submit to any pressure that may be put on them. There is not the least likelihood of the Manipuris achieving success in their present hostilities, but it is some consolation that the Jubraj has not brought himself into discredit by cowardly conduct, as was done by the King of Kashmere, His Highness Malhárráo Gáikwár and Theebaw, who showed that the Hindus possessed no valour at all. Formerly when there was any rising in the country some States joined one side and some the other, but under the rule of the British people nothing of the kind is possible and every Chief is leading a quiet life in the enjoyment of his own State. Under these circumstances no one will consider it an insignificant thing that a small State like Manipur should have made itself bold to confront the British Government. Downfall is as inevitable to a nation as death is to an individual, and it is vain to suppose that the nations, which are at the present moment the most flourishing on the face of the earth, will ever remain so. Every nation is bound to save itself from discredit. A nation is degraded if it allows itself to be subdued by another nation. It must therefore be admitted that the Manipuris have preserved their

dignity. Though their resources are limited, they have ready for action a force of about 30,000 men with a fairly large number of guns. It is beyond doubt that in a week or so the State will be totally defeated by the British Government. Indeed, it is not good to rival a strong enemy, but it is equally undeniable that one should not let himself be ill-treated, degraded and outraged while alive. The Manipuris therefore deserve praise for being prepared to give preference to death over degradation. Since nobody is ready to endanger his safety without cause, the Manipuris have evidently been subjected to oppression of some sort or other by the British Government, and if so, it is derogatory to the latter. Manipur being far removed from us we cannot know accurately the real cause of the present hostilities, but inference cannot be altogether unreliable. However, we do not propose to say anything more for the present. We only hope that the British Government will soon be free from the impending trouble and will rule over us without any uneasiness.

Remarks on the rising at Manipur.

21. The *Sudhárak* (18), in its issue of the 20th April, writes:—It would be premature to definitely fix the blame of the Manipur rising on any particular person, though it appears beyond all doubt that Mr. Quinton and his men acted very rashly and that Mr. Grimwood throughout showed himself to be an absolutely unfit Political Agent. But, howsoever the responsibility for the rising may be ultimately distributed, one thing is certain—that the Mahárája and the Senápati of Manipur have acted not only with incredible folly but also with great treachery, and that their fate is therefore sealed. They have had the astounding presumption to beard the British Lion, and they have only to thank themselves if they are made to experience the fury of that noble animal.

Circumstances which led to the massacre of officers of the British Mission to Manipur.

22. The *Dnyán Prakásh* (12), in its issue of the 20th April, writes:—The Calcutta correspondent of the *Bombay Gazette* in his telegraphic report of the 16th instant says: "A telegram from Kohima states that the troops which went to arrest Jubraj in his palace killed in the fighting which followed, *evidently by mistake*, some children and women relatives of the Jubraj. This may partially account for the ferocity which he displayed towards his European captives." The italics are our own. Now if the information from Kohima be true, and if we interpret it correctly, it means that during the time (*i.e.*, from daybreak to 7 P.M. on the 24th ultimo) the attack on the Jubraj's palace lasted—an aggressive and offensive measure initiated under the orders of Mr. Quinton himself for the purpose of effecting the capture of the Mahárája in consequence of his having failed to comply with the ultimatum of the previous evening—the lamentable incident referred to above took place; in short, the lamentable incident must have taken place during the day time. The troops which took part in the attack were all of them Native troops, but they were under the direct control of their European officers, and we cannot understand how they could have been allowed even to molest, still less to kill outright, children and women—whether they were relatives of the Mahárája or his dependents. The fact that the victims are alleged to have been the relatives of the Mahárája intensifies the enormity of the offence. The object of the attack was to effect the capture of the Mahárája, and it is inconceivable that the ladies and children of the Jubraj's family could have offered any resistance to the troops. Then again it is impossible to conceive what the expression "evidently by mistake" means. Are we to understand that the children and women were mistaken for adult males bent upon, or capable of, offering resistance? Or are we to understand that when the troops killed the children and women, knowing them to be such, they were not aware that their victims were the relatives of the Mahárája? From our point of view it is absolutely immaterial whether the victims were or were not relatives of the Mahárája; the simple fact that the victims were children and women is sufficient to brand the deed in the way it deserves to be in the eyes of the civilized world. And it is not at all improbable that the massacre of the British Mission was *not partially* but *principally* due, if not *wholly*, to this lamentable incident. A large portion of

the troops which took part in the attack on the Jubraj's palace on the morning of the 24th ultimo, with some of their European officers, having survived the final catastrophe, it behoves the Government of India to inquire fully into all the facts connected with this lamentable incident, and to adequately punish those who were responsible for it. And if the facts should turn out to be as they are stated in the telegram from Kohima, it behoves the Government of India to take a somewhat lenient view of the offence of those who have had anything to do with the massacre of the British Mission. This is especially necessary, we think, to inspire confidence among the Manipuris regarding the sincerity of the avowed object of the present punitive expedition, which, it is officially announced, is to punish only those who have had anything to do with the massacre of the British Mission. It is further officially announced that none else need apprehend any molestation at the hands of the avenging army, and that injury to the life and property of the people of the Manipur State will be scrupulously avoided. We trust that this declaration will be most strictly given effect to by the officers commanding the three columns now assembled for the purpose.

Suggestions to Government in connection with the disturbance at Manipur.

23. The *Indu Prakásh* (13), in its issue of the 20th April, writes:—The full authentic details that are now published about the Manipur outbreak give cause to suspect that the fault of the recent catastrophe is not all on the side of the Manipuris. The death of Mr. Quinton and his party is indeed to be greatly regretted. It is also true, as has been contended by a contemporary, that no contumaciousness of a Native Chief towards the paramount power is to be tolerated. But the question arises how far the action of the British officers on the spot was contributory to the fatal results. The accounts published leave no doubt that the whole expedition was planned with an offensive object. A detachment of troops was left a few miles from Manipur, and an English officer was ordered to keep himself in readiness to return to the camp with a guard of 80 men. At the Residency on the occasion of the first darbár a more than usually strong guard was arrayed at the back of the Residency. At the darbár a British officer was made to sit by the side of each Manipuri present. Enquiries were made about the Jubraj, and the Mahárája, after waiting for two or three hours, had to depart without being presented to the Chief Commissioner. These facts did not escape the notice of the Manipuris, and it is not surprising that they understood them as indications of hostile intentions against the Jubraj. If the Manipuris did not attend any of the subsequent darbárs, they did what most intelligent persons would do under the circumstances, and they can hardly be blamed for not having surrendered the Jubraj of their own accord to be made a prisoner. The offensive was taken by the British officers in the first instance, as the Mahárája himself subsequently remarked. The Manipuris in self-defence retaliated. They had the advantage of the British both in point of numbers and defensive position, and they not only successfully defended themselves, but completely routed their assailants. Why did the British officers commence hostilities against such odds? Contempt of the enemy and abounding confidence in oneself lead invariably to a fall. Even after the attack there was a succession of blunders, relieved only by individual heroism as that of Mrs. Grimwood. The ill-fated expedition seems to have been as if deliberately led to destruction. The Manipuris did indeed a wicked act in killing the British officers who had gone to them under a flag of truce, but their acts under provocation and the excitement and flush of victory cannot be too finely weighed. Why did the British officers deliberately put their lives in jeopardy? Further, it is at least doubtful whether the prisoners met their death at the hands of the infuriated soldiery or by the orders of any responsible officer. Mr. Williams' account absolves the Mahárája and his higher officers of complicity, and even represents the Mahárája as having expressed regret. The British Government has proclaimed that their hostility is not with the Manipur people, but with the present rulers. The offending rulers might retort that their hostility is not with the British Government but with the officers who attacked them, and that in respect of the latter they only exercised the right of self-defence, a right which belongs to prince and peasant alike under the laws of Her Majesty the Empress. These considerations we put down here not with a view to mitigate the offence of the Manipuris.

We have no sympathy with them; no desire to justify their acts. If they have done a wrong, let them meet with just retribution. But what we are apprehensive of is that in the heat of exasperation at the loss of life, at the discomfiture of British arms, the loss of prestige, and so forth, the cry of revenge will ring aloud, and such a cry is apt to make even sober men lose their balance of mind. Wild fanaticism may take possession of the men who may be employed to do the work of retribution. It is with a view to assert the claims of reason, patient thought, and judgment that we here endeavour to show that our rulers in ordering the retribution must look behind and beyond the grave facts of death and defeat, which first strike the imagination and impel measures of reparation. In the midst of the cry of revenge that is raised all round, we know it is a cry in the wilderness to talk of patience, moderation and other self-denying virtues. Nevertheless we deem it our duty to caution Government against being carried away by the over-zeal and resentful temper of military officers. In meting out punishment to Manipur we would ask Government to bear in mind the blunders committed by their own officers and the aggravation received by the Manipuris; how far the British officers were justified in their acts by the instructions they had received, and whether the reprisals on the part of the Manipuris were results of accident or wilful malice. A distinction might perhaps be made in the relative guilt of the Mahárája, the Jubraj, the Senápati and the other individuals who have figured prominently in the drama. The kind treatment of the prisoners, the regret expressed at the death of some of them, and the voluntary release of others are facts which deserve to be noted. On the whole, there is every reason to be circumspect, judicious and moderate, and to be careful not to be carried away by the general frenzy.

24. The *Native Opinion* (15), in its issue of the 23rd April, requests Government not to be led away by the selfish clamour of Anglo-Indian newspapers for the annexation of the Manipur State. The Government, adds the paper, should carefully enquire into the cause of the disturbance and ascertain whether the Manipuris are solely responsible for it, or whether the British soldiers had done anything to exasperate their feelings. It should also be considered whether the mismanagement at Manipur has been such as to justify its annexation. The mere fact of the massacre of some European officers is not a sufficient reason for the annexation of the State. The act in itself is, indeed, most culpable, but it is sufficient to adequately punish only those who took a leading part in it. The subjects of the Manipur State do not all hate the British, and have been always willing to keep friendly relations with them. The sole cause of mismanagement in that State is the domestic quarrel between the Rája and his brothers for the possession of the throne, and the Government will do justice to the State by installing him who has superior claims to the *gádi*.

Disapproval of the recommendation to annex Manipur.

25. In a communicated article the *Mahrátta* (4), in its issue of the 19th April, writes:—Your Anglo-Indian contemporaries, as is their wont, have recommended annexation, pure and simple. In the present temper of military counsel at Simla the step is more likely to be resolved upon than not. But the Viceroy, as a responsible administrator of the country as a whole, ought to judge for himself whether such an extreme step is in the first place indispensable, and secondly, advisable. The annexation of Burma has already added to our responsibilities to a very large extent, the expenses of whose administration are yet far ahead of revenue. The question, therefore, whether preparations on such a large scale as are reported to have been contemplated are expedient in the present financial circumstances of the country, with a bare estimated surplus of 11 lákhs, with opium revenue going down and exchange not looking up, is one which ought to be decided on more points than one. We have again the helpless ex-Mahárája of Manipur in Calcutta, whose claims to be reinstated might be fitly and, as we think, profitably considered at such a juncture. In short, the little punitive war ought by no means to be allowed to swallow a neat big sum, so as to upset the consoling calculations of Sir David in the beginning of the official year. Mr. Johnstone's advice from that point of view, we venture to assert, is extremely practical as well as reasonable.

26. The *Indu Prakásh* (13), in its issue of the 20th April, says that the British Government is responsible for the disturbance at Manipur and advises it not to annex the State, as the step will create uneasiness in the minds of other Native Princes. The attack on Manipur, adds the paper, should not be made with the view of revenge, for the British troops are likely to behave themselves in a manner that will bring the British Government into discredit. Those who assassinated Mr. Quinton and other officers should, no doubt, be punished after full enquiry into the matter, and the Manipur campaign should be brought to an end with the installation of the present or deposed Rája according to the choice of the Manipuria.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
28th April 1891.

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(For the week ending 25th April 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 25TH APRIL 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

A correspondent, writing to the *Pramod Sindhu* (1) in its issue of the 17th April, reports that a meeting of school boys was held in the High School building at Amráoti on the 11th idem, at which the subject of protection to native cloth was discussed and about forty-three students solemnly affirmed that unless compelled by sheer necessity they would not use foreign piece-goods.

Protection to Indian piece-goods and the solemn affirmation of certain school boys with regard to it.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
28th April 1891.

[CONFIDENTIAL.] No. 18 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd May 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona...	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodaya	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Jagad-hitechchhu	Poona	Do.	5,800
15	„ Native Opinion	Bombay	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
20	The Arunodaya	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagan Mitra	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Mahárashtra Mitra	Sátára...	Do.	250

N BERAR, FOR THE
1901.

ation.	Edition.	Number of copies issued.
...rdoti)...	Weekly ...	300
...	Do. ...	475
...	Do. ...	250
...rdoti)..	Monthly ...	400
...	Weekly ...	350

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G. M. SA'THE',

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd May 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona...	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodaya	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Jagad-hitechchhu	Poona	Do.	5,800
15	„ Native Opinion	Bombay	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodaya	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagan Mitra	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Maháráshtrá Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	350
48	„ Mutsaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bárai	Do.	235
56	„ Pratod	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	260
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	255
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá...	Thána	Do.	300
68	„ Vanapriya...	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolháp ur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach...	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Fursad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,200
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	800
115	„ Praja Mata	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samaher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Saurashtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	588
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	309
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
132	The Kannadá Suvarte...	Bombay	Weekly	800
133	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Lok Bandhu	Do.	Do.	190
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
139	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
142	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
143	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
144	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
145	„ Dhár State Gazette	Dhár	Weekly	270
146	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
147	„ Gwalior Gazette	Gwalior	Do.	850
148	„ Jouhar	Bombay	Do.	...
149	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
150	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
151	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
152	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
153	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
154	„ Muin-ul-Islám	Do.	Do.	290
155	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
156	O Anglo-Lusitano	Bombay	Weekly	1,500
157	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Present condition of India.

1. The *Chandánshu* (25), in its issue of the 26th April, says:—Externally peace seems to prevail in India, but internally the country is not at rest. This fact cannot be well proved by a Native; a foreigner only can do it effectually. Englishmen act high-handedly and unjustly with the Natives, and yet we call them just and profess our loyalty to them. To test the correctness of the above assertions one has only to ascertain the objects of the various movements that are set up by the people throughout the country. The attempts that are being made in several places by the educated people to get arbitration courts show that the people are tired of the costliness of the justice dispensed by British courts, which have gradually reduced the country to poverty. Government assist the people in getting the arbitration courts, but do not make any exertions to improve their own courts of justice. His Imperial Highness the Czarewitch is said to have addressed a letter to his august father, giving an account of his travels in India, and in it the Prince has stated that the people in India are ground down under the burden of taxation in the form of stamp duties for suits, petitions, partition deeds, receipts and other transactions, and that they entertain no regard for their rulers. It is not a good thing that there should be so much discontent in the country, as it might lead to serious consequences one day. British statesmen ought to pay particular attention to this state of things.

Solicitude of the Commons in England for the well-being of the people of India considered praiseworthy.

2. The *Phœnix* (5), in its issue of the 22nd April, writes:—The Commons of England have displayed praiseworthy solicitude for the moral well-being of the people by passing resolutions on the Contagious Diseases Act, the Ábkári system and the opium trade. Such a succession of beneficent legislation on behalf of India shows unmistakably that neither considerations of revenue nor false ideas of upholding the dignity of the Indian Government could induce the House of Commons to overlook moral considerations that ought to weigh with every Government that is based on the good-will of the people. The House of Commons now and then prove to the world that they recognise not only in theory that righteousness exalteth a nation, but that they are willing to apply it to practical politics whenever there are sufficient grounds for such an interference. That the resolution was carried by a narrow majority need not detract from its worth. It is calculated to do immense good to the cause of humanity, and in view of the thick mass of ignorance that prevails in England in regard to Indian questions and the general opinion that obtains in that country that the Indian Government is free from any blemishes, it is a matter for congratulation that even a bare majority could be found to support a motion which would cause no small perplexity to the Indian Finance Minister. Sir John Pease and his coadjutors are entitled to the thanks of the public. It is a significant sign of the times that the Parliament is often called upon to worthily discharge its duty as the highest appellate authority in Indian affairs. To those of the educated in India who consider that the British Government has no responsibility in regard to the moral regeneration of this country, and that it will hesitate to remove misery, vice and degradation or will countenance cruel practices, this would serve as a warning that the heart of the British nation needs only to be roused to the sufferings of the people, and that it makes a clean sweep of all obstacles, however formidable they may be, that stand in the way of its furthering the interests of humanity or promoting the happiness of the people committed to its care.

Remarks in connection with the resolution of the House of Commons condemning the opium policy of the Government of India.

3. The *Subodh Patrika* (17), in its issue of the 26th April, writes;—The resolution of the House of Commons condemning the opium policy of the Government of India is being received with much greater opposition and ridicule by the Government organs and other English papers which generally represent the school of muscular politics, than its similar decision regarding the Ábkári policy was received two years ago. Yet while the old resolution was adopted by a majority of ten only, the present one was supported by three times that

number in a House more numerously attended. Now, as then, it is expected, and even suggested, that the vote should be treated as a joke, not seriously to be attended to by the Executive Government. This is hard to understand, nor is it wise of these publicists to urge this kind of insubordinate attitude towards the highest legislative authority in the Empire, and thus to detract from the forces which go to make up loyalty. We believe, however, that in spite of these improper remonstrances efforts will be made to carry out the views of the House of Commons as far and as early as possible, as has been done in the case of the ábkári question. Of course, in the present case the difficulties are immensely greater, because a revenue of some six krors of rupees has to be provided before the opium traffic could be stopped altogether, and in this situation the Government of India needs all public sympathy and support; but it must, at the same time, be remembered that the cultivation of opium in China has been gradually, and will be, diminishing this revenue, and that some provision against its total disappearance must sooner or later be made, either by curtailing expenditure or by adding to income in some way or other. Of course, taxation in India can hardly admit of an increase in any direction, and relief must therefore be sought for from some other source. Is there any such source? We venture to think there is one; but it will require a serious effort and much courage in the Government of India to approach it. If it does put forth this exertion, the party in the House which has helped to pass the opium resolution will doubtless come to its aid, and suggestions are already being made for meeting the revenue difficulty. Our idea is that the Government of India should avail itself of this opportunity to thoroughly examine its financial relations with England and seek to be relieved of those imperial charges, including the entire cost of the India Office, which are unfairly saddled on this country. There could not be a more fitting or more favourable opportunity for bringing about this great act of national justice, or rather for averting this injustice, and we would humbly invite the attention of His Excellency Lord Lansdowne and his Council to this important matter. The assumption that China will cultivate its opium, whether India sends the supply or not, is not correct, because the Chinese Government sanctioned its cultivation when it found itself compelled by the British Government to receive the Indian drug. So that if this supply is stopped, it is more than probable that the Chinese Government will also prohibit its cultivation. But if this is not done, the Chinese competition is admittedly undermining our opium revenue, so that the need for a substitute is sure to arise sooner or later, and hence the sooner permanent measures are taken the better.

4. The *Sind Times* (7), in its issue of the 23rd April, writes :—So long as men like Mr. Caine, Mr. Samuel Smith, and a number of tourist Members of Parliament of the same ilk confined their exploitation of India to publishing books full of nothing but crude notions of India, her people and customs, and political and social aspirations, we did not greatly object, nor did we consider it worth while noting their follies, both of speech and pen; but now that these faddists have managed to inoculate the House of Commons with their inanities, the time has come when every one who takes more than a theoretic interest in the welfare of India should unite in defence of imperilled institutions and revenue resources which immediately touch the pockets of Europeans and Natives alike. We have not before us the debate in the Commons which has resulted in the opium revenue system of India being challenged and condemned by a majority of thirty votes in a by-no-means full House,—indeed, in an assemblage under one-half the regular number making up the House. By what extraordinary mismanagement the Government should have allowed its opponents to score so substantial a victory we are not apprised; but evidently a surprise was sprung upon the Ministers when it was too late to provide an effectual remedy. In the result, the entire system of deriving a revenue from the cultivation of the poppy and the manufacture of the drug stands condemned, and all the pseudo-religious and pharisaically righteous faddists in Parliament are rejoicing exceedingly utterly oblivious of the fact that, if the Government of India was for a moment to take them and their temporary triumph altogether seriously and abandon the opium monopoly, the "poor down-trodden Natives," with whom they profess to be so greatly in sympathy, would have to be taxed tenfold what they are, in order to make good

the loss of the six millions sterling which opium now brings to the Imperial exchequer. There is only one other remedy, and although it may savour of reprisals, in the last resort we trust it will be availed of, should these Parliamentary fanatics push matters through in regard to the opium monopoly abolition. We allude to the re-imposition of the abandoned cotton duties. The Government will be unfaithful to the trust confided to it, should it allow any form of taxation whatever to replace the revenue derived from opium. To do anything of the sort would justify almost any measures the people of India might in their righteous indignation be driven to adopt. To double or treble or quadruple the income-tax and make it more widely applicable to other sections and classes at present untouched by it, would raise a howl of discontent from one end of India to the other; whilst as concerns the salt tax, these very Parliamentary faddists are the very people who, time after time, attack the Indian Government for not still further reducing it,—indeed, they have before now urged its entire abolition as they are at present doing in the matter of the opium revenue, and yet if this latter goes by the board, it is quite plain that there will be no other alternative than to increase the salt duties and make the consumption of salt almost prohibitive. We submit that the Government is bound to disregard this vote of the House of Commons. There should be no hesitation out here, and at the India Office, in refusing to endorse such an idiotic decree, be the consequences what they may. As a protest from this side, the Governor-General in Council ought to declare the impracticability of the step urged upon it by the caucus which brought about this vote, and, in order to carry the war into the opponents' camp, proclaim the re-imposition of the cotton duties. This would probably bring Sir J. Pease and the faddists to their senses, whilst it would be a measure of retributive justice which every true friend of India would hail with rejoicing.

Anglo-Indian newspapers and the resolution passed in the House of Commons about the cultivation of opium in India.

5. The *Phœnix* (5), in its issue of the 22nd April, writes:—In connection with the motion of Sir J. Pease in the House of Commons regarding Indian opium revenue, we should like to say a word about the spirit in which it is being criticised by the leading Anglo-Indian papers. It is admitted that the measure is very embarrassing. There may be difference of opinion as regards the wisdom or the practical nature of the resolution, but there can be no justification for encouraging the Indian Government to treat the motion with contempt or ridicule. If the Government are put in a serious position they will explain their difficulty to Parliament, when, perhaps, the resolution may be reconsidered. But surely it is not for the Government to judge whether effect should be given to the motion or not. What would become of the constitution if the executive were to become the judges of the legislature? To say that the Government of India are at liberty to take any notice of the resolution of the House of Commons or not as they choose, is just the same thing as to maintain that a Magistrate or Judge has the option to carry out the Age of Consent Act. There must be Judges who think that the new Act is a bad measure, and if there is no physical violence there is no crime. Can they on that account disregard the law? The Government of India may not approve of the action of the House of Commons, as they certainly do not, but they cannot defy the wishes of the House. It seems to us very wonderful that a growing contempt for Parliamentary institutions is one of the marked traits of Anglo-Indian statesmanship. It is forgotten that Parliament is the secret of the strength and success of England, and defiance to it is to lay the axe at the root of the stability of the Empire. Anglo-Indian opinion seems to be so completely absorbed in the contemplation of the might and splendour of the English Government that it seems to have forgotten that Parliament has got the power to decide whether the British Indian Empire shall exist or not.

An enquiry into the present state of the home charges and the military expenditure considered necessary.

6. The *Sudhárak* (18), in its issue of the 27th April, writes:—There is no doubt that dark clouds are fast gathering on the financial horizon of India. With the opium revenue threatened, exchange going down, and small frontier wars on hand, the Government of India must surely not find its financial position very enviable. It is

therefore absolutely necessary, in the interests of the financial solvency of this country, that Government, whether it likes the course or not, should take the earliest opportunity to appoint a commission to enquire into the present state of the home charges and the military expenditure. The National Congress too, which has hitherto shrunk from taking up these questions for consideration, must no longer shirk its duty in this direction. Of course, the military authorities in this country would oppose the appointment of the commission tooth and nail. A note of such opposition has been already sounded by Sir George Chesney in his farewell speech at Simla, where, speaking of Sir David Barbour's complaint that the military expenditure of the country is growing without limits, the retiring General thus delivered himself:—"In the piping times of peace, when all is quiet, the advocates of military forethought and military efficiency work under difficulties. What they deem prudence is dubbed military extravagance. They find themselves set down as alarmists. Financial considerations and the Bogie Man (the Finance Minister) get the upper hand." But the selfish protests of these good people must be no longer heeded by the Government of India, which, if the opium revenue is to be regarded as gone, may be said to stand on the verge of financial bankruptcy.

Remarks on the note issued to the district officers in Bengal about the working of the Age of Consent Act.

7. The *Mahrátta* (4), in its issue of the 26th April, writes:—Evidently the Government of India feels the seriousness of the mistake it has committed in passing the Age of Consent Act almost without an amendment in the teeth of the public protest. The Governor-General in Council has deemed it necessary to address a special note to district officers in Bengal on the subject of the working of the Act for ensuring that "the provisions of the Act will be applied with due care and caution." The Government of India warns "the experienced officers to whom alone jurisdiction to enquire and commit for trial is left" not to take action "except on really trustworthy information brought by responsible persons who may reasonably be presumed to have a knowledge of the facts" and "that no mere suspicion will be held sufficient to set the law in motion." In case the Magistrate sees reason to distrust the truth of a complaint, he may under Section 202, Criminal Procedure Code, postpone the issue of process and either make an enquiry himself or direct a subordinate officer to make it. The Government thinks that it would be preferable to entrust this enquiry to some experienced Native Magistrate although the law allows such an investigation to be made by a police officer not lower in rank than an Inspector. Such a course, it is pointed out, would be more agreeable to the feelings of the people. On the whole, the higher officers are asked to watch the working of the Act and to report constantly upon it. We say this note is a very significant commentary on the contemptuous tone adopted by the various speakers on the occasion of the passing of the Act. The mind of the Governor-General is not at ease. He feels that by passing the Bill into an Act he has preserved the prestige of the Government, but, at the same time, inflicted a grievous wrong on the people. He would therefore rather have the Act remain a dead letter. [The *Kesari* (42), in its issue of the 28th April, expresses similar sentiments.]

8. Writing on the same subject, the *Bombay Samáchár* (93), in its issue of the 27th April, says:—The note addressed by the Government of India to the district officers in Bengal shows that in passing the Age of Consent Act the good of the public was desired, and must allay the fears entertained by the opponents of the Act that the measure would prove an instrument of annoyance to and persecution of innocent and respectable families. The order of the Government of India directing that the investigation, before issue of a summons, into a case coming under the Act should be entrusted to some experienced Native Magistrate will be read with much gratification, removing the objection taken to the Act by the opponents of the measure in their memorial to be submitted to Parliament that the new law would prove a source of annoyance to respectable families. The supporters of the law, however, ought to explain to their ignorant brethren the good intentions of the Government of India in passing the law and the precaution it has taken in enforcing its provisions, and should carefully watch how the Act is enforced. [The *Jdme Jamshed* (84) of the same date expresses similar sentiments.]

9. The *Bhámini Prakásh* (24), in its issue of the 29th April, observes :—

Writings against the Age of Consent Act.

The opponents of the Age of Consent Act, especially the editors of newspapers like the *Shri Shivájí* (63), the *Poona Vaibhav* (53) and some others, and authors of some novels and dramas continue to publish effusions calculated to excite the religious feelings of illiterate people by misrepresenting that the Government wish to destroy Hinduism. The consequences of such inflammatory writings might prove very serious, and hence Government should take timely notice of their authors by warning them to desist from the dangerous course.

10. The *Nyáyadarshak* (113), in its issue of the 27th April, observes :—

The Age of Consent Act and the Indian National Congress.

A majority of the people of Ahmedabad seem to entertain strong dislike for those reformers who supported the Age of Consent Bill, because, it is said, they have decided not to invite the latter to the meetings to be shortly held for electing delegates to the ensuing Indian National Congress, nor to elect any of them as delegates, nor to accept any of them to represent the city if they be elected at a meeting of the reformers.

11. The *Mahratta* (4), in its issue of the 26th April, writes :—Those who have dubbed themselves, to their own immense satisfaction, "the reformers *excellence*" often advise us to do this thing or abstain from doing that, and emphasize their words by exclaiming at the top of their voice "What will they think of you in England?" Evidently they have convinced themselves that the only way to our salvation as a nation lies in so adapting our manners and customs as to make them agreeable to English views. They will not allow our reformation to proceed on its own lines. They would divert, twist and turn it so as to run on English lines. They advise the opponents of the Consent Age Act to stop their agitation, and especially not to take it to England. For they warn us, "Englishmen will not be prepared to listen to you. To them the idea of marriage with a girl of ten or twelve will simply appear horrible, and they would kick a speaker off the platform if he were to put in a plea for such practices." But we fail to see the harm of asking Englishmen to help us to the abrogation of a law which breaks faith with the people, which has been passed against the protests of an overwhelming majority of the people, and which was required to be considerably amended even by those who called themselves its best supporters. We will ask Englishmen if "public opinion" is thus to be set aside, especially in such a delicate religious question, where our rulers are not likely to be cognisant of all its bearings. We will ask whether the solemn promise contained in the Queen's Proclamation not to interfere with the religious practices of the people is to be explained away so as to justify acts like the present one. We will ask Englishmen if they are prepared to set about modifying Indian manners and customs and religious practices with a light heart. English opinion can, at best, exercise an educative and persuasive effect upon us. It cannot and should not aim further than this. It ought not to try its hand at coercion as it has done in the recent instance. Already have the Hindus and Mahomedans become very sensitive. They have got seriously alarmed about the attitude of Government in regard to religious matters. A belief is gaining ground (and who will say that it is unreasonable?) that our morality will be judged by the English standard and condemned accordingly. The present attempt is only the thin end of the wedge. The new interpretation put upon the *Magna Charta* of India will cover much further interference than has already taken place, and the Viceroy has already given an invitation to our reformers to ask for more. The mischief of this is self-evident.

Advice given by social reformers not to carry the agitation against the Age of Consent Act to England, ridiculed.

12. The *Gujarátí* (81), in its issue of the 25th April, writes :—The Bengal Government have appointed an influential Commission, with Sir Henry Harrison as chairman, for enquiring into the condition of the "poor whites" in Calcutta. Its labours will be confined to the determination of the extent and nature of the poverty and destitution prevailing among Europeans and Eurasians in the metro-

Remarks in connection with the Commission appointed by the Bengal Government to enquire into the condition of "poor whites" in Calcutta.

polis, to ascertaining the number of charitable institutions and the amount of funds at their disposal for the relief of such destitution, and to devising remedial and preventive measures. It was only a few weeks ago that a meeting was convened at Calcutta, which was presided over, we believe, by the Archbishop and which sent a representation to Government on the subject. We do not envy the lot of the people in whose behalf the proposed enquiry has been so readily granted by Government. If the labours of the Commission result in improving the condition of such Europeans and Eurasians as are destitute and wretched without imposing any burden on the provincial exchequer, there would hardly be any room for feeling aggrieved. But what we do emphatically protest against is the differential treatment meted out to the representations made in the interests of the people of the soil. This contrast has been marked on several occasions. The representations of the various European Chambers of Commerce uniformly receive an amount of indulgent consideration, a hundredth part of which is not bestowed on petitions and memorials from Native associations. Take the recent instance of the manner in which the Indian Government dealt with the memorial addressed to them by the President of the sixth Indian National Congress. We have already commented upon the astounding arguments used in the reply of Government; but we must repeat our conviction that the Supreme Government would not have ventured to give such an answer to any of the Chambers of Commerce. Take again the resolutions adopted at successive meetings of the Congress during the last six years, inviting Government to consider the desirability of appointing a commission of enquiry into the industrial condition of the country. Have they done anything in this direction? Absolutely nothing. The poor whites of Calcutta are perhaps becoming increasingly poor, but are not our rulers aware that the poor rayat of India is also in a similar predicament? It is very solemnly urged by the Bengal Government that the proposed enquiry has an important bearing on the administration. If Government were disposed to be equally fair towards the rest of their subjects, it would be at once admitted that the "poor whites" are but an infinitesimal drop in the ocean as compared to the millions of the starving populations of India, and that the material prosperity or otherwise of this class is an infinitely more important factor in the administration than the well-being of the former class. During the *régime* of Lord Dufferin a half-hearted attempt was made to ascertain the material condition of one of the Indian provinces. Even the result of such a perfunctory investigation disclosed a disquieting tale. We do not think Government can afford to shut their eyes to the results of the last census. Sooner or later they will be compelled to grapple with the difficult problem that is staring them in the face. But it would be better if they took up the matter before things had grown intolerably worse. What is required is a thorough and exhaustive enquiry into the economical, industrial and agricultural condition of the country, to enable Government to deal with the question with some hopes of success. So long they have paid no heed to the recommendations made to them in this regard. People can hardly be blamed if they exclaim after hearing of the present Commission that, after all, "blood is thicker than water." Against this spirit of favouritism in the one case and cruel indifference in the other we again enter our strong protest, and before our rulers can justly claim the title of enlightened and generous rulers, they must get rid of this habit of mind which has not a little influenced the administration of the whole country. [The *Hitechchhu* (83) of Ahmedabad and the *Satyavaktá* (119), in their issues of the 30th April and 1st May respectively, express similar sentiments.]

Suggestions to His Excellency Lord Harris in connection with His Lordship's visits to district towns.

13. The *Indu Prakásh* (13), in its issue of the 27th April, writes:—His Excellency Lord Harris has been doing much useful work at the cost of personal discomfort in the way of his tours. He has visited since last cold weather a considerable part of the presidency under his rule. The object of such visits is that the head of the Government should make himself personally acquainted with local conditions. His Lordship has resolved to pay frequent visits to every district town. If these visits are to be really useful, let us suggest that they should be made less stately and more business-like. At present gubernatorial or Viceregal visits are regular royal progresses or State pageants, when everything is so ordered as to put on the best aspect.

There is a report current that when Lord Lytton visited Poona to see the famine works, the large majority of the worst famine-stricken people were expressly ordered to a safe distance out of the view of the Viceroy. We do not think such wilful suppression of unpleasant facts is made every time. But there is surely a general wish to keep out of sight unsightly things and to put on the best face. Even the temporary cleanliness and the attempt to put on holiday attire leave behind some solid gains, but such a frank and practical Governor as His Excellency Lord Harris could do greater good by stripping his visits of their stately appearance and by discouraging the inevitable address.

Reply of His Excellency the Governor to the Belgaum municipal address.

14. The *Hindusthán* (105), in its issue of the 26th April, says that His Excellency Lord Harris, in replying to the municipal address at Belgaum, gave useful and important advice that the addresses to be presented to high officials should contain not only the bright side of the picture but also the dark one. The paper observes that the District Collectors and other officials should pay due attention to this advice of His Excellency and not object to mention being made of the grievances and wants of the people in the addresses. [The *Gujarát Darpan* (80), in its issue of the same date, expresses similar sentiments.]

Remarks on the results of the recent High Court and District Pleaders' Examinations.

15. The *Mahrátta* (4), in its issue of the 26th April, writes :—The results of the High Court and District Pleaders' Examinations have this year also proved to be extremely disappointing. In the higher examination only 2 passed out of 46, that is, about 4 per cent. In the lower examination only 8 passed out of 351, which gives a percentage of about 2⅓. It is really a shame that hundreds of students should thus be disappointed from year to year. It cannot be that the students go up without preparing themselves. There may be a few such. But a great many, we know, go up well prepared, so far as it is possible for them to be. It must be considered that matriculates are allowed to appear for the examination. It therefore follows that the powers that be consider the Matriculation standard as giving a sufficient general culture as well as particular knowledge of the English language. Why, then, should candidates who satisfy these tests fail year after year even after a preparation of three or four years? We know several young men whose future has been completely wrecked by reason of their following this will-o'-the-wisp. They gave the best half a dozen years of their life to this course and had ultimately to give it up. The standard of efficiency required varies with each examiner and from year to year. There is always a glorious uncertainty about the matter, which baffles and confounds the candidates most successfully. We are afraid that the systems of marking also differ; all this resulting in disappointment and loss of a large number of candidates. The Chief Justice of the High Court is said to possess the power of supervising and correcting the decision of the examiners. It is said that this power has rarely been exercised. We can understand how the Chief Justice would be loth to wound the feelings of these gentlemen by unnecessary interference. But when the future of no less than 343 young (some of them are elderly, if not old) men is concerned, such scruples ought not to come in the way of an enquiry into the matter. When we find that in spite of the very severe and vigorous results for several years past the number of candidates does not perceptibly fall—when we find that among the unsuccessful candidates there is a considerable number of young men who have been devoting the best part of their time and energy to their legal studies for three to five years—it is hard to conceive that the massacre of the innocents is due to their fault alone. We hope the High Court Judges will take this matter into their most serious consideration.

Remarks on the result of the recent District Pleaders' Examination.

16. The *Dnyán Prakásh* (12), in its issue of the 27th April, writes :—It is not right to say that out of 351 candidates who appeared at the recent examination for District Pleaders 9 only have passed, because it is said that of the 351 about 125 candidates only tried to answer the six question papers set at the examination. The result cannot be considered to

be satisfactory even if the above be true. A reform in the system of the examination is urgently needed. We do not understand why the percentage of marks required for passing this examination has been fixed so high as 60, which is higher than that fixed for the LL.B. Examination. The percentage may be reduced to 50, and those who could secure 40 per cent. should be allowed to practise in Subordinate Judges' Courts, which are in sad want of pleaders. If the Honourable Judges of the High Court will favourably consider this suggestion, many candidates will be saved from the crushing disappointment which they meet with at present. The question papers set at this examination are generally so very lengthy that even the candidates who are well prepared and can write fast do not find sufficient time to answer all the questions. Another fault in the system is that there is no continuity in the standard of efficiency required. At this year's examination there were two questions carrying 20 marks in the Equity paper which were drawn from laws that have not been applied to the Bombay Presidency. [The *Bakul* (22), in its issue of the 26th April, says that instead of plucking such a large number of candidates every year it would be better to abolish the examination.]

Alleged causes of the startling results of the recent Pleaders' Examinations.

17. The *Indu Prakásh* (13), in its issue of the 27th April, writes:—The results of the last Pleaders' Examinations, in which 2 pass out of about 47 candidates in the higher, and 9 pass out of over 300 candidates in the lower, are really startling. At the first blush one is tempted to say that there must be something particularly wrong in these examinations, either the papers were excessively stiff or the examiners excessively severe. But there is a third contingency which seldom presents itself to the popular mind, and, in fact, is generally scornfully rejected. It is considered impossible that so many men could have come up for a professional examination without proper preparation. The opinion of some competent men who have acted as examiners and whom we have consulted is, however, that a large majority of the candidates are very badly prepared. The reason of this want of preparation is to be found in the absence of any systematic responsible training, such as a school or a college imparts. The men are mostly matriculated students, who hardly understand even the English of the law books they have to study, whose time is generally occupied in some service, and who are their own instructors in law as well as general habits and methods of work. The preparation of such men must needs be misdirected and raw, and largely contributes to the appalling number of failures at the examinations. An analogy to this number of failures is to be found in the class of candidates under private tuition at the Matriculation. There are some faults to be found in the ways of examiners too, which vary with individuals; but the chief cause of the failures is to be found in the absence of training, for which some remedy should be found.

Mr. Cooper's continuance in service as Chief Presidency Magistrate desired.

18. The *Din Bandhu* (9), in its issue of the 26th April, writes:—The rumour that our popular Chief Presidency Magistrate is going to retire shortly is, we think, unfounded. It would be better to have him for a few years more. Comparisons are, no doubt, odious, but if we say that at present there is only one Court, and that is the Chief Presidency Magistrate's, which is free from vagaries and where the procedure is strictly observed, we shall be reflecting the Native opinion. Mr. Cooper is still able enough to work, and to work very hard, and there is no reason why he should retire. [The *Jagadhitechchhu* (14), in its issue of the 25th April, also praises Mr. Cooper, and would not like Mr. Webb's appointment as Chief Presidency Magistrate.]

Suggestions for the appointment of a successor to Mr. Cooper, Chief Presidency Magistrate, Bombay.

19. In alluding to the same subject the *Kásidé Mumbai* (108), in its issue of the 29th April, says:—Mr. Crawley-Boevey, whose impartial and just decisions gave entire satisfaction to the people when he acted as Chief Presidency Magistrate, should be appointed in Mr. Cooper's place. If this arrangement cannot be made, Mr. Hamilton, who is also an able Magistrate, should be promoted to that post. Mr. Richardson, the Third Presidency Magistrate, to whom an extension of service has been recently granted, will, it is said, revert to his original appointment of Deputy

Collector. If this occurs, a Mahomedan gentleman ought to be appointed to the Third Magistrate's post, as no Mahomedan has hitherto had a seat on the bench of the Presidency Police Court.

Appointment of a Native as Third Presidency Magistrate, Bombay, recommended.

20. The *Din Bandhu* (9), in its issue of the 26th April, writes:—We understand that Mr. W. C. Richardson, the *sub. pro-tem.* Third Presidency Magistrate, has been given one year's extension of service, but not as Third Presidency Magistrate. We have not as yet learnt who is to be his successor. We hope that His Excellency Lord Harris will see his way to appoint a Native gentleman of proper legal training to this post.

Remarks in connection with the extension of service allowed to Risáldár-Major Ahmad Husen of the Second Bombay Lancers.

21. The *Pandit* (151), in its issue of the 24th April, says:—In the month of May, Risáldár Rupsing, Native Aid-de-Camp to His Excellency the Governor, will revert to his regiment, the Second Bombay Lancers. Though Risáldár-Major Ahmad Husen of the same regiment has completed thirty-two years' service he has not been pensioned, and this has prejudiced the pecuniary and other interests of Risáldár Rupsing. The commanding officer of the Second Bombay Lancers and His Excellency the Commander-in-Chief ought to duly consider the Risáldár's case. Risáldár Rupsing has also completed thirty-two years' service and has a claim to the rank of Risáldár-Major, which he ought to get. If Risáldár-Major Ahmad Husen has been kept in service because he is to be rewarded with the first class Order of British India, it would be better to admit his claim to the order when it falls vacant even after he is pensioned. Thirteen officers of the Bombay Native Army have been given extensions of service after they have served thirty-two years, and thereby the prospects of sixty persons below them have been prejudiced.

Remarks in connection with the Rájábái Tower tragedy.

22. In alluding to the shocking fatality which had befallen two young Pársi ladies at the Rájábái Tower on the afternoon of Saturday the 25th April and the profound sensation caused by the sad event in Bombay, the *Bombay Samáchár* (93), in its issue of the 28th April, gives detailed information in connection with the occurrence and observes:—It has been surmised in several quarters that the fatality was the result of a mere accident and the police is believed to entertain a similar view, but the circumstances that have hitherto come to light appear to run counter to this supposition. It has not been proved whether both the ladies fell from the same window of the tower or from different windows of it. If their fall was from different windows, it is unreasonable to attribute the occurrence to mere accident. The bodies of the two deceased were examined by two Pársi doctors, who found external marks of violence on certain parts of the bodies in the form of scratches from finger-nails, and this opinion of the medical gentlemen has not been contradicted. The opinion of Dr. Smith, the Surgeon to the Coroner, would materially assist in the solution of the mystery about the scratches, but before its receipt a theory has been advanced by the police that the scratches were caused by the buttons on the jackets and the glass bangles worn by the deceased. This supposition of the police is not supported by facts, since the scratches caused by twisted buttons and broken bangles are quite different from those made by human nails. The buttons might have caused marks on the upper portions of the bodies, but similar marks on the lower parts of the bodies of both ladies cannot be assumed to have been made by the broken bangles. Under these circumstances, the mysterious deaths cannot be supposed to be the result of accident, and a searching enquiry by the police is desirable for the proper solution of the mystery.

23. The same paper, in another place, observes that the other theory that the two deceased committed suicide by taking leaps from the tower is also untenable, for the reasons that marks of finger-nails and other violence were found by two Pársi doctors on certain parts of the bodies of both the deceased, that both the ladies led a happy life at home, that when they left their home on the day of the accident they were in a pleasant and lively mood, that they were seen to pass through the streets in their usual joyful frame of mind, it being contrary to experience that in Native society at least persons bent on self-destruction

assume a pleasant mood and gay appearance immediately before the commission of the deed, and that both the ladies were not heard to fall at the same time, but one fall was heard to have been succeeded by another after the lapse of a little time.

24. The same newspaper, in a third leader on the same subject, observes that the scratches believed to be caused by human nails on certain parts of the bodies of both the deceased ladies lead to the inference that they were the victims of indecent attack at the hands of one or more villains, to escape from whom and save their honour the ladies had jumped from an open window of the tower, or that they were deliberately thrown down by the ruffians. A large majority of the Pársi community believe this to be the right explanation of the mystery, and have expressed their sympathy for the family of the deceased by taking part in the funeral procession.

25. The same newspaper, in its issues of the 29th and 30th April and 1st and 2nd May, in addition to items of news, publishes reports and rumours in connection with the tragedy, notices further proofs in support of the theory of the deceased being indecently attacked in the tower before they threw themselves or were thrown out by the villains from one of the tower windows, and requests the police not to stick to its assumption of the tragedy being a simple accident, which indirect evidence shows to be not the case, and to prosecute enquiries upon the assumption that the deceased met with foul play.

26. The issues of the *Jáme Jamshed* (84) and the *Akhbáre Soddgar* (91) of this week also devote much of their space to publishing items of news, reports and rumours in connection with the catastrophe. The former, in its issues of the 28th and 29th April, refutes the supposition that the deceased committed suicide, and requests the police to find out a Pársi young man who was said to be on the tower in company of a Pársi girl of about ten years when the deceased visited the building. The *Soddgar*, in its issues of the 30th April and 1st May, states that the general opinion among the Pársis is that the deceased ladies met with foul play and were thrown from a tower window by the ruffians, who are believed to have made an indecent attack on them, and that the assumption that the deceased committed suicide is groundless.

Part II.—*Education.*

The new grants-in-aid rules approved and a recommendation made in the matter.

27. The *Jáme Jamshed* (84), in its issue of the 28th April, approves of the new rules for grants-in-aid that have come into operation from the 1st April, but observes that in order that the full benefit of these rules may be derived by private enterprise it is desirable that the educational authorities should give up insisting upon the proprietors of private schools to raise the fees charged in their institutions to the same amount as is levied in Government schools in order to make themselves eligible for receiving aid. The *Jáme* also remarks that it is not right to put indirect pressure on municipalities to give aid to private institutions, only when they have consented to raise the school fees to the extent mentioned above.

Rustication of some students of the Deccan College, Poona, for misbehaviour approved.

28. The *Shri Shivdji* (63), in its issue of the 24th April, approves of Mr. Selby, the Principal of the Deccan College, Poona, rusticating five college students for getting drunk and misbehaving themselves on the night of the performance of a drama recently given by them, saying that teachers and professors of other Educational Institutions should carefully watch the conduct of their students and duly punish delinquents. [The *Kesari* (42), in its issue of the 28th April, expresses similar sentiments.]

Part III.—*Municipalities.*

Mr. East and the Poona Municipality.

29. The *Kesari* (42), in its issue of the 28th April, says:—All lovers of truth will be glad to hear that Mr. East, the late Collector of Poona, who is an opponent of local self-government and entertains a strong bias against the Poona

City Municipality, will shortly retire on pension. The *Dnyán Prakásh*, in its last two issues, has fairly exposed Mr. East's mischievous conduct in the matter of the municipality. His machinations were exposed to public gaze in the letters which Ráo Sáheb Námjoshi published a few days ago. Three incorrect statements were made by Mr. East in his report, alleging neglect on the part of the municipality in recovering arrears of taxes, sudden increase in the amount of refunds of octroi duty, and the diminution of the octroi income. The paper then gives some figures and facts showing how Mr. East has misrepresented the actual state of things in these matters, and adds that if Mr. Grant, the Divisional Commissioner, had been aware of the recovery of Rs. 8,000 from the outstanding balances since the appointment of an elected president, his remarks on Mr. East's conduct would have been stronger than they are.

30. The *Ahmedabad Times* 89), in its issue of the 29th April, observes :—

A request to the Commissioner, N. D., to personally enquire into the working of the Ahmedabad Municipality.

The president and commissioners of the Ahmedabad Municipality publish garbled accounts of their proceedings and otherwise misguide the Commissioner, N. D., and Government, and that is the cause why local self-government has not found favour with the people of that city. If the Commissioner wants to ascertain the real feelings of the people about the working of the corporation he should ascertain them by personal enquiry with the people before submitting his report to Government, and if a similar procedure is followed in the case of other municipalities their real working will be ascertained.

31. The *Gujarát Mitrá* (82), in its issue of the 26th April, observes :—

The Surat Municipality and its educational expenditure.

The Surat Municipality committed a great blunder in opening an English school for girls and saddling itself with an annual expenditure of about Rs. 1,200 in connection therewith. The legitimate duty of the municipality is to promote primary education, and it would have been better if it had provided the existing Gujaráti girls' schools with better school accommodation and a sufficient number of teachers instead of incurring enormous expenditure for the sake of some ten girls that attend the English school. The people of Surat are not likely to send their daughters to this school. Of the five members of the School Board four have reported favourably, while the fifth, Mr. Manchhárám Ghelábhái, has made an adverse report on this institution. It is to be hoped that when the question for providing a permanent building, &c., for this school comes before the corporation, it will refuse sanction and order the abolition of the institution.

32. The *Din Bandhu* (9), in its issue of the 26th April, says that the toll

Alleged unjustifiable levy of a toll-tax at the Máhim causeway by the Bandora Municipality.

levied at the Máhim causeway is most unjustifiable as it is imposed in contravention of an express condition in the agreement between Government and the first Lady Jamsetji, who contributed Rs. 45,000 for the construction of the bridge, that this injustice has been allowed to continue although it was pointed out to Government by the Commissioner, Northern Division, in a communication addressed to it in 1881. The paper advises cartmen, who are principally the sufferers in the matter, and the residents of Máhim and Bandora to memorialize Government on the subject.

Part IV.—*Railways.*

33. After lamenting the alleged unconcern of Parliament to the shortcomings and defects of the Indian administration, and

Grievances of the Native employés and third class passengers on the G. I. P. and Southern Maratha Railways

after alluding to the rumoured corruption among the employés on the East Indian railway, the *Sudhárak* (18), in its issue of the 27th April, says :—The Native employés on the G. I. P. and Southern Marátha Railway lines receive wretched salaries, while Europeans employed on these railways are given exorbitant pay for services not very responsible or arduous. Moreover, the Native subordinates are made to do hard service, are fined in small sums for petty mistakes, are not allowed the weekly holiday, are not permitted to absent themselves from their work on other holidays, are not paid extra wages in the working season for overwork done by them, do not get either

casual or privilege leave, are not paid compensation for mutilation while performing the Companies' work, and are not allowed superannuation pension. These subordinates are made to perform work for twelve hours at a time, and hence sometimes serious mistakes are made by them, causing heavy losses to the Companies. The treatment received by the third class passengers on these lines is also objectionable. Very often third class carriages are over-crowded; waiting rooms with proper protection from the rains are not to be found at several stations; drinking water is not timely served at certain stations; the carriages are not properly lighted, and retiring accommodation is wanting in carriages set apart for female passengers. It is also desirable that an intermediate class between the second and the third classes should be created or the second class fare should be reduced to double the third class fare. The above complaints of the Native employés and passengers will, it is hoped, be enquired into and removed by Government.

A complaint regarding inconvenience to passengers on the Southern Marátha Railway.

34. The *Vártáhar* (19), in its issue of the 26th April, complains that much inconvenience is suffered by Native passengers at the Vathár station on the Southern Marátha Railway, as they are said to be driven out of the station into the scorching sun as soon as they get out of the train, for the accommodation and comfort of European passengers who generally alight at this place for proceeding to Mahábaleshvar during the hot months.

Part V.—*Native States.*

Remarks in connection with the occupation of Manipur by British troops.

35. In alluding to the occupation of Manipur by British troops and the escape of the Mahárája and the Jubráj, the *Bombay Samáchár* (93), in its issue of the 1st May, says:—It is to be much regretted that the Jubráj, who ordered the massacre of British officers, should have escaped, and we hope that he will be soon caught and visited with the condign punishment he deserves for his inhuman deed. The representation made by the Mahárája to the British authorities that he had no hand in the massacre and was unable to prevent it looks probably true, since he was raised to the *gádi* by the Jubráj, who was very powerful, and that the latter alone had raised the disturbances. For the due preservation of British prestige the cruel Jubráj ought to be traced to his lair and brought to receive the doom of a murderer that he so well deserves.

Mr. Quinton's conduct in carrying out the object of the Manipur Mission and the subsequent behaviour of the Manipuris.

36. The *Mahrátta* (4), in its issue of the 26th April, writes:—There now and then comes a rude awakening, as we unfortunately have had in Manipur. According to the account of one of the eye-witnesses, the primary attack on the Jubráj's house was so unjustifiable as to have elicited a frank apology from Mr. Quinton. Now what shall we ascribe this to? What is still more inexplicable, except on the alternative hypothesis we have suggested above, is the late lamented Commissioner having ordered such an unprovoked attack, and had the inexcusable temerity (shall we use the expression?) to walk with a walking stick in hand into the enemy's palace, as if to a friend's bungalow to whom he had never given the slightest cause for offence. We have not the least wish to seem to justify or extenuate the serious and culpable nature of what followed, but we cannot help remarking that the uncivilized Manipuris must have been more than human, at least much more refined, than Mr. Quinton knew them, or ought to have known them to be, to receive that high officer with open arms. There is no doubt, however, that the Jubráj, in doing away, or permitting to do away, with the lives of the prisoners, has lost the only chance he had in his favour; but in doing so he has acted as an officer of ordinary prudence and experience ought to have expected him to do. We do not quarrel with the axiom of imperial policy laid down by a Bombay Anglo-Indian daily, that it cannot be tolerated for a moment that a feudatory should defy the orders, whether just or unjust, of an accredited agent of the Paramount Power; but we venture to suggest that it should be also taken into consideration how far a feudatory prince of the type of the Manipur Jubráj has control over the actions of his people or even officers.

37. Alluding to the outbreak at Manipur, the *Shri Shivdji* (63), in its issue of the 24th April, observes:—Government should in no way endanger the State or the liberty of its people in revenge for the blood of high Government officials, since the fault does not rest with the people or with their ex-king, who has already sought the protection of Government. The usurper and some of his accomplices are alone responsible for what has happened and deserve heavy punishment. Government should pursue the same policy as was adopted by the Government of Lord Northbrook when an attempt was said to have been made by a Native Chief to put to death an officer of Government, as there is little difference between the two cases.

Observations on the Manipur disturbances.

38. The *Káthiáwár Times* (3), in its issue of the 25th April, writes:—It would seem that the work of reforming Káthiáwár was reserved for His Excellency Lord Harris, who, we have very good reasons to believe, pays careful attention to what passes in this province. His Excellency, we understand, has issued a resolution forbidding all servants of the Political Agency from occupying darbári utárás and accepting darbári hospitalities during their sojourn in Native States whilst travelling with the Political Agent or his Assistants. A copy of the resolution not being before us, we regret we are unable to thank adequately His Excellency for initiating reforms in this province, slowly though surely. His Excellency will be better able to initiate reforms in this province by instituting an Editor's Table at Rájkot, for then the *Káthiáwár Times* would be better able to help His Excellency in the good work he has commenced.

His Excellency Lord Harris and reforms in Káthiáwár.

39. In alluding to the dismissal of Mr. Rághav Khavás from service by His Highness the Jám of Jámnagar, the *Gujaráti* (81), in its issue of the 26th April, observes:—This State produces a handsome revenue, but its affairs are mismanaged by the Jám, his Diván, Mr. Rághav Khavás and the Ránis, each of whom strives to have everything in his own way and to revoke the orders issued by others. Such mismanagement can never lead to good results and at present fills the pockets of some of the State servants and increases the State liabilities. Some of the Political Agents made futile attempts to improve the administration of this State. Mr. Ollivant, however, is an experienced and energetic officer, and it is to be hoped that he will make due efforts to improve the State and will achieve success.

Remarks on the dismissal of Mr. Rághav Khavás from Jámnagar and a request to the Political Agent, Káthiáwár.

40. A correspondent of the *Nyáyadarshak* (113), in its issue of the 27th April, observes:—The dismissal of Mr. Rághav Khavás from the service of the Jám is to be greatly regretted, as he has rendered valuable services both to the State and its people. His dismissal is probably due to the intrigues of those persons who are trying to secure a Diván who is not a Hindu. Some of the leading citizens of Jámnagar are thinking of waiting upon His Highness the Jám in order to request him to reinstate Mr. Rághav Khavás, as the latter's removal will deprive the heir-apparent, Prince Jaswat Singhji, of one of the most faithful and trusted advisers, and will enable the enemies of the young Prince to import some non-Hindus into the State and to create dissensions between the Jám and his family.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
6th May 1891.

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 2ND MAY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The *Pramod Sindhu* (1), in its issue of the 24th April, writes:—Berár is groaning under a heavy pressure of multitudinous taxes; it is day by day losing hopes and energy on account of the deplorable state of its agriculture; it is being driven to despair by the restrictions put upon the cutting of firewood and grazing of cattle. The thought of a new tax on agriculturists is entertained with horror and alarm. In the opinion of the aggrieved people there is nobody to redeem them from their misery. It is to be deeply regretted that there should be none to advance the prosperity of the people. This thing, of course, cannot be done in a twinkle. To attain it the people will have to work continuously for a long time with combined efforts. They must remember that their protests will often be ineffectual; but they must not forget that their hearty and continuous efforts for the good of their province will sooner or later be crowned with success. They should represent their grievances to Government in a proper form.

Alleged wretched condition of the people of Berár.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
6th May 1891.

[CONFIDENTIAL.] No. 19 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th May 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona...	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Jagad-hitechchhu	Poona	Do.	5,800
15	„ Native Opinion	Bombay	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarah	Ahmednagar	Do.	309
38	„ Jagan Mitrá	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Maháráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Maháráshtrá Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	350
48	„ Mutsaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bárai	Do.	235
56	„ Pratod	Ialámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	260
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	255
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá	Thána	Do.	300
68	„ Vanapriya	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolhápur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Fursad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,200
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	800
115	„ Praja Matá	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—continued.			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Sauráshtra Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	688
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
132	The Kannadá Suvarte...	Bombay	Weekly	300
133	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Lok Bandhu	Do.	Do.	190
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
139	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
142	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
143	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
144	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
145	„ Dhár State Gazette	Dhár	Weekly	270
146	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
147	„ Gwalior Gazette	Gwalior	Do.	850
148	„ Jouhar	Bombay	Do.	...
149	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
150	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
151	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
152	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
153	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
154	„ Muin-ul-Islám	Do.	Do.	290
155	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
156	O Anglo-Lusitano	Bombay	Weekly	1,500
157	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Remarks in connection with the Anglo-Portuguese Treaty.

1. The *Anglo-Lusitano* (156), in its issue of the 30th April, writes:—The denunciation by England of the Anglo-Portuguese Treaty continues to seriously engage the attention of the public in India; and the grave incidents which daily straiten the relations between the two contracting nations, make the future prospects in this matter still more doubtful. The treaty has proved disastrous to Portuguese interests, but it has also not satisfied the aspirations of the British Government, as was affirmed by Sir James Fergusson in the House of Commons. After describing the losses brought about by the treaty, the *Anglo-Lusitano* says that it is believed that the British Government entertain a desire to renew the treaty with the alteration of certain clauses, which, it appears, are for the greater part those that are exactly most prejudicial to the interests of the Portuguese Government. The alterations will, therefore, tend to further aggravate matters. It is necessary, therefore, that the Portuguese Government should maintain a firm attitude in this important negotiation, and not sacrifice so important and glorious a possession as Portuguese India to the interests of its African possessions.

Rumoured retirement of His Excellency Lord Lansdowne and its alleged causes.

2. The *Mahratta* (4), in its issue of the 3rd May, says:—Rumours are persistently spread in England to the effect that His Excellency Lord Lansdowne has communicated his wish to Lord Cross to be relieved of the responsibilities of his office as early as possible. It is said that the Manipur embroglio and catastrophe are the direct result of the orders given to Mr. Quinton by the Supreme Government. It is averred, with what truth we are unable to say, that Mr. Quinton would have taken with him a larger escort but for definite orders to the contrary. Manipur must be causing Lord Lansdowne considerable anxiety, which he must find it hard to bear in this trying season. Then, again, we cannot help feeling that His Lordship must have been painfully surprised by the amount of opposition the Scoble Bill met with from all parts of the country. His Lordship passed the measure, no doubt, but, all the same, in his own heart he must have felt appalled at the outrage he was going to do to the feelings of almost the whole nation. The recent resolution of Government about the execution of the Act points in the same direction. Therein Lord Lansdowne has made an attempt to satisfy his own conscience. On the whole, therefore, we are not surprised to hear that His Lordship feels unable to bear the heavy strain of his duties.

No fresh taxation is considered necessary to recoup the treasury if the opium monopoly is abolished.

3. The *Kaiser-i-Hind* (85), in its issue of the 3rd May, writes:—The momentary defeat which the Ministers received the other day in regard to the motion of Sir J. Pease for the abolition of the opium monopoly of the Government of India has led to a prolonged wail all over India. Publicists, official and non-official, have begun to write about it in a spirit of alarm, as if the deluge were near at hand. That alarm, in its turn, has caught hold of the unthinking masses, with the net result that everybody is blankly contemplating the new burdens which are supposed to be in store for them in the immediate future in consequence of the passing of Sir Joseph's resolution. The Anti-Opium Society has been crying hoarse over its so-called "fad" these last fifteen years. It has hitherto cried in vain. Only a fortuitous circumstance has enabled it to get its resolution passed this year. That it is academical and would not be acted upon goes without saying. But what the public has to ask is this. Suppose that no such resolution had been passed, could that have affected in the least the declining fortunes of opium? The reply must emphatically be in the negative. Have they not before them the facts of the past twelve years to guide them in spite of the agitation of Sir J. Pease and his friends, and to frame their annual estimates in sympathy with the steady decline? They are aware that the growth of opium in China is going on at railway speed. Every year shows a diminution of the Indian revenue. We have already observed that it is worse off by 3 krors in twelve years. But has the Government of India hitherto ventured to propose new taxation or enhancement of old taxes on this account? The income-tax and the increased

duty on salt have, certainly, not been imposed on account of the diminishing opium revenue. It is notorious that the former owed its origin to the conquest of Upper Burmah, and the latter to the temporary embarrassment caused by a fall in the value of silver. They are the woful legacies of Lord Dufferin's disastrous administration. If then the Government has not ventured, because it could not venture, to demand new or additional taxation for the decline in the opium revenue during the last twelve years, why should the public anticipate new taxes in the near future for an annual decline of 25 or even 50 lákhs, when that revenue is more than made up by the growth in the other sources of receipts? We contend that the apprehension is an unreasonable one. If taxes are raised, it will, certainly, not be on account of opium, but for the Government of India's fatal policy of extending its frontiers east and west, and mounting up its military expenditure at the rate of a million in the last five years. The Government has all along been able to balance the yearly decline of ¼ kror in the opium revenue by more than that amount in the growth of other branches of revenue, especially excise. It may not be uninteresting to state here that, while opium has declined 3 krors in twelve years, excise has gone up 1¾ krors in the same interval. It has risen from 2 to 3¾ krors and is destined soon to grow more, despite the agitation of the temperance organisations and the just anathemas of Messrs. Smith and Caine—thanks to the double policy to which Bright alluded thirty-eight years ago. Barring the appalling military and civil expenditure, the finances of India are so far satisfactory that the Government could easily balance its annual budget and have a surplus of 1½ krors for famine purposes, besides remitting the extra duty on salt and meeting losses by exchange at the rate of 1*s.* 4½*d.* Those who care to dive deep into Indian finances may discover all these facts for themselves. It is simply an interested cry which says that there will be a burdensome additional taxation,—the cry of the official bureaucracy who know how much less they will have to spend when the opium revenue is gone. We should like to see how Government would dare face the indignation which might be hurled at it in case it should be so ill-advised as to demand new taxes because the opium traffic was ordered to be stopped at once,—a contingency which must be summarily discounted, because only lunatics could be expected to believe in it.

Disapproval of the resolution passed by the House of Commons against the opium traffic in India.

4. The *Native Opinion* (15), in its issue of the 7th May, writes:—It is satisfactory to know that Mr. Maclean, M.P., has set his face against the abolition of the opium revenue. Indeed, it is an unmitigated wrong to force poison down the throats of a nation rightly or wrongly, but we cannot afford to believe that the Chinaman's vice originated with the Englishman. The Chinaman will have his craving for opium gratified, be the supplier India or any other country. Why should India give up her revenue when even by its abolition the Chinaman's redemption is almost impossible? Touching the same subject, Mr. Gladstone, while leaving aside the consideration of the morality or otherwise of the question, pointedly hints that the British tax-payer will repel with indignation any fresh levy on him to make up India's loss. This declaration from one of the foremost British statesmen ought to open the eyes of those members of the House of Commons who, in siding with Sir Joseph Pease, were simply laying themselves open to the charge of ignorance. Mr. Gladstone is cautious enough to keep in the background the question of abolition, though at the same time refusing to pledge the British tax-payer to a pecuniary indemnity. Thus the dream of a subsidy being exploded, the chief question is how to make up the gap. There is only one alternative, that proposed by the "Friend of China"—an increased employment of the Native agency in every department of the Indian administration. The suggestion is, indeed, worthy of consideration; but look at the strange spectacle of a Government putting forth every effort for the comfort and happiness of a foreign people at the expense of those of its own! Is the duty on salt, carrying disease and sickness into the household of every poor man, right? But that is no concern of the Government. The land tax is crushing down the people, but the Government will not mind it, because the system of inter-communication and the system of irrigation will enrich the otherwise poor cultivator. The forest law takes away every fertilising element from the soil; no, the husbandman must rely on his own hook for manure. Increasing ábkári revenue is increasing

drunkenness; no, the excise is increased with a view to control the sale of liquors! Thus Government has time on hand to look into the grievances of the Chinaman, but has none to look into those of its own people. Indeed, the realities of actual life are stranger than romance!

5. The *Din Mani* (78), in its issue of the 5th May, observes:—The Parliamentary resolution on the opium question has caused widespread dissatisfaction among the Anglo-Indians, as it means nothing less than the imposition of new taxes. The Anglo-Indians are now likely to sympathise with the Natives, who are much disappointed at the improper refusal of Government to reduce the salt duties.

6. The *Duyánodayá* (11), in its issue of the 7th May, writes:—The committee appointed at the recent anti-opium meeting in Bombay to arrange for a permanent organization, to be called the "Bombay Anti-Opium Alliance," has already met and will soon be ready to report the principles and basis of action of the new organisation. It is very fortunate for the alliance that it has the cordial support and co-operation of the Bishop of Bombay. It may be a long time before the Government of India will yield to the pressure which the awakening conscience of England is beginning to exert, but it will have to yield some time, and the greater the agitation against the iniquitous opium revenue, the sooner that day will come.

Proposed establishment of a "Bombay Anti-Opium Alliance" and its alleged bright prospects.

7. The *Gujarátí* (81), in its issue of the 3rd May, writes:—The Honourable Sir George Chesney, K.C.B., Military Member of Council, was entertained at the United Service Club on the occasion of his departure from India. He naturally seized this opportunity for descanting on the virtues of the Military Department, and to appeal to public opinion for supporting the interminable schemes of that department as against the Financial Department. Now, is it really a fact that the bogie man triumphs over the Military Department, and is it really the case that the latter has been so wofully starved as to necessitate this appeal for public support as against Sir David Barbour? The following figures will show how military expenditure has gone on increasing during the last thirty years:—

Sir George Chesney on the military expenditure of India.

Civil Expenditure.		Military Expenditure.	
1872-73... ...	£9,575,357	1857	£11,463,000
1882-83... ...	£11,038,504	1867	£16,748,220
1889-90	£15,309,900	1876	£15,308,460
		1889	£20,000,000

From the above it will be perceived that the military expenditure in 1876 equalled the civil expenditure in 1889-90, and that the military expenditure in 1889, which has since considerably increased, very nearly absorbed the total land-revenue. Does this show that the Bogie man has got the better of the Military Department or the reverse? The truth of the matter is that the Military Department has recently been so much fondled that it has come to regard its own interests as paramount to those of the other branches of the Indian administration. The country is already groaning under the weight of taxation, and the protagonists of the forward policy forget that the very existence and efficiency of their department are dependent upon the prosperity of the people at large. It has grown oblivious of the fact that the Financial Department has to safeguard the interests of the whole Indian Empire and not of one uncontrolled department alone. It may be, as Sir George Chesney has said, that India is held by the sword, but we may frankly tell him that even the mighty sword of England will not always find it easy to govern in peace 300 millions of human beings for all time, if people become dissatisfied and discontented. We hardly think it prudent for highly placed and distinguished officers to allude in a defiant tone to this *argumentum ad aguem*, and we are disposed to echo with our contemporary of the *Bombay Gazette* Lord Derby's words of profound wisdom that "our best defences in India are a full treasury and a contented people."

8. The *Gujarát Darpan* (80), in its issue of the 3rd May, writes:—A discontented India is a more terrible army than any which Sir G. Chesney or Sir F. Roberts can ever dream of for the great day of trial. An extravagant military policy as that advocated by General Chesney is sure to make India uneasy. In fact, the military heads are the bogie men of the whole of India and they raise a new bogie on the frontiers of India. Instead of the last word resting with such bogie men, they should be the last persons who may be allowed any vote in the financial administration. The Finance Minister, however, acts as their bogie man, as Sir G. Chesney playfully referred to him. General Chesney's reference to his honourable colleague is sure to draw attention to the fact that the Simla military clique do not allow Sir D. Barbour an easy hour of it. Should not the financial reformers make protests against the blind extravagance on the army and thus strengthen the hands of the Finance Minister? It is only when the notion that India is held by the sword will be got rid of from the minds of the heads of the army that we can expect to have a remission of taxation. Else the grinding mill will do its work and crush the tax-payers till the Government will be rudely awakened from their sleep.

Condition of the rayats in Native States compared with that of British subjects.

9. Alluding to the report recently submitted to His Highness the Nizám's Government by the committee appointed to enquire into the grievances of the agricultural classes of the Hyderabad State, and to the intention of His Highness' Government to carry out some of the suggestions made in that document, the *Arunodayá* (20), in its issue of the 3rd May, observes:—The people in Native States are more happy than the British Indian subjects, as Native rulers attend to the welfare of their rayats, while the British authorities try to squeeze out of their subjects the largest amount of revenue. English officers are proud of their administration, but they will be convinced of their wrong impression if they compare the condition of the farmers under their rule with that of the Nizám's rayats. If the English officers take a lesson from Sir Asman Jah in the art of government, their rule is sure to prove beneficial to the people. The people of India are assured that their country will be handed over to them when they are able to govern themselves, but this promise is not likely to be fulfilled.

Remarks on the appointment of a commission to enquire into the condition of the European and Eurasian communities of Calcutta.

10. The *Din Mani* (78), in its issue of the 5th May, says that the commission appointed to enquire into the condition of the European and Eurasian communities at Calcutta indicates that the British Government take a fatherly interest in these people, while a similar feeling is not entertained in the case of the natives of the country, who, it must not be supposed, are indifferent to this fact, and the Government ought to bear in mind that sooner or later the consequences of the neglect of the Native interests will be serious.

Comments on the circular issued by the Government of India in connection with the working of the Age of Consent Act.

11. The *Dnyán Prakásh* (12), in its issue of the 4th May, writes:—It is a somewhat curious procedure for the Executive Government to attempt to regulate the operation of the law by means of executive orders or instructions to the magistracy, instead of leaving that duty to the administrators of law. It was quite competent for the Executive Government to introduce the needful changes in the Bill when it was under the consideration of the Legislature. Their not having done so at the time and their having found it necessary, within a week after the enactment of the legislative measure, to materially modify the executive orders to the magistracy, is, in itself, the best possible proof, at any rate of the careless disregard, from the practical administrator's point of view, of the feelings, prejudices and even idiosyncracies of the people to be affected by the legislative measure. The instructions that no action shall be taken except on really trustworthy information brought by responsible persons who may be reasonably presumed to have knowledge of the facts they assert to have occurred, and that no mere suspicion shall be held sufficient to set the law in motion, must, if it be given effect to in an ungrudging spirit, result in practically depriving the District Magistrate of his jurisdiction to take cognizance of the offence under Section 191, clauses (*b*) and (*c*); while the simple fact that the complainant

must be some "responsible" person, who may be reasonably presumed to have knowledge of the facts he asserts to have occurred, must naturally result in excluding all persons except the girl-wife herself and her natural or legal guardians. Moreover, it is worthy of note that where the girl-wife herself is either an active or even a passive participator in the offence, and where the illegal sexual intercourse has not resulted in any serious injury to her, there is not the slightest chance of herself or of any of her natural or legal guardians coming forward to prefer a complaint. In short, the instructions, if they are given effect to in a loyal and ungrudging spirit by those for whose behoof they have been issued, may be regarded as having practically sealed the fate of the new legislative measure, which was passed only six weeks ago with enthusiastic cheers and congratulations from those who have taken upon themselves to reform the Hindu community in spite of its own efforts to the contrary. There is one more observation which we should like to make in connection with the Government of India's letter. It would seem that similar letters have not been addressed by the Government of India to any other Provincial Government than Bengal; and, if our surmise be correct, the omission is very significant, indeed, in more ways than one.

12. The *Káthiáwár Times* (3), in its issue of the 1st May, writes:—The recent circular addressed by the Government of India to local Governments on the Age of Consent Act will go to remove some objections to the law, if it is acted up in the spirit in which it is drafted. It would make the law much harmless in its operation if it is faithfully put into practice. This circular is in ratification of the assurance given by Government for watching the operation of the law. It practically amends the Code of Criminal Procedure, and had the instructions contained in the circular been embodied in the Code they would have served the purpose much better. The instructions in the circular go a good deal to minimise the evils of the law; but the necessity for such a circular proves beyond dispute that, in the opinion of the Government itself, the law, as passed, is very imperfect and defective. [The *Kaiser-i-Hind* (85) of the 3rd May and the *Ahmedabad Times* (89) of the 6th idem express similar sentiments.]

13. In alluding to the resolution passed at a private meeting recently held at Poona to use indigenous productions in lieu of Europe cotton and woollen cloth, the *Poona Vaibhav* (53), in its issue of the 3rd May, in a long rambling leader, praises the meeting for its patriotic effort to benefit their native country, observes that this praiseworthy movement is not confined to Poona, but has extended to Baroda, Bombay, Belgaum, Sátára, Kolhápur and several other places, but that it is to be noticed with regret that the social reformers, who are worse than the low, shameless and avaricious persons who pandered to the immoral and indecent vices of Peshwa Bájiráo II (making a few indelicate allusions to Bájiráo's dirty practices), are trying to dissuade patriotic persons from using indigenous goods, but these good people should not listen to the evil advice of the reformers, who are so foolish and stupid as not to have seen through the artifices and devices of Government to expose the folly, shamelessness and unworthiness of the Natives, and to have supported the Age of Consent Bill that would cause undesirable interference with the Hindu social customs and would expose their womankind to insults and indecent examination at the hands of the police, medical men and the magistracy, and remarks that the people should, in protest of this harassing and unpopular law, eschew the use of Europe cloth, supplying its place with indigenous manufactures.

An exhortation to Natives to use indigenous cloth and a condemnation of the social reformers.

14. The *Sudhárak* (18), in its issue of the 4th May, writes:—We learn on very reliable authority that letters have been sent by some good Poona folks to friends in the mofussil asking them not to attend this year's Conference at all, or, if they attend, to insist on recording a protest against the Age of Consent Act before proceeding to any other business. Were it not for the fact that our source is trustworthy, we should have refused to believe that any respectable person could grow so utterly reckless and regardless of public interests as to take the step we have referred to above. All sorts of wild

The Provincial Conference at Poona and the Age of Consent Act.

theories, however, are at present being preached in Poona, and if the coming Conference ends in a fiasco, that will be the first triumph of these theorists. It is almost staggering to think that, for a mere difference of opinion, some persons, who ought to know better, should be prepared to let loose forces of destruction on useful public institutions. If we are not ready to tolerate and even welcome difference of opinion in the discussion of public questions, all our boasted advance is really little better than a sham, and it is in vain to expect that people possessed of self-respect will long care to devote their time and attention to the discharge of public duties.

15. The *Native Opinion* (15), in its issue of the 7th May, says:—A rumour has gained general currency to the effect that it is seriously contemplated by some to ask the Conference to enter a vigorous protest against the Age of Consent Act. We hope the body will do nothing of the kind. We hold that it will be very impolitic to introduce this bone of contention into the proceedings of the Conference. It is a subject outside its pale, as well as out of the cognizance of the Indian National Congress. Moreover, it is one on which people are hopelessly at variance. Although we have been opposed to this piece of legislation from the beginning, we hold that the Conference will mar its prospects if it allows this subject, and for the matter of that any social question, to be introduced before it. The Congress did well in thwarting the attempt to bring before it such questions, and the Conference must follow in its footsteps.

16. The *Poona Vaibhav* (53) and the *Kesari* (42), in their issues of the 3rd and 5th May, respectively, exhort the people of the Bombay Presidency to take particular good care that none of the social reformers who supported the Age of Consent Bill and advised Government to disregard public opinion when legislating on social matters, and who want to force upon the people all sorts of social reforms with the help of Government, are elected as their delegates at this year's Provincial Conference and to publicly disavow their leadership in social matters. The *Poona Vaibhav* advises that the Conference should protest against the Age of Consent Act. [The *Dnyán Prakásh* (12) of the 4th May disapproves of the suggestion that the Provincial Conference should protest against the Age of Consent Act, as the people are, it says, hopelessly at variance on the subject.]

Denunciation of the social reformers as the enemies of the country.

17. In a communicated article, the *Poona Vaibhav* (53), in its issue of the 3rd May, observes that the social reformers are the enemies of the country and should not only be outcasted but driven out of the Indian National Congress by the orthodox Hindus, who should inform Government that whatever is done by the reformers is not acceptable to the orthodox, whose number is considerably larger than that of the reformers.

Attributes the recent riots at Benares to the indiscretion of social reformers.

18. The same newspaper says that the recent riots at Benares in connection with the water-works were caused by the social reformers in the municipal corporation resolving to pull down a temple in the face of an extensive strong opposition from the orthodox, and advises the masses to keep themselves aloof from the reformers, as they are mean and dangerous like carnivorous animals and venomous insects.

Remarks on the visit of His Excellency Lord Harris to Jámnagar.

19. The *Hitechchhu* (83) of Ahmedabad, in its issue of the 7th May, observes:—The tours of Viceroys and Governors ought to benefit the places visited by them, but they have of late become a source of new burdens to the people, particularly to the subjects of Native States. These high functionaries do not care to enquire into the real condition of the Native States and are favourably impressed with the grand shows held in their honour. But these expensive receptions become a source of evil, inasmuch as new taxes are said to be levied to repay the expenses incurred upon them. Such a thing has, we believe, happened in Jámnagar in connection with the recent visit of His Excellency Lord Harris to that State. His Highness the Jám is a mere tool in the hands of Mr. Rághav Khavás, who has grown fat upon the State. The gubernatorial visits are believed to contribute to fill the pockets of un-

scrupulous officials of a Native State, as the whole of the proceeds of the newly imposed taxes sometimes do not find their way to the State treasury. The Jámnagar treasury is already in straitened circumstances, and it is to be regretted that His Highness the Jám should not look personally into his own affairs. If His Excellency Lord Harris cares to leave a good name behind him, he should have the taxes imposed on account of his visit withdrawn.

Evening parties given to departing Government servants disapproved.

20. The *Ahmedabad Times* (89), in its issue of the 6th May, observes:—It is a wise resolution that forbids Government servants from receiving addresses, but the evils arising from evening parties given by his subordinates in honour of a departing officer by subscriptions raised among themselves, are not less serious than those proceeding from valedictory addresses, as those who do not subscribe to the fund incur the displeasure of the departing officer, and we request Government to prevent officials from receiving evening parties in their honour.

The new rule promulgated by the Bombay High Court, authorising the Court to allot pleaders to particular districts, disapproved.

21. The *Native Opinion* (15), in its issue of the 3rd May, says:—Last Thursday's *Government Gazette* promulgates a rule passed by the Bombay High Court to the effect that a person who has passed a District Pleaders' Examination or one who has passed the High Court Pleaders' Examination wishes to practise in the Courts of any one district, he will on payment of a fee of Rs. 5 get a *sanad*, not for the district he applies for, but for such district as the High Court may think fit. This rule is very harsh. There is no reason why the liberty of choosing the field of labour hitherto enjoyed should be withdrawn, as the withdrawal will undoubtedly destroy the independence of the profession. Success in the line of pleadership depends, apart from personal abilities, upon local connections. No such rule obtains in the case of barristers, who are sure to be much handicapped if they are not allowed to go where they think they have the best chance either through acquaintance or local connections, and are sent to places chosen by the Inns of Courts. If the rule promulgated by the High Court is intended to relieve the overcrowding of the bar in several districts and to recruit that which may be undermanned, the reason is not sound. If a pleader finds that he is unable to get on well, he in his own interests gets his *sanad* of the place cancelled and obtains one for another district where he thinks he may have better prospects. Thus re-adjustment goes on spontaneously. The High Court must be moved to cancel this rule without delay, and it is to be hoped that the district pleaders and candidates led by the Pleaders' Association in Western India will retain counsel to fight for annulling it. [The *Kesari* (42) of the 5th and the *Dnyán Prakásh* (12) of the 7th May also consider the new rule to be unjust and oppressive for reasons similar to those advanced by the *Native Opinion*. If the rule, adds the *Dnyán Prakásh*, is an old one, as it is said to be, and the permission of the Judge of the district for which a *sanad* was applied for was only nominal, there was no need for the republication of the rule, which, it is hoped, will not be enforced.]

Remarks on a decision of the Judges of the High Court of Bombay.

22. In alluding to the decision passed last year by the Bombay High Court on an appeal preferred by a certain Inámdár who claimed the juice of toddy trees growing in his Inám village by virtue of an old *sanad*, the *Shri Shivájí* (63), in its issue of the 1st May, says that the learned Judges who disposed of the appeal disallowed the appellant's claim to the juice on the ground that the *sanad* gave him the trees only and not the juice of those trees, but this interpretation of the *sanad* is to be much regretted, since the principle laid down in the decision is dangerous to property rights of all kinds. The Inámdárs particularly should take timely steps to protect their rights and privileges.

Alleged strange view of criminal trespass taken by a Presidency Magistrate at Calcutta.

23. In alluding to the judgment passed by Mr. Sayad Amir Hussen, one of the Presidency Magistrates at Calcutta, that the police of that city was justified in arresting the complainant, one Mitter, a clerk in the Telegraph Office, and marching him off to the thána, as in creating a disturbance at a public meeting at which Sir Andrew

Scoble presided and Bábu Kálicharan Bánerji delivered a lecture, he had committed criminal trespass punishable under Section 488 of the Indian Penal Code, the *Phœnix* (5), in its issue of the 29th April, says:—We have not heard of any case in which a disturber at a public meeting was ever marched off to a police station or taken before a Magistrate. The utmost that is done in such cases is to ask him to desist, and if he still persists, to simply remove him from the premises. This, we believe, is consistent with English law and, certainly, with common sense. The Magistrate has, no doubt, been carried away by the idea that Sir Andrew Scoble was "a high official of the Government of India." But the law admits of no such interpretation based upon distinctions of rank or position. What is not intentional insult to another cannot become such when applied to "a high official." The effect of this decision is far-reaching, and, if maintained, will considerably restrict the freedom of speech exercised at public meetings. The case may go to the High Court and we shall watch the result with interest. [The *Káthiáwár Times* (3) of the 4th May expresses similar sentiments.]

Complaint about the injury caused by boars to crops and human life in the Mával Táluka of the Poona District.

24. The *Poona Vaibhav* (53), in its issue of the 3rd May, says:—Wild hogs have become a great nuisance in the Mával Táluka of the Poona District. Hitherto these animals confined their inroads to the destruction of standing crops, but of late they have taken to attack human beings. A man has been brought into Poona who has been seriously injured by a boar. This evil has arisen from Natives being disarmed. If Government has any regard for its subjects, the latter should be allowed to possess weapons for the due protection of their lives and property against the attacks of wild animals. Government seem to distrust the loyalty of its Native subjects, but it is to be hoped that this suspicion will not come in the way of permission being granted to Natives to carry weapons for protection against wild animals, care being taken to attach such conditions to the permission as will prevent those weapons being used against the Government itself.

Remarks and suggestions in connection with the clearance of canals in Sind.

25. The *Sind Sudhár* (155), in its issue of the 18th April, says:—This year the clearance of all the large canals in táluka Tando Bago of the Hyderabad District was commenced so vigorously that the Zamindárs were elated at the idea of being able to extend the sphere of their cultivation by bringing under the plough all the waste land adjoining their holdings, but they were soon disappointed. The work so well begun at the mouths of the canals was continued only for a few days and was then stopped. It was again commenced at the other end of the canals, where also it was carried on satisfactorily. But the middle portions of the canals have not been cleared. We hear that this bad state of things continues even till now. Seeing that the time for opening the canals is near, the Zamindárs are in a painful situation. They say that as the mouths of the canals will be silted up the water will not rise and consequently there will be no cultivation. For this reason they are sorely disappointed to see that not only their great expectations have not been fulfilled, but that they are also in danger of losing their usual food. Not knowing whether this state of things has reached the ears of the present Superintending Engineer in Sind, an intelligent, experienced and patient officer, we beg to invite his attention to this matter and hope that, although the time is short, he will make some suitable arrangement to avert the danger.

The distressed condition of the people of Varankhora in the Sátára District.

26. The *Pratod* (56), in its issue of the 4th May, says:—It is to be much regretted that no Government officer has paid attention to the continuous entreaties for the last twenty years of the poor inhabitants of Varankhora, a wild tract of land in the Válva Táluka of the Sátára District, for granting them lands which were once brought by them under cultivation without the permission of Government, but which have been taken away from them and included in the reserved forests. No high officials have ever visited this glen, and consequently they are ignorant of the wretched condition of the petitioners. We hope our kind Collector, Mr. Candy, will personally ascertain their real condition and save them from starvation.

27. The *Arunodayá* (20), in its issue of the 3rd May, says:—It appears from a correspondent's letter that the interests of the rayats of the village of Lonad in the Bhiwndi Táluka have not been properly looked after. The village is held in Inám by the Joshi (village astrologer) of Kalyán. The people have been in sore want of a good supply of water, but nothing has been done in the matter by the Local Board. The rayats have been strictly prohibited by the Inámdár from bringing from the village forest even small branches of trees for fuel. Of late the vice of drinking has considerably grown among the villagers, as is seen from an increase in the sale of liquor during the last eight months. These grievances of the people ought to be removed.

Grievances of the people of Lonad in the Bhiwndi Táluka of the Thána District.

28. The *Dnyánodayá* (11), in its issue of the 7th May, writes:—The *Indian Messenger* is much exercised over the decay of Bengali vernacular literature. It deplores the fact that the former generation of writers, who comprised men who were an adornment to Bengali literature, has left no worthy successor. The writers of the present day think only of making money by writing books that pander to the lowest tastes. Indecent literature is largely on the increase, and to it is largely due the growing laxity in the morals of Bengali youth. We fear that the condition of vernacular literature is not much better in this presidency. Presses are busy enough, but their productions have but little to commend in them. Occasionally a really good book is issued, showing what might be done if the matter were seriously taken to heart. We have noticed recently a tendency to imitate the trashy English novel, reproducing its worst features. This promises badly for the future. We cannot but think that Government might do more to check the growth of bad literature. Every publication passes under the eye of the Registrar of Native Publications, and every book containing serious moral defect might easily be prohibited from further circulation.

Alleged increase of bad vernacular literature in the Bombay Presidency.

29. The Bombay correspondent of the *Kesari* (42), in its issue of the 5th May, says that the clerks employed on the work of classifying the information given in the census schedules for the city of Bombay, have not yet been paid for the services they rendered in the month of March last, and that the inconvenience which the poor clerks are thereby put to is indescribable, and expresses a hope that they will be soon paid.

A complaint about the delay in the payment of their wages to clerks employed on census duty in Bombay.

30. A correspondent of the *Bombay Samáchár* (93), in its issue of the 8th May, says:—A strange rumour prevails at Tárápur in the Thána District that last week the place was visited by a Russian spy, who was as tall as a grenadier and he made a sketch of the old Portuguese fort at that town. The spy is said to be conversant with about six languages and did his work very secretly. He is said to have proceeded to Bassein.

Rumour about a Russian spy having visited Tárápur in the Thána District.

31. In connection with the Rájábái Tower tragedy at Bombay, the *O Portuguez Britannico* (157), in its issue of the 2nd May, says:—The theory of suicide is one that the Pársis appear determined not to acknowledge, but it seems to us to be the one which every circumstance that has been brought to light more than plausibly points to. In the first place, there is the fact that the girls left the house on the pretence of going to visit an aunt and that they proceeded to the clock tower instead. Then they had declared they had seen the clock-works before, and yet they gave the havildár two annas and asked him to take them round and show them the works; and when the key was brought and the havildár asked them to go with him, they said they would go afterwards. They wanted half an hour to themselves, and it was in this half-hour that the tragedy was enacted. Then there is the circumstance of Bachubái, the elder of the two girls, a full-bodied healthy person of 20 years of age, living in the house of her husband without having any marital relations with the man. Indeed, the two treated one another with less familiarity than even brother and sister would, which may be gathered from the fact that on the day

The theory of suicide in connection with the Rájábái Tower fatality propounded.

of her death, before leaving the house, she paid back a rupee she had borrowed from her husband. Of course, as yet we are not warranted in concluding that the case was one of suicide; but, as we have said, the circumstances point to its being suicide of one of the two girls and accident in the case of the other while trying to save her sister-in-law. The evidence of Dr. Sydney Smith at the Coroner's inquest may possibly clear the matter.

The theory of accident upheld in the case of the Rájábái Tower fatality.

32. The *Din Bandhu* (9), in its issue of the 3rd May, writing on the same subject, observes that there are no grounds whatever to support the belief, which a large majority of the Pársis entertain, that an outrage was committed on the deceased, while the circumstances hitherto come to light uphold the theory of accident. Owing to the stirring agitation made by the Pársis in this case the police have zealously continued the enquiry, though they are sure that nothing important will come out of it.

Observations in connection with the Rájábái Tower tragedy.

33. Referring to the same subject, the *Rást Goftár* (86), in its issue of the 3rd May, writes:—There is a complete absence of motive for a suicide. Even if any persons were to go up the heights with the predetermination to kill themselves, their awful situation might, at the supreme moment, give them pause. But there was nothing in the modest happiness of their homes, there was nothing in their look, or manner, or speech on that fatal day, to lead one to suppose that the two poor ladies had been so tired of life as to go all the way to the tower with a desperate resolve to throw themselves down, and to have the courage to carry out their resolve. Nay, evidence is forthcoming that they had left home with the object of attending a lecture, that having found themselves too early for the lecture they made up their minds to see the tower, that on their way they asked a lady friend to accompany them, and that on her pleading some excuse they went alone. Their minds were as sound as their body. Those who had seen them in the Tower had noticed nothing unusual in them. The theory of suicide is most absurd. There is not a tittle of evidence or argument to support it. Was it accident? Might it be that one of the ladies had accidentally fallen from a window or a parapet wall, and that the other, in a frantic attempt to save her sister, might have been overbalanced? The window sill is high enough, and so is the parapet wall, which precludes the possibility of an accident. Was it then foul play? While the mangled remains of the two poor girls were lying under the porch they were examined by two medical men, and they are unanimous and emphatic in their opinion that an outrage had been committed. They saw numerous nail-marks on the body, about the head, breast and thighs. They found the trousers of one of the girls torn and the tape tying them at the waste broken. The marks were such that they could not have been caused by the fall. The police suggests that they may have been caused by the silver-buttons which one of them wore, and by their glass bangles which were broken to pieces. The number, the form and the position of the marks are rather indicative of a terrible scuffle—a scuffle for life and death, a scuffle for all that a good woman holds dearer than life. It is just a possibility that they may not be the result of a struggle. But they cannot possibly have been caused by buttons and bangles. The suggestion seems to have been put forward, as if with the object of explaining away a dark mystery anyhow. The Surgeon to the Coroner will be able to say whether any outrage had been committed or not. But even if his examination were to show that no outrage had been committed, it would not at all be sufficient evidence for dismissing the theory that no attempt whatever had been made upon their honour. It is possible that the monsters attacking them, when foiled in their design, and in the madness of fear and passion, may have hurled one or both down and made their escape. But then there were five other men in the tower about that time forming a miscellaneous group. If there was a desperate struggle going on in any part of the tower, it is very strange, though not impossible, that these men heard no noise. It is also strange, though not impossible, that the villains could have found time to run away before the police came up and searched the tower. In the heat of excitement people make various surmises, but it is not for us to give currency to them. If this horrible deed is done by villains, it is for the

reputation of the police and of the Superintendent who conducts this enquiry with zeal and energy, to discover them and bring them to their doom. We have seen that the theory of suicide is an absurdity; we have seen that accident was next to impossible. The only conjecture that is then open to us is foul play. Every Pársi confidently expects that our esteemed townsman, Doctor Blaney, will come to the investigation of this tragedy with an open mind, and that he will make the most careful enquiry with such excellent legal assistance as has been provided by the relatives of the dead. What the public want is a solution of the mystery, whatever it may be. What they want is that the darkness may be dispelled which hangs over this grievous heart-rending fatality. If the mystery be never solved,—if the police, after honest endeavours, fail in their efforts to solve it,—let them say that they have conscientiously tried and failed. The Pársis believe, in the absence of any other reasonable or probable theory, that an unspeakable crime has been committed in the heart of the city, in broad daylight, under the very shadow of justice and of Government. If the police put forth all their exertions and fail, they will have done their duty, and all honour to them for doing their duty. The tragedy will then have been thoroughly complete in all the circumstances of horror which surround and enshroud it. [The *Kaiser-i-Hind* (85) and the *Hindu Punch* (104) of the 3rd and the *Akhbáre Sodágar* (91) of the 7th May express similar sentiments.]

Reports and rumours in connection with the Rájábái Tower tragedy.

34. The *Káthiáwár Times* (3), which in its issue of the 4th May supports the theory of the Rájábái Tower fatality being the result of an outrage committed on the two Pársi ladies, in its issue of the 5th idem says:—As yet the police have not succeeded in obtaining a clue to the murderers of the two Pársi ladies, though their exertions in this direction have not relaxed. They seem to be working with more zeal; and we are glad to hear that His Excellency Lord Harris has very kindly signified his desire to the Police Commissioner to do his best to trace the offenders and to clear up the mystery. This step on the part of our kind Governor entitles him to the respect and love of the people. The latest rumour in Bombay is that the perpetrators, be they Khojas or Mahomedans, are rich and have been expending large sums of money to have the matter hushed up. The police are reluctant to supply any information to the public, as the information appearing in public prints frustrates their enquiries.

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35. In alluding to the enquiry going on before the Coroner of Bombay into the circumstances of the same tragical deaths the *Jáme Jamshed* (84), in its issue of the 9th May, says:—From the evidence of the Hindu boy Haridás Jivráj and a Hindu milkman recorded before the Coroner's jury on Thursday last, the police is said to draw the conclusion that one of the two Pársi ladies actually committed suicide, while one of the local English newspapers draws the inference that the catastrophe may be attributed to accident. But it seems to us that this evidence goes to support the theory of the deceased being victims of violence practised on them, entertained by the entire Pársi community. Additional support has been received by the last-mentioned supposition from the report that two Pársi children, who were on the tower waiting to hear the chiming of the clock bells at 3½ P.M., state that two Pársi ladies, who appeared much terrified and whose clothes were torn, came up the tower running and could not utter one word; that they went to a corner and began weeping hard, that in the meanwhile certain persons came up running, and that these two children expect to recognize one of these persons from howsoever large a crowd. It is to be hoped that these two children will be produced before the authorities. Four days ago we heard another rumour that at the time of the tower tragedy a gentleman, who came from Colába, was passing in a carriage along the stone parapet wall that runs from the Bandstand to the Church Gate railway station, and he noticed a lady fall from the tower. He further observed that another lady was standing outside the balcony with both her hands leaning against the balcony walls. It is also said that this gentleman saw somebody standing in the balcony push away the hands of the lady from the walls, but could not recognize who it was that committed this

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violence. If this rumour be true, it goes to support the evidence of the two Hindu witnesses, the Bania boy and the milkman mentioned above, who being very near the tower at the time of the occurrence very naturally could not see who it was that pushed away the hands of one of the ladies that were strongly clutching the balcony walls and threw her from the tower. It is to be hoped that an enquiry will be made by the police about this gentleman, who should not fail to come forward in the interests of outraged humanity.

Subscription fund opened among the Pársis for offering rewards for the apprehension of the perpetrators of alleged outrage on two Pársi ladies in the Rájábái Tower.

36. The same newspaper, in its issue of the 4th May, starts a subscription fund among the Pársis for the purpose of offering, with the consent of the Commissioner of Police, Bombay, rewards for the apprehension of the perpetrators of the outrage alleged to have been committed, or attempted to be committed, on the two Pársi ladies Bachubái and Perozbái whose corpses were found at the foot of the Rájábái Tower on the afternoon of 25th April last.

Alleged commission of the crime of rape on a girl six years old at Mahudha in the Kaira District.

37. The *Svadesh Bandhu* (126), in its issue of the 6th May, states that a Khedával Brahmin is said to have committed rape at Mahudha on a Koli girl aged about six years, and was severely beaten by the people for committing the crime. The offender has since disappeared, but the police ought to trace him out and get him punished by law.

Frequency of thefts at Násik and the local police.

38. A correspondent, writing from Násik to the *Native Opinion* (15) in its issue of the 7th May, says that the nose-ring of the wife of Ráo Sáheb Pendse, Daftardár to the Commissioner, S. D., was snatched away from her person by an audacious thief between the hours of 6 and 7 P.M. on Sunday the 3rd instant, while the lady was walking through a street a few yards from her house at Násik, and observes that neither this crime, nor the theft committed in the house of a Kulkarni last week, nor the burglary perpetrated recently at the house of a coppersmith in the same town has been yet detected, thereby bringing the Násik police into disrepute.

PART II.—*Education*.

Cancellation of the order of rustication passed against some students of the Deccan College, Poona.

39. The *Dnyán Prakásh* (12), in its issue of the 7th May, is glad to state that the students of the Deccan College, Poona, who were rusticated for a year, having submitted a petition to the Principal of the College protesting against the charge of misbehaviour brought against them, the Principal has, on a re-consideration of the matter, cancelled the order of their rustication.

PART III.—*Municipalities*.

Government resolution on the administration report of the Bombay Municipality for 1889-90 criticised.

40. The *Jáme Jamshed* (84), in its issue of the 5th May, says:—The Government resolution on the administration report of the Bombay Municipality for 1889-90 is not satisfactory. It is to be regretted that no notice should have been taken of the heavy burden of taxation borne by the rate-payers, whose grievance ought to have been pressed upon the attention of the Corporation by Government, nor has the Corporation's attention been drawn to the heavy municipal expenditure. The advice given by Government for framing estimates considerably in excess of the probable requirements of the Engineer's Department is of such a kind as Government would not like to be adopted by its own Engineering Department.

The Bombay Government and the Poona Municipality.

41. The *Mahratta* (4), in its issue of the 3rd May, writes:—We are extremely glad to notice that the differences between the Poona Municipality and Government are gradually being squared, and there are hopeful signs that, probably before the close of the approaching Poona season, a complete good understanding

will be restored. The credit of the reconciliation will, in no small measure, be due to the new Collector, Mr. Reid, and our popular Commissioner, the Honourable Mr. Moore. Originally there was not much difference between the officers of Government and our city fathers. But the conduct of Mr. East created an official party in the municipality, and it was the aggressive and unjustifiable conduct of this official party that gave offence. The strained relations culminated in the illegal private enquiry held by Mr. Plunkett. On the side of the non-official party the last straw that broke the camel's back was the protest which the municipality made against the offensive tone of Mr. East's communications. Matters came to a head and the now notorious resolution of Government, dated 6th January, served as an ultimatum given to the municipality. The municipality very justly refused to surrender. At this very juncture the officials changed, wiser counsels prevailed in the Secretariat, and gradually there was a change for the better, and the resolution of Government, No. 1105, dated 24th March 1891, declares the truce. Under these circumstances and in the interests of the very important reform of self-government, we have simple advice to give to our city fathers, that they should not protest too much. Let them not fly at a tangent. Let them try to meet. With these few preliminary observations we proceed to review the resolution of 24th March. In the first paragraph of the resolution Government says that the municipality did not seize the opportunity offered to them by the Collector of explaining the circumstances which were regarded as irregular by their colleague, Mr. Joglekar. In the sentence which follows Government says, "Such an explanation would have been a more satisfactory way of meeting the charges than a mere dismissal of them as groundless." We fear Government is not properly informed, otherwise it would not have given this left-handed compliment to the corporation. The charges of Mr. Joglekar were not merely dismissed as groundless; they were considered, discussed and dismissed as charges not borne out by facts. But supposing that they were dismissed as groundless, has Government reason to challenge the decision of the body as a municipality? Government ought to recollect that it is their own doing. Under the old Act the Collector had the power of suspending the operation of a resolution passed by a majority if he thought that the majority was in the wrong and the minority in the right. The new Act deprived the Collector of this power with the express object of giving the popular boards sufficient independence, so that if the municipality decides by a solid majority that the charges are groundless, Government ought not to question the soundness of such a decision. The Collector could well have exercised the powers given him by the Act and requested the municipality to consider the complaints of Mr. Joglekar and to submit to him a report. But he does nothing like it. He takes Mr. Joglekar's complaints and threatens the municipality that he will move Government to make an enquiry into the municipal administration. Wishing to avoid unpleasant friction, the municipality send their explanation. On receipt of this the Collector at once proceeds to ask Mr. Plunkett to hold an enquiry, and the City Magistrate issues summonses to witnesses, takes their depositions, makes his report to the Collector, who in his turn makes his report to Government, and Government issue their resolution. Where was then the opportunity said to be given to explain? This whole procedure is high-handed, one-sided and illegal. In the enquiry itself the municipality is unrepresented. No opportunity of cross-examining the witnesses is given to the municipality. Irresponsible witnesses come, state what they choose, and Government bases its resolution on the results of the enquiry Government, however, is now pleased to give copies of the papers connected with the enquiry, and thus afford the municipality opportunity to say what they have to say in their defence. The mischief done has thus been partially repaired, and it is therefore no good to cry over spilt milk, as they say. Then in the second paragraph of the resolution Government say that the Collector was refused an explanation. This statement, we are constrained to say, is wide of the truth. The Commissioner and Government may approve of the steps the Collector took. That is not the question. The question is whether the steps that were taken by the Collector are within the law. If they are not, the mere approval of them by Government cannot be sufficient to exonerate the authorities concerned from the blame. The municipality has been severely found fault with, and we fear Government gave room to the public to suspect that local self-government was in danger. People believed that if the affairs

of the city administration in Poona could not be well managed there was little chance of securing satisfactory results in the mofussil, and it was the sense of their concern that induced them to raise the dismal cry of self-government in danger. The party of the apologists of narrow-minded officials enjoyed the triumph, but the responsible representatives of the people smarted under a feeling of shame, and Lord Harris' Government has shown laudable sense of duty in allaying popular fears by issuing the resolution under review. Government expresses its gratification at finding that the opinions of the municipality and Government are no longer in conflict as to the necessity of amending the Municipal Act. We are also gratified at this consensus, because the changes which the municipality of Poona demands are not radical. In their letter dated 20th February, the municipality have recommended that the constitution clauses of the Act ought to be amended so as to allow the municipality powers to make arrangements for the speedy execution of orders and prompt despatch of business. This is all that is wanted. Mr. Grant, the Commissioner of the Central Division, testifies to the earnest desire of the Poona Municipality to act for the best, and Government was certainly very prudently advised when, forgetting all that had happened, it decided to look to the Poona Municipality for aid in the formulation of the scheme. The records in the Legislative Department of Government will show that the Legislature is greatly indebted to the Poona Municipality for some of the excellent features of the Municipal Act Amendment Act, and we have no doubt that on this occasion, too, the municipality would show in their scheme that they well deserve the confidence reposed in them. Coming to the scheme itself, we are most reluctantly compelled to go into the enquiry papers a little. We do so, because from the resolution before us Government appears to be still labouring under a misconception. It wishes the municipality to submit the explanation and the scheme together, evidently expressing thereby its expectation to find in the scheme provisions against the alleged irregularities. We beg leave here to state for the information of Government that the allegation about the existence of irregularities is false and unfounded. A searching examination of the enquiry papers will show to any unprejudiced person of ordinary common sense that the reports of Mr. East are founded upon sand. The whole affair from top to bottom is the creation of misguided energy, misleading ambition, and foolish desire of triumph in a party squabble. Mr. Plunkett and Mr. East are both the unknowing victims of a clique of municipal malcontents,—persons who for one or other circumstance suppose they have a grievance. We have carefully read Ráo Bahádur Joglekar's first letter, and we find that there is nothing in it which the Ráo Bahádur can be ashamed to own as his. But the papers in the enquiry show that the sting in the whole affair has come from some unknown quarter. Some Iago appears to have worked upon the easy minds of Messrs. East and Plunkett and raised their suspicions. His devilish work was so far successful that both these officers lost their balance of mind and became blind and incapable of sifting truth. They have shown such a bias against the municipality that those who do not know their good natures would at once stigmatise the reports as productions of the traducers of the municipality themselves. While the enquiry went on, several very ugly rumours floated in the atmosphere of the streets in Budhwár and Shukrawár. They were so ugly that we refused to take any notice of them. But we now repent, for, if we had taken note of them, we should have been in a position to-day to set Messrs. East and Plunkett right in the eyes of the public by showing to demonstration that they at least were innocent. We could have also traced the whole affair to the doors of somebody. But it is now no good going into this unfortunate affair. We would cut it short by stating that Government would be surprised to find that the mature scheme suggests remedies in unexpected directions. The published literature on the subject shows that there has been no infringement of rules, no unauthorized transfers from one budget head to another, no unauthorized or lavish acquisition of land, no waste of public money. It shows that there has been a marked tendency to throw upon the general body work which ought to properly belong to the managing committee; that the duties and responsibilities which must devolve upon the paid executive have gradually shifted to the shoulders of the honorary executive; that an important omission in the Act has rendered effective supervision of sanitary work impossible; that much routine work is delayed and often-

times blocked in its very passage to the proper authorities. Under the present Act the stipendiary establishment is free of all responsibility, whereas honorary members are taken to task for their mistakes and for their ignorance. We think under present arrangements the municipality is too much exposed and stands in the unenviable position of a Native Prince trembling and quaking in the hands of the political officer. Unless it is well protected with the shield of a responsible executive officer the good system of self-government would suffer. The executive officer, we submit, should be responsible for all executive work, but he should not be independent of the municipality as the Bombay Municipal Commissioner is. If in their inordinate desire to please the offended deities of Government our city fathers should surrender their power and control over their executive, they may gain the favour of Government, but they will ruin the interests of their city. In Bombay things are worse than anywhere else. The heads of departments are following the policy of "Don't care" and the rate-payers' money is being wasted, municipal revenue is unprotected, and borrowing has dulled the edge of husbandry. Let us hope that our city fathers will set an example to Bombay by seeing that the change is not from complete emancipation to complete thraldom.

PART IV.—*Native States.*

Affairs at Manipur.

42. In an article, headed, "The Affairs at Manipur," the *Indu Prakásh* (13), in its issue of the 4th May, says:—Whatever excesses the Manipuris did, it was never doubted that they would be crushed like worms. The expectation has been fully realized, and it is not necessary to accentuate it by further acts of aggression. Justice, indeed, has to be vindicated. The men who are responsible for the acts of cruelty of the 24th March should be properly punished. But this punishment should be confined to individuals, and not extended to the whole State. The British Government has already proclaimed an amnesty to the people, declaring that their quarrel was not with them but with the princes who had offended the British, and therefore calling upon the people to resume their peaceful occupations. To such a proclamation, the maintenance of the Ráj as a feudatory State rather than annexation would be a just sequence. Thus, on all grounds of policy, humanity and self-interest, annexation seems to be undesirable and the reconstitution of some Native government appears the best solution. The ease and rapidity with which the occupation of Manipur has been accomplished suggests the reflection that there has been all round a gross miscalculation in the affair. On the occasion of Mr. Quinton's expedition the enemy's strength was grossly under-estimated. In the present case it has been over-estimated. The catastrophe which overtook Mr. Quinton and his party was, in a manner, invited by themselves. Mr. Quinton may have acted strictly within his instructions, but there is no doubt there was serious bungling somewhere. Whether the Foreign Office issued wrong instructions, or whether the British officers on the spot blundered, the fact seems to be incontrovertible that it was the British who from the first had offensive designs, who took the offensive unprovoked, and made the attack, although fully conscious of their own weakness and the odds against them. The Manipuris in self-defence retaliated, and when they found they had the advantage of their opponents took the offensive on their own account. We do not sympathise with the Manipuris, nor do we justify their action. In any event, the massacre they committed on the 24th March is highly unjustifiable. But what we are concerned to point out is that the British officers showed a lamentable want of discretion and judgment in making the attack they did in their state of unpreparedness. In the later expedition there is an entire want of proportion between the preparation and the object to be gained. A regular campaign has been organized on an extensive scale with three columns marching from three different directions and converging simultaneously on Manipur. Praises will be showered, as indeed they have already begun to be showered, upon the military officers concerned for the excellent precision with which they have carried out their strategic movements. But one is tempted to ask, where was the need for all this strategy? The Manipuris are a pack of savages destined to run away at the sound of British guns like packs of deer. Captain Grant's success fully showed what they were capable of. With the exception of Captain Drury's engagemen

it has been a mere walk-over for the whole expedition. We emphasise this point on two grounds: first, the question of cost, and, secondly, the praises and compliments that will be thrown away broadcast. What an amount of money these expeditions cost! If Mr. Quinton's expedition had been properly equipped, what an expenditure of life and money would have been saved! Further, if a punitive expedition was necessary, one proportionate to the needs ought to have been sent. There is a total disregard of cost in all these proceedings. As to compliments, it has become quite a fashion to bestow praises pell-mell on military officers for taking part in any trumpery expedition. Acts of duty are held up as great acts of gallantry, and the Government has been accustomed to give, and the military officers accustomed to expect, rewards for the slightest service. An indiscriminate distribution of honours is highly demoralizing. In the present case, therefore, we should deprecate any exultation or excessive rejoicing at the success gained. Success was certain. It would have been a disgrace if it had been otherwise. There is therefore no occasion for any jubilation or panegyrics for our military officers having done what was a sheer necessity. [The *Gujarát Mitrá* (82), the *Kaiser-i-Hind* (85) and the *Hindusthán* (105) of the 3rd May make remarks to the same purport as the above.]

Approval of the remarks recently made by Lord Ripon in the House of Lords in connection with Manipur.

43. In alluding to the discussion which took place last week in the House of Lords regarding the Manipur catastrophe, the *Gujarátí* (81), in its issue of the 3rd May, writes:—Lord Ripon justly deplored the death of Mr. Quinton, one of the valued and experienced officers of Government, who recently fell a victim to the feelings of resentment and anger on the part of the Manipuris, but, at the same time, expressed a hope that the Government would be guided in their action in Manipur by a policy of respect for the native races, which had, he said, secured prolonged peace in India. Already high-toned critics have endeavoured to remind the Marquis of those wretched and disastrous principles of what is euphemistically termed practical politics, which a certain class of interested scribes always puts forward in support of Government measures, however fraught with dangerous consequences, in supreme and defiant contempt of that inner voice of conscience which naturally prompted that great Viceroy to sound a warning note in time. It would be useless now to enquire as to who is to be primarily held responsible for the catastrophe. An impartial historian will have to say a good deal on that point. The question now is, what is to be done with Manipur? The British troops have already occupied the territory, not without some bloodshed. Jubráj, the Senápati and the Regent have fled away, and some sort of order will soon have to be established. We entirely share in the feeling of Lord Ripon that, in a moment of excitement and indignation and in the keenness of a desire for revenge for which more than one influential journal was clamouring at the top of its voice, far-reaching considerations will not be ignored in presence of the impulses of low and selfish instincts.

His Excellency Lord Harris and the good His Lordship has done to the Native Chiefs and Princes of Káthiáwár.

44. The *Gujarát Mitrá* (82), in its issue of the 3rd May, writes:—The Government of Lord Harris is fast swelling the list of its useful and important works. A recent resolution warns all Agency officials against the acceptance of any hospitality from Native Chiefs and Princes when on circuit, as also not to occupy the *utárás* or travellers' bungalows. The Princes, who are often obliged to spend enormous sums on the hospitable reception of British servants, from the august Resident to the petty clerk, will be the best judges of the good thus conferred upon them by Lord Harris. [The *Hitechchhu* (83) of Ahmedabad, in its issue of the 9th May, expresses similar sentiments, requests Government to issue similar instructions to District Collectors and other Government officials, and observes that since a great many of the retired political officers are believed to have amassed large fortunes by illegal means, it would be well to make a careful enquiry into their financial positions.]

Administration of the Gwalior State under the Council of Regency.

45. The *Káthiáwár Times* (3), in its issue of the 1st May, writes:—It is stated, seemingly on reliable authority, that the State of Gwalior has been so peculiarly administered by the British Government in the name of the so-called Council of Regency that its falling income is barely found

sufficient to cover the expenditure. The greater portion of the treasure saved by the late Chief has, we are told, already passed over to the British Government. A correspondent writing to *India* says: "Now the Government of India seems to entertain a desire to deprive the State of its yet remaining treasure, and has suggested that the money (if there be any) should be invested in some undertaking of great utility. The Government of India has also expressed a wish that all the 'hoarded silver' in the Gwalior vaults should come into the hands of the Mint Master at Calcutta." If Native States under British management have not always thriven, it is probably because of the employment of a most expensive, not to say lavish, machinery, whose services the State perhaps does not require at all. The same thing has seemingly happened in Gwalior.

ATMARAM V. PATKER,

Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
12th May 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th May 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Native Opinion	Do.	Bi-Weekly ...	600
15	„ Prabhákar	Do.	Daily	350
16	„ Subodh Patrika	Do.	Weekly	965
17	„ Sudhárak	Poona	Do.	3,000
18	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
19	The Arunodayá	Thána	Weekly	550
20	„ A'ryávart	Dhulia...	Do.	200
21	„ Bakul	Ratnágiri	Do.	500
22	„ Belgaum Samáchár	Belgaum	Do.	215
23	„ Bhámini Prakásh	Poona	Do.	200
24	„ Chandánshu	Tásgaon	Do.	100
25	„ Chandrodaya	Chiplun	Do.	...
26	„ Chikitsak	Belgaum	Do.	400
27	„ Chitragupta	Karád	Do.	200
28	„ Daivadnya Samáchár	Bombay	Monthly	300
29	„ Dakshin Vritt	Kolhápur	Weekly	150
30	„ Dhárwár Vritt	Dhárwár	Do.	1,000
31	„ Dnyán Ságar	Kolhápur	Do.	335
32	„ Ganga Lahari	Násik	Do.	200
33	„ Hindu Punch	Thána	Do.	600
34	„ Hitechchhu	Bijápur	Do.	60
35	„ Holkar Sarkár Gazette	Indore...	Do.	403
36	„ Jagadádarsh	Ahmednagar	Do.	309
37	„ Jagad-hitechchhu	Poona	Do.	5,800
38	„ Jagan Mitra	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Mahárashtra Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	350
48	„ Mutaaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bárdi	Do.	235
56	„ Pratod	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	260
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	255
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá...	Thána	Do.	300
68	„ Vanapriya...	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolhápur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach...	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Fursad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,200
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	800
115	„ Praja Matá	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	588
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	309
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
132	The Kannadá Suvarte...	Bombay	Weekly	800
133	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Lok Bandhu	Do.	Do.	190
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
139	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	Anglo-Urdu.			
142	The Mahomedan Herald	Bombay	Weekly ...	300
	Urdu.			
143	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
144	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
145	„ Dhár State Gazette	Dhár	Weekly	270
146	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
147	„ Gwalior Gazette	Gwalior	Do.	350
148	„ Jouhar	Bombay	Do.	...
149	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
150	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
151	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
152	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
153	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
154	„ Muin-ul-Islám	Do.	Do.	290
155	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
156	O Anglo-Lusitano	Bombay	Weekly	1,500
157	O Portugues Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = ə in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ā.

PART I.—*Politics and the Public Administration.*

Observations on the rumoured retirement of His Excellency Lord Lansdowne.

1. The *Subodh Patrika* (16), in its issue of the 10th May, writes:—For some time past it was widely rumoured, both here and in England, that His Excellency Lord Lansdowne intended to retire at an early date on the ground of ill-health, and speculation was rife as to his probable successor. The report is, however, now contradicted. We hope the contradiction is correct and the rumour false. His Lordship has proved himself to be a wise and firm ruler so far, and the public naturally desire that his rule should not come to a close before its proper period.

2. The *Pársi Tíkákár* (114), in its issue of the 15th May, in its usual humorous style, observes:—Some of the important measures of His Excellency Lord Lansdowne's rule, such as the conquest of Manipur, the Black Mountain expedition, the Age of Consent Act, the conciliatory policy leading to friendly feelings on the part of the Amir of Afghanistan towards India and the restoration of complete tranquillity in Upper Burmah have made His Lordship so popular that his untimely departure from India is sure to cause widespread regret among the Indian subjects.

Remarks on the resolution passed by the House of Commons abolishing the opium trade in India.

3. In alluding to the debate in the House of Commons on the motion of Sir Joseph Pease for the abolition of the Indian opium trade, the *Rást Goftár* (86), in its issue of the 10th May, writes:—There does not seem to be any special moral objection to the opium traffic which will not apply with equal, if not greater, force to the traffic in spirits. If Sir Joseph Pease wishes to be consistent in his political morality, he ought to follow up his opium resolution with another for the suppression of all traffic in alcoholic drinks in Great Britain, and, for the matter of that, throughout the whole of the British Empire. But it is said that opium in small doses is not only not injurious, but is a healthy tonic. You cannot argue against the use of an article because its abuse by a certain proportion of the people consuming it is injurious. The worthy Baronet has snatched a victory in the House of Commons; but it is a moral victory, having only an academical interest attached to it. The resolution passed by the House is not a mandate to the Government of India to prohibit the cultivation of the poppy. The prohibition would cost this country a sum of five millions sterling per year, which it cannot recover from other sources of taxation. India is taxed heavily enough in all conscience. Is it true that the British Government is forcing opium on the Chinese? This is hard to believe in presence of the fact that the Chinese Government can levy whatever duty they like on Indian opium, and that they have also a right to stop its importation altogether, after giving twelve months' notice. If the Chinese do not want Indian opium, it would be the easiest thing in the world for their Government to prohibit its importation. But as they continue to allow its importation, the obvious inference is that they want it. Indian opium is far superior to the drug produced in China itself, and therefore it is much prized. Even if opium were nothing better than a poison, and if people would have it nevertheless, it would be better that they should have that which is less injurious. The adoption of Sir Joseph Pease's motion is a cheap victory. If he ever submits in future a proposal for the reimbursement of the loss that would be caused by the stoppage of the opium traffic to the Indian revenue the question will assume a practical interest, and then his victory will, in all likelihood, turn into a defeat.

Disapproval of the pension granted to Mr. A. T. Crawford.

4. The *Native Opinion* (14), in its issue of the 14th May, writes:—Anticipations have not proved false, and, as expected, the India Office has granted Mr. Crawford an allowance of £150 for his past services. This sum, added to the respective allowances to his wife and daughter, nearly makes up the sum total of what Mr. Crawford might have claimed, if he had been allowed to retire on pension without prosecution. Some of Mr. Crawford's services have, indeed, been very commendable, but we have yet to know the principles of morality and justice on which a dismissed individual might be allowed pension or quasi-pension. The sum may appear very small, but that is an evident indi-

cation of a fall in the moral status of the India Office. To approve of the actions of a Government and, in the same breath, to neutralize their moral effect upon its administration, is really a glaring deterioration of its moral nerve. Lord Cross ought to have known that the question was not of pounds and shillings, but of Government's moral prestige and of the maintenance of a high moral tone in the Indian services. That tone the Government of Lord Reay honestly endeavoured to keep up, but it has now been torn asunder by the present freak of the India Office. If good work could thus be demolished and a Government's action so easily discredited, what wonder would there be if people lost all confidence in that Government? Whatever the nature of the allowance, it will not prove the less mischievous in the end. Mr. Crawford may be congratulated on his unprecedented success, but few will excuse the India Council for their glaring perversity. We are sorry Lord Cross could not see that his benevolence in the matter, of course at the cost of India, was over-reaching his otherwise better judgment.

Maintenance allowance granted to Mr. Arthur Crawford by the India Council approved.

5. The *Bombay Samáchár* (93), in its issue of the 14th May, says that the allowance of one hundred and fifty pounds per annum granted to Mr. Arthur Crawford by the India Council is, considering Mr. Crawford's position in life and the pensions drawn by officers of his standing, a pittance to which no native of India will object.

Confirmation of Mr. Justice Farran in place of Mr. Justice Scott on the Bombay High Court bench desired.

6. In alluding to the rumour that the seat on the Bombay High Court bench vacated by Mr. Justice Scott is to be filled up by a barrister from England, the *Jáme Jamshed* (84), in its issue of the 12th May, says:—India has had good experience of the practice of the English Ministry to sacrifice Indian interests for the benefit of their friends, as proved by several appointments to the different Indian High Courts. It may not be improbable, therefore, that a serious thought should have been entertained to fill up the vacancy created by the retirement of Mr. Justice Scott by an appointment from England of one who has rendered party services to the Ministry. But Mr. Justice Farran, who has several times filled up acting appointments at a sacrifice of personal interests, rendering much satisfaction to the public and the profession, ought not to be superseded. He is an able barrister and a calm, straightforward, clear-headed and impartial Judge, and his supersession is sure to call forth a strong protest from the public. [The *Akhbáre Sodágar* (91), in its issue of the same date, expresses similar sentiments.]

Mr. Maclean, M. P., on the Age of Consent law and the frontier troubles.

7. The *Ahmedabad Times* (89), in its issue of the 13th May, observes:—Mr. Maclean, the Right Honourable Member for Oldham, generally goes wrong by opposing the interests of the natives of India, but his recently expressed opinion that the Age of Consent Act has given rise to troubles on the frontier is quite correct and deserves due respect and consideration from the Indian Government.

8. The *Rást Goftár* (86) and the *Gujarát Mitra* (82), in their issues of the 10th May, and several other vernacular newspapers of this and previous weeks disapprove of the views of Mr. Maclean, considering them quite erroneous, and wonder how could a veteran Indian journalist make such an egregious mistake, except that he is out of touch with the present situation in India, and this makes him go wrong when discussing Indian matters.

Opinion on the work of the Fourth Provincial Conference recently held at Poona.

9. The *Bombay Samáchár* (93), in its issue of the 13th May, says:—The Fourth Provincial Conference recently held at Poona has, like its predecessors, been distinguished by two features, namely, want of enthusiasm and of solidity. Though the Conference has been working for the last four years, no solid or appreciable results have followed from its labours. The blame of this unsatisfactory result may, to a large extent, be debited to the account of Government, but the leaders of the Conference also deserve a good deal of it. These leaders have not yet succeeded

in creating sufficient enthusiasm for the Conference among the people of this presidency. The latest evidence in support of this charge is that out of about ninety delegates at the fourth Conference, sixty were from the Poona city and the rest were in lots of twos or threes from each of the several places in the Deccan. Thus this year's Conference was composed of the Deccanis alone and the proceedings were held in Maráthi. The assembly could not be considered to be a representative meeting of the whole presidency, and as such it commands less influence than its predecessors possessed. Even the small enthusiasm that was perceptible at previous meetings was to a certain extent wanting at the last Conference, the same being damped by the split that has been caused by the Age of Consent Act among the Hindu communities. There is, however, not the least doubt that the several resolutions passed at the meeting were right and appropriate, and have the support of every Native of this presidency. It is to be hoped that the leading citizens of Poona will be able to create sufficient enthusiasm for the cause of the Conference so as to make future Conferences represent the whole of the presidency. [The *Jáme Jamshed* (84), in its issues of the 13th and 14th May, expresses similar sentiments.]

Remarks in connection with the subjects to be discussed at the next meeting of the Provincial Conference at Poona.

10. The *Poona Vaibhav* (53), in its issue of the 10th May, says :—It is to be regretted that in the list of the subjects to be discussed at the coming meeting of the Provincial Conference proposals for submitting a protest to the Home Government against the Age of Consent Act and for adopting a resolution not to use any other than indigenous textile goods are not to be found. Experience has shown that there is no use in preferring prayers to Government for any concessions. How strange is it to expect Government to repeal the Forest, Salt, Income-tax and Cattle-pound Acts when we mutely submit to the inconveniences caused by these laws! We must prove our fitness for new concessions by doing such acts as will induce Englishmen to make concessions without our asking for them; for instance, not to use other goods than indigenous textile products.

Advantages of a resolution to use no other textile goods than indigenous manufactures.

11. In another leader the same newspaper observes :—Several advantages will be derived by the use of indigenous clothes. Firstly, the large amount of money that goes out of the country by the use of foreign cloth will remain in India, enabling numerous artisans and other classes, who are now starving, to obtain the means of honest living. Secondly, India being the largest customer of English textile products, people in England will know that the natives of India have been driven by harsh laws to resolve to discontinue the use of English cloth and will support the grievances of the people of India before Parliament, as their pecuniary interests will suffer from a discontinuance of the use of English cloth in India. The cotton manufacturers of England possess vast influence with Parliament, which immediately attends to the removal of their grievances. Thirdly, the resolution to use no other than indigenous textile goods will convince foreigners that some spirit is still left in the natives of India. Notwithstanding the prospect of such great advantages accruing from a resolution to use native textile goods alone, social reformers foolishly scout at so good an idea and run it down most vehemently.

Alleged corruption of low-paid Government servants in Sind and a recommendation to raise their salaries.

12. The *Sind Sudhár* (155), in its issue of the 2nd May, says :—The salaries of some of the appointments under Government are so very low that the incumbents are obliged to find some other source of income. This accounts for the corrupt practices on the part of subordinate Government officials. Tapádárs, Darogás, Sub-overseers, Police Munshis and Sepoys are instances in point. The salaries which these officers receive are insignificant compared to the important duties which they are required to perform. The fixed pay which a Tapádár receives from Government is hardly sufficient to cover his household expenditure. He is therefore obliged to oppress the subjects and to obtain illegal gratification. The people have thus reason to be dissatisfied with Government. If, therefore, Government wish that the people should be happy and prosperous, let them endea-

vour to put a stop to the practice of receiving bribes on the part of their officials. This can be best accomplished by raising the salaries of those officers who in consequence of their low pay are now compelled to stoop to corruption.

Hardships alleged to be suffered by poor people occupying the mountain valleys near Mahábaleshvar.

13. The *Dnyánodayá* (11), in its issue of the 14th May, writes:—Having had occasion lately to converse with the poor people occupying the mountain valleys near Mahábaleshvar, we could not but feel that Government does not do for them what they have every right to expect. The herdsmen in these valleys have, as they feel, inherited right to feed their cattle on the mountain sides, but this right was taken away when the forests were reserved. In order to feed their cattle in their former grazing grounds, these poor people have to pay Government a yearly tax of 8 annas per buffalo and 6 annas per cow. But this is not their only grievance. A harder one still is that as they are prohibited from burning over the mountain sides, the leaves of the trees cover the ground and the grass is prevented from growing, so that though they get the right of feeding their cattle in the reserves by payment of a tax, still their cattle can find but little to eat, and thus they have to suffer a still heavier loss. To top it all, Government, so far as we could learn, give them nothing back in return. There are no schools in these sparsely inhabited valleys, no wells dug at Government expense, no roads or other works which the people would feel was some return for the hardships imposed upon them. We believe, if Government would do a little more for them in providing wells where water is scarce, or in some other way involving moderate expense, these simple people would feel that they receive something in return, and would not feel so bitterly against Government as some of these do, and for which one can hardly blame them.

Government advised not to appoint Mr. Webb as a Presidency Magistrate at Bombay.

14. The *Kaiser-i-Hind* (85), in its issue of the 10th May, says:—The time has come when, in our opinion, the public should freely and unreservedly express its honest opinion on the question of the next appointment to the Chief Presidency Magistracy. The Chief Magistracy of a presidency town like that of Bombay is unlike an ordinary magistracy. A variety of the most intricate cases have daily to be adjudicated by the Chief Magistrate; and from the commercial and imperial importance of Bombay, cases oftener than not arise which require the most eminent legal qualifications for the post—such qualifications as the local Chamber of Commerce once detailed in a petition to Lord Reay. A counsel or magistrate well trained in the criminal law of the land, and besides possessing a fair knowledge of commercial cases arising from a variety of circumstances and transactions, more or less delicate, intricate and difficult, is the only person best qualified for that onerous and responsible post. It is a question whether Mr. Webb, whom rumour again points out as the lucky nominee, possesses all the qualifications which the post demands. Our own honest opinion is that he does not; and we think Government would lay itself open to reproach, and even public indignation, if it ventured to nominate him in the place of Mr. Cooper. His Excellency Lord Harris has only been a year old in office. He is not supposed to know anything of the merits or qualifications of those who may have applied for the post. The task of selection would, therefore, be most difficult. Of course, under such circumstances he will lean for advice on his responsible legal adviser. We have sufficient confidence in the judgment and legal acumen of Sir Raymond West to entertain the belief that he would not advise His Lordship to appoint any but the most qualified person. If popular rumour, however, is to be believed, there is some intention to give Mr. Webb a berth on the local Magisterial bench. Possibly, he may at first not be called to act as the Chief Magistrate. In all probability he will be appointed Third Magistrate, and after a short incumbency raised to the First Magistrateship. If such be the secret intentions of the Government, it would be a grave scandal. We do not hesitate to say that Government would be exposed to the just reproach of having abused its patronage. A gentleman of proved merit and ability should alone be selected for the post, and it would be inimical to public interests to

appoint any other individual, never mind what influence he brings to bear upon the authorities. We could speak stronger on the question if we chose, but we advisedly refrain *at present* from doing so, believing that Government would have the good sense not to excite popular indignation by appointing the person who, as an acting incumbent on previous occasions, is not known to have displayed any such ability as to justify it in offering him the post permanently. Moreover, there has been no *Native* Magistrate on the bench since the retirement of Mr. Dosábhái Frámji, and it is high time that the Third Magistrate should be a *Native*. That there is more than one Native gentleman qualified for that post, goes without saying; and Government would be guilty of departing from the rulings of the Secretary of State if it failed to take the opportunity of making a Native nomination to the magisterial bench in the city. We trust our Native contemporaries and associations, who have bravely spoken before, will not be behind in expressing their opinion on the matter. Here is no question of taking care of Dowb. Neither is it a question of pure patronage. It is a question of ably and impartially dispensing criminal justice in a city where important criminal cases of all kinds and variety daily crop up—cases which, we repeat, only a trained lawyer of vast experience and possessing all the requisite qualifications could dispose of with satisfaction to the public and credit to himself. We doubt whether Government could adduce a single circumstance which it might urge in extenuation of the proposed appointment. Three or four appointments of such a nature, and it would soon bring into utter discredit the criminal administration of justice in the city. We repeat, this protest ought to be a sufficient hint to Government to desist from perpetrating a job of the kind we have referred to. Otherwise, a monster petition should be immediately prepared and forwarded to the Secretary of State, and Mr. Bryce or some equally able member requested to present it to the House of Commons with such caustic observations on the administration of justice in Bombay as may absolutely prevent the perpetration of such scandalous jobs. But we trust that there will be no such necessity and that Lord Harris, in whose solicitude to jealously watch public interests we have every confidence, will have the wisdom and independence to see that a properly qualified person is appointed to the Magisterial Bench of Bombay, that none of the distinct rules laid down for the filling in of the offices is cast to the winds or technically evaded. He must be impervious to all influences which would go to favour nominations of this character, which, it is needless to say, would soon shatter his reputation for administrative impartiality and political integrity.

15. The *Arunodayá* (19) and the *Jagadádarsh* (36), in their issues of the 10th May, disapprove of the rule promulgated by the Bombay High Court to the effect that persons who have passed the High Court or District Pleaders' Examinations and wish to practise in the Courts of any one district, will be granted Sanads for the district not applied for, but, for one which the High Court may think fit, on the ground that much inconvenience and loss would be caused to the pleaders, and requests the High Court to withdraw the rule.

The new rule of the Bombay High Court for granting Sanads to practise as pleaders in the districts disapproved.

16. The *Muawin-i-Majma-i-Mahammadi* (153), in its issue of the 4th May, says:—In the territorial changes effected in 1861, the Mukhtiarkarate of Matári and Tando Adam was converted into a Faujdári. Subsequently, this new office was also abolished, and the criminal work of those places transferred to táluka Hála. This arrangement has caused considerable inconvenience to the inhabitants of Matári. The First Class Magistrate of the táluka is always away from Matári, being either on tour or at some other station, while the Second and Third Class Magistrates hold their courts at Hála, which is 19 miles distant from Matári. This is a very inconvenient arrangement. It seriously interferes with the administration of justice by disinclining people from appearing as witnesses. Matári is a large town. There is a municipality in it. Its population, about six thousand souls, is greater than that of Hála. Many wealthy and respectable merchants reside in it. The hardship is still further aggravated by the Second and Third

Inconvenience suffered by the people of Matári in Sind for want of a Criminal Court there.

Class Magistrates' tours. Even in a petty case, witnesses are dragged to a great distance. The number of criminal cases arising in Matári is also large. On this account, it is not only desirable but also necessary that Government should take steps to remove the hardship complained of. This can be easily done, without any extra cost to Government, by the appointment of an Honorary Magistrate at Matári, for which post many fit persons can be found in that town.

Remarks in connection with the composition of the Coroner's jury at Bombay.

17. While writing about the inquest that is being held by the Coroner, with the aid of a jury, on the bodies of two Pársi ladies, who either fell by accident or were thrown down from the Rájábái Tower at Bombay, the *Kaiser-i-Hind* (85), in its issue of the 10th May, writes:—Whatever may be the verdict of the Coroner's jury in the case of the deceased Bái Bachubái and Bái Perozbái, it strikes us to enquire whether there is any law or bye-law for the selection of jurors at a Coroner's inquest. We know absolutely nothing of the social position of the jurors empannelled. But it is open to us to raise the question whether it is the right sort of jury to arrive at a decision in a case which is evidently full of the greatest intricacies. Supposing for a moment that some one or more is or are held criminally liable in this lamentable episode, it is certain that the case will be first investigated by the Chief Presidency Magistrate, and then committed to the Sessions. The High Court will, of course, empannel a special jury to try the case. Now, does it stand to reason that where the highest criminal court summons a jury of some of the best known and most intelligent citizens to assist it in determining the guilt of the persons charged before it, the Coroner should be allowed to content himself with nine or twelve persons hap-hazardly picked up from the streets? In ordinary cases of inquest there may be no particular objection to such a procedure; but we doubt whether the ends of justice are satisfied by getting up a casual jury to investigate a case of murder or culpable homicide not amounting to murder—a case shrouded in mystery which may defy the legal ingenuity of even our ablest criminal lawyers? Remembering that it is on the preliminary investigation that the criminal prosecution eventually depends, there appears to us every necessity for giving the Coroner a jury almost similar in composition to a special jury. Has he or has he not the power to summon such a jury? If not, it is a question worthy of being publicly discussed. We think that more harm than good comes of holding a Coroner's inquest with the aid of such a jury as is now investigating the Rájábái Tower fatality case. Some of our lawyer citizens may be able to throw some light on the question.

Grievances of passengers by the coasting steamers of Messrs. Shepherd & Co. running between Bombay and Ratnágiri.

18. A correspondent of the *Indu Prakásh* (13), in its issue of the 11th May, says:—On the 24th April last two women wanted to travel from Ratnágiri to Bombay by a certain coasting steamer of Messrs. Shepherd & Co., but they were refused admission to the vessel in spite of their loud protestations that their babes being taken by their relatives, who preceded them on board the steamer, they should not be separated from their young children. Many passengers have frequently, particularly in the hot season, to wait at Ratnágiri for a day or two before they get a passage, on account of a paucity of steamers run by the company on this line. The convenience of a pier at Ratnágiri is urgently needed.

A complaint against the police of Saraspar, in the Ahmedabad District.

19. A correspondent of the *Hitechchhu* (83) of Ahmedabad, in its issue of the 14th May, complains that the police constables at Saraspar in the Ahmedabad District do not go on their beats at night, being evidently afraid of going about in the dark, and remarks that Brahmins, Baniás and other high-caste Hindus, of whom the police of this town is mainly composed, are chicken-hearted, and that on account of their inattention to their duties on the 8th instant some thieves set fire to a hay stack and robbed a Bania residing in Vásan Sheri the next day.

PART II.—*Education.*

Remarks on the support given by Government to education in India.

20. The *Rást Goftár* (86), in its issue of the 10th May, says:—The resolution of the Government of India reviewing the statistics of education for 1889-90 tells a very doleful tale. The permanency of British rule in India is in direct proportion to the extent of support the Government gives to education. The rulers are more alive to this fact than the ruled; yet it is to be noticed with great regret that the Supreme Government metes out with great stint their contribution to the education of the masses. During the year under review the Supreme Government have spent only £620,000 upon the education of the masses,—a sum which, as the *Times of India* says, was less than the cost of a single battleship and much less than the amount contributed as fees by the poor Indian scholars themselves who are the objects of Imperial munificence. This is a lie direct to those critics of the Government who miss no opportunity to din into the ears of the Government that in India they give education with foolish prodigality. What will these generous-hearted critics say to the fact that during the year the contribution of the Supreme Government to education was £180,000 less than the amount the scholars paid in fees. This amount was in excess even of what was furnished by the provincial revenues, which contributed only £760,000, whereas the amount realized by fees was £800,000, which was more than 25 per cent. of the total amount made up of provincial revenues, local funds, municipal funds, scholars' fees, and the contribution by the Supreme Government. The population of India is ten times that of England, yet in England the State contribution to education is double of that in India. The result of this insufficient State subsidy to education is the turn out of men who are not educated in the best sense of the word, and who are only a compromise between education and ignorance and do more harm to the Government than out-and-out ignorance does. We hope, therefore, that, in the interest of its own stability in the country, the Supreme Government will be alive to the wisdom of giving more open-handed help to education.

Disapproval of the new rules regarding grants-in-aid to private schools.

21. The *Vártáhar* (18), in its issue of the 10th May, disapproves of the new grants-in-aid rules which have come into operation from the current month, remarking that although an attempt has been made to show that Government have been liberal in framing these rules, there is nothing in them for which they deserve thanks, that Government have become liberal at the expense of the municipalities to whom the supervision of the primary aided schools, whose number is the largest of all private institutions, has been transferred, and that though the scale of grants has been nearly doubled the managers of schools will not be benefited so long as the rule laying down that the grant should in no case exceed one-half of the school's income or one-third of its total expenditure, remains intact. Moreover, the conditions, observes the *Vártáhar*, with regard to the admission of students have placed the aided schools at a great disadvantage.

PART III.—*Railways.*

A complaint about the overcrowding of third class railway carriages.

22. The *Jáme Jamshed* (84), in its issue of the 11th May, says:—The marriage season has begun among the Hindus. Numerous marriages are being celebrated in that community and consequently large numbers of Hindus travel by rail from one place to another. Notwithstanding the unusually large passenger traffic, a sufficient number of third class carriages is not to be found in the trains running long distances, and hence this class of carriages are found to be much overcrowded, putting the passengers to great inconvenience. This has happened in spite of the express orders of the Government of India issued five years ago, directing railway companies to provide proper accommodation to third class passengers. This grievance of the travelling public ought to be enquired into and removed by the Secretary to the Bombay Government in the Public Works Department (Railway Branch).

Part IV.—*Municipalities.*

Proposed house-tax at Belgaum.

23. The *Chikitsak* (26), in its issue of the 6th May, says that the Divisional Commissioner has asked the Belgaum Municipality to abolish octroi duties, replacing them by a house-tax; but as most of the residents of the town are poor cultivators of land they would not be able to bear this additional burden, and hence no house-tax should be imposed.

Complaints against the Kapadvanj Municipality in the Kaira District and a request to Government in the matter.

24. A correspondent of the *Satyavakta* (119), in its issue of the 15th May, says that the municipal servants at Kapadvanj in the Kaira District have not received their salaries for the last three months, owing, it is said, to want of funds in the municipal treasury, and requests Government to abolish the corporation. The correspondent condemns the alleged intention of the corporation to enhance the house-tax.

Part V.—*Native States.*

Proposed annexation of Manipur disapproved.

25. The *Indu Prakásh* (13), in its issue of the 11th May, writes:—"Let us hope," said Sir Charles Aitchison in a speech delivered shortly before his retirement, "that the days of annexation are gone." He, perhaps, thought that the annexation of Burmah was the last of its kind, and hoped there would be no more of it. He little thought there would be a fresh morsel placed before the British Lion, and that the ever greedy animal would look wistfully at it and see if he could quietly gulp it down. English papers are silently hinting the policy of annexation. The Manipuris have no tincture of civilization, not as much as Tartars, and it is the duty of the British in India to reduce them to civilization—such is the style of reasoning adopted by that mealy-mouthed philanthropist, the *Spectator* of London. But we think His Excellency Lord Lansdowne is not the man to jump to that conclusion. We think he realises the blunder which was committed by his officers, and which gave rise to the unpleasant affair. The accounts that have come out show that there was serious bungling somewhere. The British took the offensive first and the Manipuris retaliated in self-defence, and when they saw the weakness of their opponents they took the offensive on their account. The massacre of English officials was a heinous crime, and for that, those responsible for the crime should be punished, but not the people of the Manipur State. The people are not at fault, and it would be unjustifiable if the Government made them suffer for Jubráj's folly. The Government has already proclaimed amnesty to the people, saying that their quarrel was not with the people but with the Princes who had offended them. If after this the people find that their State is annexed, and if they then rise *en masse* against the British, who will be in the wrong—the Manipuris defending their hearths and homes, or the British adding insult to injury? Annexation, we know, has its advantages. It brings the people under the healthy influence of Western thought. It inspires them with higher ideas of government and citizenship. In a word, it awakens the national mind. But it has its heavier disadvantages. It destroys self-government. It degenerates the people and makes them resourceless, uninventive and ever-dependent, and it gives no opportunities to men of administrative capacity. Our remarks will be clear when we allude to the narrow field open to Indians in British India, and to the life of a great Marátha statesman who recently passed from amidst us. Sir T. Mádhav Ráo found a career, not in British India, but in Native States. If the red line in the map of India were not interrupted here and there, what would Sir T. Mádhav Ráo have been? He would have been one of those many flowers which are born to blush unseen. He would have wasted his sweetness on the desert air of the British Indian public service. Again, is not annexation an evil from an economic point of view? Is not the material condition of the people of some of the Native States infinitely better than that of British rayats? Is there in Native States such a large proportion of the population going on insufficient food from year's end to year's end as is officially admitted to exist in British

India? These are serious questions, which go a great deal against the policy of annexation. Lord Lansdowne is a calculating and shrewd statesman, and we have no doubt he will consider the Manipur question carefully. Is it necessary to remind him of what the Proclamation of 1858 vouchsafes to the Indian peoples in the following clause?:—"We desire no extension of our present territorial possessions, and while we will permit no aggression upon our dominions or our rights to be attempted with impunity, we shall sanction no encroachments on those of others." These are noble words, ignobly disregarded by title-loving Viceroys. But Lord Lansdowne, we hope, will rise superior to motives of personal aggrandisement and will not allow himself to be misled into the policy of annexation. [The *Phœnix* (5) of the 9th and the *Gujarát Durpan* (80) of the 10th May also advise that the Manipur State should not be annexed to British Indian territories.]

Conduct of Mr. Quinton and his party in the Manipur affair.

26. The *Indian Spectator* (2), in its issue of the 10th May, writes:—Fresh light is thrown on Manipur affairs, and we regret to say that the most recent disclosures are such as to render intelligible the brutality of the Manipuris. We mourn with others the sad fate of Mr. Quinton and his companions. At the same time it is clear that the English put themselves in the wrong in the first instance. According to what has now been received as the correct account of the whole episode, it was resolved to seize the Jubráj in a full Darbár, to which he was to be invited as a friend. One fails to understand such an underhand proceeding—how it was useful, what necessity there was for it. If the Jubráj had offended, if his influence was prejudicial to British interests to an extent to make interference necessary, there were ways enough to call him to account or to checkmate him; there was a straightforward, above-board way of accomplishing the desired end. The Jubráj's power in the State was overgrown. The Chief Commissioner, who was sent by the Viceroy to make things straight, therefore deputes Mr. Grimwood, the Resident, who was always on friendly terms with the Jubráj to arrest him in a full Darbár, ostensibly called for another purpose. In the history of the occurrences we find a great want of judgment in more places than one. If there had been open warfare and Mr. Grimwood had been a soldier, he would not have hesitated, we believe, to meet his personal friend on the battle-field. It was another thing to ask him, nay command him, to meet him in the guise of a friend for the purpose of arresting him. It was a revolting task. He expressed his unwillingness for it. But seeing that his request was not heeded, like a loyal officer he undertook the odious duty. The selection of Mr. Grimwood for the chief actor in such a scene was objectionable on two grounds. One of them has already been mentioned. It refers to the officer himself. The other ground refers to the Jubráj. It never occurred to the Chief Commissioner to consider well beforehand what the Jubráj, the Manipuris, the whole of India, would think of the English idea of friendship and fairness. The conception of the plan was a gratuitous insult to the British name, because, even taking for granted that an arrest, and an arrest in the Darbár, was inevitable, other hands than those of an intimate private friend could have been easily found for the performance of the deed. If the Jubráj and his friends looked upon the movements of the British as not wholly honourable, no unbiased reader can blame them. The next step for the Jubráj was to meet what he considered treachery with treachery. If his hands are imbued with blood, if he has been guilty of a ghastly act of barbarous cruelty, he has done no more than what savage natures like him have often done before, in India and out of India. The precedent circumstances that led to the perpetration of the atrocity do not palliate the offence. But it must be confessed with a sense of deep regret that a little better statesmanship would have easily prevented two disastrous evils, the death of the officers and the equally great evil of the British name being tarnished by the memory of unworthy means employed to compass a perfectly legitimate purpose.

27. The *Gujarátí* (81), in its issue of the 10th May, writes:—The *Englishman* publishes a narrative full of deeply interesting information derived from the only survivor who has a knowledge of the circumstances which ultimately ended in the massacre of Mr. Quinton and his party. From this account it appears that the Government of India had instructed Mr. Quinton to do pre-

cisely what Lord Cross declared his unwillingness to believe had been attempted by them. On the 22nd April last the Secretary of State for India observed in the House of Lords, "He did not believe that the Indian Government ever intended that the Jubráj was to be summoned to a Darbár for the purpose of being arrested, and he would be greatly surprised if that was what had been done." If the account of the *Englishman* is to be believed, not only Lord Cross but the whole public of India and England will be painfully surprised that our most highly civilized and moral Government should have resorted to a line of policy which many will find it difficult to characterise in sufficiently strong terms of condemnation. The officialised organs of opinion, which affected so much virtuous indignation against what they called the 'treacherous' attack on British officers by the Senápati, will have now ample time for deciding, if at all they are capable of honest thinking on such questions, if that barbarian of a commander does really deserve all the epithets that have been hurled against him. As yet it is not quite clear what the precise relations have been between the Indian Government and the Manipur State. It is, however, pretty certain that during the last thirty years Government has recognised the *de facto* ruler without caring to enquire whether he was the rightful owner of the throne or otherwise. They allowed nearly six months to elapse since the outbreak of the revolution at Manipur and the expulsion of the Mahárája, who is now living as a suppliant at Calcutta. No steps whatever were taken during this whole period to restore the fugitive Mahárája, and, as a matter of fact, most friendly relations seem to have subsisted between Mr. Grimwood and the Senápati, the author of the revolution. Some mysterious desire, however, appears to have suddenly seized upon the Supreme Government to send a mission to Manipur headed by Mr. Quinton, with instructions to arrest the Jubráj in open Darbár, convened to all outward appearances for some solemn ceremony. How far this account is to be believed will be decided in a few days, when all the papers in connection with the whole shameful business will be placed before Parliament. We fail to see why Government has so long concealed from the public what precise instructions they had issued to the Chief Commissioner. Surely, the people of India, who must have contributed some lákhs of rupees for the fateful mission to Manipur, are entitled to know everything about the purposes for which their money is spent. The public must, however, wait till the papers are placed before Parliament, and it may be also desirable to suspend our judgment till that time. But no grounds have yet been shown, though clever attempts are certain to be made to prove the incorrectness of the version now given to the public in the columns of the *Englishman*, why it should be disbelieved. How the proposal made to Mr. Grimwood to arrest the Jubráj must have pained him can be easily realized from the fact that, after Mr. Quinton's arrival at Sengmai, both Mr. Grimwood and Lieutenant Simpson, who happened to be a guest at the Residency, had gone on a shooting expedition organized for them by the Jubráj himself. The incident about Mrs. Grimwood's protest against her husband being called upon to perform what was undoubtedly a painful task, viz., to arrest the Jubráj in Darbár, is capable of easy verification from that unfortunate lady herself, who seems to have bravely faced the difficulties of the situation after the disaster. The whole account recalls to one's mind parallel incidents in Indian history. But, for the present, it would be prudent to wait for the contents of the despatches of the Indian Government now on their way to England before instituting any such comparisons. It is significant that the shrieking official ventriloquists, who were boiling with white indignation against the "treacherous" Senápati, have ceased screaming against him.

28. The *Hitechchhu* (83) of Ahmedabad, in its issue of the 14th May, observes:—It is popularly believed that the object of the Foreign Office in sending Commissioner Quinton was to arrest the Jubráj, and to acknowledge the Regent as the legitimate Rája in order to assume the complete management of the Manipur State. If the Manipur disturbance had not occurred, Government would have tried to misrepresent the real state of things by praising the Regent and condemning the Senápati, who would have been deported from Manipur under the plea of the well-being of the State. It is strange that Government should not have yet placed a detailed account of the disturbance before the

Indian public, though they have taken care to forward it to England. Probably they are afraid that their garbled accounts will be contradicted in India and will afterwards carry no weight in Parliament. Notwithstanding the reply given by the Secretary of State for India to a question put to him in Parliament on the 1st instant that the Government of India had no intention to arrest the Jubráj at the Darbár, the statement made to the contrary by a correspondent of the *Englishman*, who, we think, is Mrs. Grimwood, seems to be more credible.

Suggestion to Government to leave Manipur to Native rule under the supervision of a Political Agent.

29. The *Subodh Patrika* (16), in its issue of the 10th May, writes :—The Manipur tragedy has had its origin in blunder; but with the close of the war the rule of blunder will, let us hope, come to an end. From one point of view, the extension of British territory is an advantage to the people of the newly acquired country, who get order and peace in the place of disorder and intrigue. At the same time, it leaves little scope for indigenous administrative talent to show itself. All things considered, Manipur ought rather to be left to Native rule, incorporated with British territory. The war and its immediate results shall have sufficiently restored British prestige in those parts. What may still have to be regained may, perhaps, be eked out by a temporary British administration. If a foundation is thus laid for an orderly and civilised government, Native rule may well be trusted to cherish and develope it under the supervision of a Political Agent.

30. The *Gujarát Mitra* (82), in its issue of the 10th May, considers that it was a serious mistake on the part of the military officers who accompanied the Manipur expedition to have insulted the idols before whom Mr. Quinton and his brave companions were cruelly murdered, and says that this insult is likely to spread great discontent among the Manipuris. The *Mitra* also supports the views recently advocated by Sir J. Johnstone, late Political Agent, Manipur, in the *Times* for either reinstating the dethroned Mahárája Surchandra Singji or placing his son on the *gádi* under the supervision of a strong Political Agency. [The *Svadesh Bandhu* (126), in its issue of the 13th May, expresses similar sentiments, and the *Poona Vaibhav* (53) of the 10th May observes that the Manipuris are not solely to blame for the revolt, and if in taking revenge the British officers have destroyed the images of their gods the whole Hindu community will be dissatisfied.]

Appointments in Káthiáwár.

31. The *Káthiáwár Times* (3), in its issue of the 9th May, writes :—So far as Káthiáwár is concerned, the *Bombay Government Gazette* of Thursday last is of immense importance, as the nominations are such as would give satisfaction all round. The appointment of Colonel G. E. Hancock to the Political Superintendentship of Sávantvádi is fully deserving; and his appointment to act as Political Agent, Káthiáwár, is no less so. The confirmation of Mr. F. C. O. Beaman as Judicial Assistant to the Political Agent, Káthiáwár, will be very much appreciated by the people of this province, where Mr. Beaman's sense of justice has so greatly inspired confidence. Mr. P. S. V. FitzGerald, too, gets justice in being appointed First Assistant to the Political Agent, Káthiáwár. His removal from here, temporary as it was, was a distinct loss to this province, for there are very few officers with Mr. FitzGerald's rare tact, ability and experience whom Government can safely look to in troublesome times.

The minor Chief of Wádia, in Káthiáwár, and his education.

32. The *Arunodaya* (19), in its issue of the 10th May, says :—The minor Chief of Wádia, in Káthiáwár, has been sent to the Rájkumár College for being educated, and Mr. Sárábhái has been appointed his tutor. The mother of the minor, who is also his guardian, believes that this tutor has been fomenting quarrels between the minor and her, and had petitioned the Political Agency to remove the minor from under his tutorship. But the reply received by this lady shows that little respect is shown by Government officers to the wishes of Native Chiefs. [The *Jagadhitechchhu* (37) of the 9th and the *Bodh Sudhákar* (8) of the 13th May express similar sentiments and hope that the Government of Bombay will soon remove the tutor.]

A gang of robbers in the Dhrángadra and Bajána States, in Káthiáwár.

53. A correspondent of the *Satyavakta* (119), in its issue of the 15th May, observes:—It is said that a gang of *badmashes* surreptitiously moves about in the States of Dhrángadra and Bajána, kidnapping young children and otherwise annoying the people of those States. The correspondent requests the authorities to bring this gang to book.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
19th May 1891.

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(For the week ending 16th May 1891.)

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 16TH MAY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The *Pramod Sindhu* (1), in its issue of the 8th May, regrets that a very large portion of the province of Berár should suffer from commercial inactivity on account of an absence of roads in that province, though the funds at the disposal of the Berár administration for the proper improvement of the province are quite sufficient for making useful roads and other improvements, and observes that in the absence of a macadamized road from any direction to the reserved forest situated at the distance of a few miles to the east of Amráoti, this town and several villages depending upon this forest for their fuel and grass supplies have, on account of the approaches to the reserve being most rugged, to overcome great difficulties in obtaining the necessary supplies from it, particularly in the rainy season.

Absence of proper roads in Berár deplored.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
19th May 1891.

[CONFIDENTIAL.] No. 21 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 23rd May 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodaya	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Native Opinion	Do.	Bi-Weekly ...	600
15	„ Prabhákar	Do.	Daily	350
16	„ Subodh Patrika	Do.	Weekly	965
17	„ Sudhárak	Poona	Do.	3,000
18	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
19	The Arunodaya	Thána	Weekly	550
20	„ A'ryávart	Dhulia...	Do.	200
21	„ Bakul	Ratnágiri	Do.	500
22	„ Belgaum Samáchár	Belgaum	Do.	215
23	„ Bhámini Prakásh	Poona	Do.	200
24	„ Chandánshu	Tágaon	Do.	100
25	„ Chandrodaya	Chiplun	Do.	...
26	„ Chikitsak	Belgaum	Do.	400
27	„ Chitragupta	Karád	Do.	200
28	„ Daivadnya Samáchár	Bombay	Monthly	300
29	„ Dakshin Vritt	Kolhápur	Weekly	150
30	„ Dhárwár Vritt	Dhárwár	Do.	1,000
31	„ Dnyán Ságar	Kolhápur	Do.	335
32	„ Ganga Lahari	Násik	Do.	200
33	„ Hindu Punch	Thána	Do.	600
34	„ Hitechchhu	Bijápur	Do.	60
35	„ Holkar Sarkár Gazette	Indore...	Do.	403
36	„ Jagadádarsh	Ahmednagar	Do.	309
37	„ Jagad-hitechchhu	Poona	Do.	5,800
38	„ Jagan Mitra	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Maháráshtra Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	350
48	„ Mutsaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bársi	Do.	235
56	„ Pratod	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	260
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	255
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá	Thána	Do.	300
68	„ Vanapriya	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolhápur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Furaad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,800
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Kásido Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	800
115	„ Praja Matá	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samaher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—continued.			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Saurishtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	588
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
132	The Kannadá Suvarte...	Bombay	Weekly	300
133	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Lok Bandhu	Do.	Do.	190
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
139	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
142	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
143	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
144	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
145	„ Dhár State Gazette	Dhár	Weekly	270
146	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
147	„ Gwalior Gazette	Gwalior	Do.	850
148	„ Jouhar	Bombay	Do.	...
149	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
150	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
151	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
152	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
153	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
154	„ Muin-ul-Islám	Do.	Do.	290
155	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
156	O Anglo-Lusitano	Bombay	Weekly	1,500
157	O Portugues Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Proposed appointment of an English Barrister to the vacancy caused by the retirement of Mr. Justice Scott from the Bombay High Court disapproved, and the confirmation of Mr. Justice Farran recommended.

1. The *Rást Goftár* (86), in its issue of the 17th May, writes:—The *Bombay Gazette* hears that the Home authorities are going to do a job by appointing an English Barrister to the vacancy caused by the retirement of Mr. Justice Scott from the bench of the Bombay High Court. They want to reward a party man, it is said. We think it is only fair that they should turn their eyes somewhere nearer home for rewarding any service done for one or other of the political parties in England. India has nothing to do with it. We do not know what sort of a man he is whom the Conservative Government wish to reward with this big judicial prize. But whatever his merit, his appointment will be an unjust supersession of Mr. Farran, who has acted for Mr. Scott and who has discharged his duties with singular ability, to the perfect satisfaction of lawyers and litigants alike. Mr. Farran earned the golden opinions of lawyers for the soundness of his judgments, and, apart from the question of personal injustice, it would be a pity to throw away such a man for one whose principal claim to the office seems to be his services as a party politician. [The *Kaiser-i-Hind* (85), in its issue of the same date, expresses similar sentiments.]

Allowance granted to Mr. A. T. Crawford considered exceedingly small.

2. The *Dnyán Prakásh* (12), in its issue of the 18th May, writes:—A telegram from the London correspondent of the *Bombay Gazette* dated the 12th instant states that the Secretary of State for India has decided to grant Mr. Arthur Crawford, late of the Bombay Civil Service, an annual allowance of one hundred and fifty pounds in consideration of his long services to the State. If the long services rendered to the State by Mr. Crawford during a period of well nigh thirty-five years did really merit some adequate recognition of those services at the hands of the State (and we do not believe that any person will have the hardihood to deny that he rendered very meritorious services to the State), the allowance now granted to him must doubtless be regarded as extremely paltry. It should not be forgotten that, so far as the charges of corruption were concerned, he came out of the ordeal with flying colours, and that the Secretary of State, even though invited by Lord Reay's Government to set aside the unanimous verdict of Mr. Justice Wilson's Commission, refused to disturb their verdict in any way, so far as the charges of corruption were concerned; while, as regards the charge of having borrowed from Native subjects of Her Majesty within his jurisdiction, it should not equally be forgotten that on two previous occasions, the latter occasion being as late as 1884, the Bombay Government had condoned his notorious indebtedness and had allowed him to compound with his creditors. Under these circumstances it is scarcely fair to visit his comparatively venial offence with so heavy a penalty as that involved in the loss of nearly six-sevenths of the pension to which he would in the ordinary course have been entitled. The principle of granting him some allowance having been accepted, it would, we are inclined to fancy, have been more graceful on the part of the Secretary of State to have allowed him some decently handsome proportion of the pension, at least one-half if not two-thirds of £1,000 which he would have obtained if he had but retired at any time before March 1888. It is to be hoped that the Secretary of State will yet see his way to do the needful in this direction. The justice of our contention will be readily admitted by all when they remember that the self-incriminated officials, who have been dismissed the service because of their undisputed criminality, have been more than fully compensated for their loss of office, when, as a matter of fact, they scarcely deserved the consideration shown to them.

Disapproval of the grant of a pension to Mr. A. T. Crawford.

3. The *Indian Spectator* (2), in its issue of the 17th May, says:—Apart from the question whether the India Council has acted wisely in giving a pension of £150 a year to Mr. Arthur Crawford after he had been dismissed from the service, the manner in which that pension has been given will hardly do credit to the authorities concerned. They wait for more than a year, allow public feeling to subside, and when everybody has

nearly forgotten the case they quietly give him a pension because of his services to the State! This is hardly fair to the Government of Bombay which adjudged Mr. Crawford guilty of the charges brought against him, nor is it consistent with the order of dismissal passed against him by Lord Cross. Why was not the question of granting a pension settled when that order was passed? One can hardly help suspecting that the Secretary of State and his Council purposely delayed settling the question. The object seems to have been to grant the pension after Mr. Crawford's official delinquencies have been nearly forgotten. [The *Mahrátta* (4) and the *Arunodayá* (19) of the same date, and several other Maráthi and Gujaráti newspapers of the week, also express their disapproval of the grant.]

Alleged rigidity of the rule which compelled Mr. Ollivant to return to India to obtain an extension of the three months' privilege leave.

4. The *Rást Goftár* (86), in its issue of the 17th May, writes :—The rigidity of the rule which compelled Mr. Ollivant to leave the bed-side of his dying wife in England and come out all the way to India, to stay here for a night in order to obtain the necessary renewal of leave, is painfully accentuated by the death of Mrs. Ollivant a few hours before her husband reached home. Perhaps the Secretary of State was unable to break the cast-iron rule in favour of Mr. Ollivant. Perhaps, he thought that if he once began to make exceptions other applicants might come to him for similar favour. But there is not the least doubt that if any case required to be treated as an exception, it was that of Mr. Ollivant. There was good and abundant reason why he should have been allowed a renewal of his leave without being obliged to observe the cruel formality of a voyage to India and back. We do not, at the same time, agree with those who ask Government to change the leave rule in view of this exceptional case. Mr. Ollivant went away on three months' privilege leave, and if he had wished to avoid coming out to India he might have got his leave converted into furlough. A correspondent of the *Bombay Gazette* very fairly observes that in the matter of leave rules the Indian Civil Service is exceedingly well off.

Revival of the Cotton Frauds Act desired.

5. The *Jáme Jamshed* (84), in its issue of the 21st May, approves of the proposals submitted by Mr. H. E. M. James, Commissioner, N. D., for the revival of the Cotton Frauds Act, observing that in the interest of the vast trade of this presidency in this staple article all sorts of frauds should be suppressed, encouraging, at the same time, improvements in the cultivation of this material by means of a short law on the subject which would protect the trade from undue interference of petty Government servants entrusted with the work of carrying out the law, and from a heavy duty on cotton exports for the expenses of the new department which ought to be shared by Government.

A public meeting held at Revdanda in the Kolába District to adopt a memorial to Parliament against the Age of Consent Act.

6. A correspondent of the *Vártáhar* (18), in its issue of the 17th May, says : - A meeting of over one thousand persons of all castes and creeds was held at Revdanda on the 10th instant to adopt a memorial to Parliament against the Age of Consent Act. The meeting was attended by the representatives of all the villages composing the Alibág Táluka. After a few remarks, pointing out the evil consequences likely to arise from the operation of the Act, had been addressed, a committee was appointed to take signatures to the memorial of the adult male population of the táluka, to send the memorial to Parliament, and to collect subscriptions in the táluka for carrying out the object of the meeting.

Alleged injustice done to Natives in filling up appointments of Deputy Magistrates in Bengal.

7. The *Gujarát Mitrá* (82), in its issue of the 17th May, observes :- The *Indian Mirror* says that at the competitive examination held at Calcutta in March last for the selection of candidates for the office of Deputy Magistrates, 5 Hindus and 1 Mahomedan were declared successful, but while the 4 Hindus who headed the list were appointed to posts on a salary of Rs. 50 each, two Christians who had failed to pass the examination were employed on a salary of Rs. 200 each. If this statement be true, the conduct of the Bengal Government is very shameful, being somewhat similar to that of the India Office in the matter of the grant of a

pension to Mr. Arthur Crawford. Government seems to treat with indifference the complaints of the Natives, but they ought to remember the proverb that "Pride goeth before destruction" and avoid such conduct in future.

8. The *Indu Prakásh* (13), in its issue of the 18th May, writes:—It was rumoured some days back that the Provincial Conference—an institution of some standing now—would not be held in Poona this year, owing to the recent agitation in connection with the Age of Consent Bill; but, thanks to the energy of some of the leading citizens of that city, in spite of a strong opposition and in the face of many difficulties, they succeeded in holding the Conference. The Conference commenced its proceedings on Monday last in the Joshi Hall, and was attended by about ninety delegates, sixty of whom were from Poona alone, the remaining thirty being from Sátára, Khándesh, Násik, Sholápur, Ahmednagar, Inchalkaranji, Alibág, Thána, Ratnágiri, and Dhárwár. The election in the city this year was by the various municipal wards; but why such a large number as two-thirds of all the representatives was returned by the Poona electors cannot be ascertained. We think it was done, perhaps, with a view to form a majority in favour of a proposition against the Bill which the opponents of the measure intended to move at the Conference. The proceedings, which were in Maráthi, passed off in a very quiet and orderly way. Mr. Govind Dhondo Limaye of Sátára, who held a neutral position in the Age of Consent controversy, was elected President. In the commencement the Conference "placed on record its expression of profound sorrow at the untimely death of Mr. Charles Bradlaugh, whose noble championship of this country for the last three years will ever be remembered with deep gratitude by the entire Indian nation." At the first day's meeting the last year's resolutions on the subject of education, income-tax operations and ábkári administration, with the additional proviso to the last "that it is necessary that Government should take early steps to prohibit the opening of liquor shops at fairs, melás, jatrás, &c.," were re-affirmed with the view, as the mover said, to show Government that the grievances complained of were real and not imaginary. The next resolution was about the Salt Act of 1890. It was moved in this resolution to ask the Bombay Government to take early steps to so amend the definition of the word "manufacture" in the Salt Act of 1890 as to exclude all processes of cleaning and purifying salt from the scope of the Act, and to further amend the Act on the lines suggested by the Provincial Conference of 1889. The amendment as suggested in this resolution is, we think, essentially necessary, as it is a great hardship to the people inasmuch as they are liable to come into the clutches of law by simply cleaning and purifying impure salt for domestic purposes. The last resolution of the day was to secure despatch in the execution of the orders of municipal bodies, or of the executive side of municipal bodies, or of their executive committees; and with a view to strengthen generally the executive side of municipal administration, to amend the District Municipal Act to enable municipalities to delegate to their chief stipendiary officers any or all of their executive powers. The second day's sitting was rather a lengthy one, as, owing to excessive heat, it was intended to go through the whole programme at one sitting. The first subject taken up on that day was the police administration. After re-affirming the resolution of the previous year, viz., that adequate restrictions should be imposed on the discretionary powers of the police in regulating the proceedings of public meetings and of religious ceremonies and festivities, and that proper safeguards should be imposed in order that the powers of the District Magistrate under the Act should not come in conflict with the powers of municipalities under the Municipal Act, it was further resolved to request the Government to appoint a commission to enquire into the whole case of the police administration, as was done by the Bengal Government, and to base the new schemes of re-organization, if it be decided upon by the commission, upon the following lines, viz., that the police should be relieved of jail and treasury guard duties, which reduce the present available police strength for strictly police duties by nearly one-third, to have a more equal distribution of police in order to increase the efficiency of the present force for minimising crime and for the security of person and property; that the two branches of the

The Fourth Provincial Conference recently held at Poona.

Police Department, protective and detective, be kept separate; that the pay of the head constables, &c., be raised and that higher qualifications on the part of these officials be insisted upon; and finally, that the District and Assistant Superintendents be recruited partly by the appointment of members of the subordinate executive service. The next subject dealt with by the Conference was the Agriculturists' Relief Act and its intended extension. In connection with this subject the Conference expressed its strong opinion "that before any final action is taken in the matter by Government, the report of the Special Officer appointed to enquire into its working should be published to enable the public to submit their representations in the matter." The resolution also embodies the alarm with which the Conference learnt of the proposed abolition of the conciliation system under the Act. In regard to the long standing grievances of the railway employés and third class passengers, it was suggested to request Government to appoint a commission to enquire into them and to minimize the inconveniences under which they have been so long labouring. In connection with the forest laws, which formed the next subject for discussion, the Conference expressed its satisfaction at the recent resolution of Government subordinating forest officers to the control of the District Collectors in respect of those matters in which the wants and conveniences of the agricultural classes come in conflict with the interests of the forest revenue, but it expressed its regret at the oppressive policy of Government of imposing harsh restrictions on free grazing and on open forest areas, and suggested that Government should be requested to remove these restrictions without delay. It also suggested in the same resolution that Government should be asked to issue instructions to the forest officers in the Northern Circle to soften the rigour of their administration of forest laws. In connection with the fact of Government not adopting in their entirety the recommendations of the Forest Commission in regard to free grazing and ráb in the districts of Thána and Kolába and not deciding the question of trees in occupied numbers, "the Conference placed on record its regret that Government has not thought it proper to publish the whole of the Kolába Resolution of April 1890." The last resolution was about the protected age question, and it was moved by Mr. Tilak "that the Conference places on record its regret that the Government of India was not pleased to give due regard to the public opinion expressed about the Consent Bill." The Conference then authorized its President to submit to Government representations on its behalf embodying its resolutions on the following subjects:—Forest administration, ábkári administration, police reform, income-tax operations, salt tax, Municipal Act, the Deccan Agriculturists' Relief Act, and the conciliation system.

9. The *Mahrátta* (4), in its issue of the 17th May, says:—So far as the proceedings of the Provincial Conference are concerned, matters appear to be improving. There is yet much room for improvement, but there was an assurance that this improvement would be effected, and it is this assurance that is more encouraging and creditable. The Conference unanimously admitted that it would be no good to go on ratifying previous resolutions and re-affirming principles about which there exists little difference of opinion. The rulers, apparently, hold that the suggestions which the people make about administrative reforms are impracticable. We hold otherwise, and unless we strengthen our case each year it is impossible that solutions of the several administrative problems can be brought nearer. The first difficulty in the way of progress is that one party alone speaks, while the other is allowed to hold golden silence. And the Conference is to be congratulated on the fact that it has resolved to make Government speak. The idea of memorialising Government in the matter of such subjects as require Government action is a good one, and we shall watch its working out with great interest. We only suggest that these memorials should be submitted in time to warrant a reply being received before the next Conference meets. Another distinguishing feature of this year's Conference was that it was not all opposition to Government. In the matter of the municipal resolution, as also in one or two other questions, the Conference supports Government, and we feel sure this support will be cordially accepted. The third interesting feature was the spirit of toleration which the assembled delegates

exhibited. Throughout the proceedings a tendency was observable to contest the soundness of different views; but, on that account, there was no impatience shown to carry out the programme as settled. Full scope was given for the ventilation of opposite views, and resolutions were passed after mature deliberation. In the matter of the Agricultural Relief Act, ábkári, local self-government and the Consent Act, opposite views were expressed and votes taken. This, if we remember aright, was not done on previous occasions, and of this much credit is due to the President, who, we learn, is a Garbhádhánist and not a Sudhárak. We especially draw the attention of the public to the resolution on the Consent Act. The attitude taken there is such as cannot be objected to by the hottest reformer. When the Act was passed there was considerable jubilation in the reformers' party. In the exuberance of joy at the opposition being set at naught, they forgot that their own suggestions were treated with equally scant courtesy. The resolution passed by the Conference would show that sober judgment is once more beginning to assert itself. We thank the 'Sudháraks' for the moderation and toleration they showed on this occasion. In conclusion, we congratulate the Poona and mofussil delegates on the successful manner in which they managed the Conference.

10. The *Gujaráti* (81), in its issue of the 17th May, writes:—Some weeks ago there appeared in the Poona papers a discouraging announcement that the Provincial Conference would not be held this year on account of the dissensions between the opponents and advocates of the Consent Age Bill. We are, however, glad that the ominous predictions of the prophets of evil have been falsified and that the deliberations of the Fourth Provincial Conference which met on Monday last at Poona have successfully terminated without occasioning any split among the assembled delegates. The list of subjects laid before the Conference was sufficiently exhaustive, and more or less useful suggestions were embodied in the ferm of resolutions which were unanimously accepted by the delegates. One very striking feature in connection with the last Conference was the proposal to address separate representations to Government on some of the principal topics discussed by the delegates and thus to elicit an answer, favourable or otherwise, from them. The National Congress also took a similar departure last year, and we think that is the only method by which the deliberations of both the bodies can be rendered less academical, more informing and productive of some practical or tangible good in the shape of an authoritative reply from the authorities. As we have already acknowledged, the last Conference must be pronounced to be a success on the whole, especially when one recalls to mind the great discouragements amidst which Mr. G. K. Gokhale, Secretary to the Conference, had to work. Public thanks are due to him and the two other gentlemen who co-operated with him after Mr. Tilak had resigned his Secretaryship for some unknown and mysterious reasons and thus left his colleague to shift for himself. We have so far confined our comments to the good side of the Conference, and it now remains for us to notice what seem to us to be very serious defects in its constitution and procedure. Our observations in this regard are conceived in no captious or cavilling spirit, but are simply intended in the interests of the Conference itself. The last Conference was attended by about ninety delegates, sixty of whom were from Poona itself. It is indeed a satisfactory symptom of political activity in the city of the Peshwas that all the sixty delegates should have been elected by the various municipal wards, and in this respect the example of Poona may be profitably followed in other districts. Sátára sent ten delegates; Khándesh, Násik and Sholápur, three each; Ahmednagar two; and Inchalkaranji, Alibág, Thána, Ratnágiri and Dhárwár, one each. From these figures it is clear that the Conference can scarcely be called a Provincial Conference, and that its constitution needs considerable improvement. Poona monopolises nearly two-thirds of the entire number of delegates; some districts are very inadequately represented, and others not represented at all. For this, of course, the promoters are not to blame, as they had sent invitations to the leading citizens in each district and done what they could to secure adequate representation of all districts. An important province like Gujarát sends no representative at all. This is, indeed, very discouraging and shows in a convincing manner how its people are apathetic in political as in other matters. At the same time it must be said

that the Conference had erred in laying down that its proceedings should be conducted in Maráthi, thus effectually preventing the Gujaráti-knowing public from taking part in its deliberations. We think if the Conference is to be a Provincial Conference in the real sense of the word and not a Conference of the Poona people, it is absurd to lay down such a rule. We fail to see why the system followed by the National Congress in this respect should not be adhered to in the Conference's deliberations also. Again, two Deccanis and a Mahomedan gentleman were selected to act as President during the last three years, and this year also a Deccani gentleman was elected President. We wish some leading representative member of the Gujaráti community had been nominated to that post. This would have been an effectual inducement to the indifferent members of that community to attend the sessions of the Conference. [The *Surya Prakash* (88), the *Svadesh Bandhu* (126), the *Broach Samáchár* (95), the *Gujarát Mitra* (82) and the *Ahmedabad Times* (89) of this week express similar sentiments; while the *Gujarát Darpan* (80) and the *Hindusthán* (105) of the 17th May censure the Conference for adopting the resolution in connection with the Age of Consent Bill, on the ground that a social subject ought not to have been brought before a political association. The *Kesari* (42), in its issue of the 19th May, considers the Conference to be a complete success and attributes the attack made on it by the *Indian Spectator* (2) to meanness and race jealousy, remarking that the observation of the *Spectator* in regard to the delegates to the Conference not having been properly elected is not worth notice.]

11. The *Indian Spectator* (2), in its issue of the 17th May, writes:—Poona politicans have played this time at provincial politics. Their last year's Provincial Conference cut but a very sorry figure, and its failure to present in time the intended address to His Excellency the Governor led to the exposure of the manner in which business is transacted by men who wish to have a share in the administration of the country. That exposure was regretted by many at the time, but lessons of the kind that His Excellency Lord Harris taught to Poona politicians are necessary to enable them to know themselves a little before trying their hands at State problems. This year's Conference at Poona has come and gone, and there is nothing particularly noticeable either in its resolutions or its harangues, except the motion it is reported to have unanimously adopted concerning the Age of Consent Act. That motion condemns the Government of India for not paying sufficient attention to public opinion in passing the law. Play-acting of this sort, through which the Poona Conference has just now gone, does harm to nobody. It may be mentioned that the Presidentship of the Conference had been offered to Mr. D. E. Wácha, but he declined to have anything to do with it on hearing that the Conference was going to pass a resolution condemning the Age of Consent law. He has acted wisely. Neither Bombay nor Gujarát joined the Conference, and, as for the men who assembled at it, they were delegates from the places whence they came in the "usual" sense of the term. [The *Rást Goftár* (86) of the same date expresses similar sentiments.]

12. In approving of the rule lately passed by the Bombay High Court reserving to the Court selection of a district when issuing a sanad to practise in a District Court, the *Praja Mat* (115), in its issue of the 16th May, says that since in some of the Subordinate Judges' Courts in the Ahmedabad District the number of pleaders is very small and the pleaders charge exorbitant fees, the Honourable Judges of the High Court will do well to allot a certain number of Vakils to each Court and to keep up the number.

The new rule of the Bombay High Court for granting sanads to practise as pleaders in the districts approved, and a further request made to the Honourable Judges in the matter.

13. The *Indu Prakásh* (18), in its issue of the 18th May, writes:—The University Tower tragedy continues to occupy the anxious attention of the Pársi community. In spite of the patient enquiry that is being made by the Coroner, and the elaborate theories as to why and how the unfortunate young women met with death propounded by some of our contemporaries, nothing reliable so far has been elicited. The incident is doubtless unfortunate and the

The Rájábái Tower tragedy and the Pársi community.

shroud of mystery in which it is veiled is calculated to suggest many a wild conjecture, but the excitement which it has caused among the Pársi community is, we think, much too great, considering the real significance of it, which is altogether small. A fund has been started by some of our Pársi citizens to aid in the search of evidence. It is a virtuous impulse, but probably a superfluous stimulus. A monument is suggested to be raised to the two unfortunate young women. We should not wonder if in the heat of excitement money flows out readily from the pockets of our Pársi friends, but it would be wiser, we think, to wait.

14. The *Kaiser-i-Hind* (85), in its issue of the 17th May, says:—When we indited our article on the subject of the Rájábái Tower fatality last week we earnestly hoped that the police would be able to trace the criminals to their lair and lay bare the whole mystery in which the shocking tragedy till then was shrouded. A week has since gone by and we are grieved to find that the police has done next to nothing in that direction. On the contrary, from the evidence given by the Coroner's Surgeon, it is plain that the police is obstinately determined to cling to the theory of the nail marks and indentations on the bodies of the deceased having been caused by a fall. Whether the fall was accidental or intentional is still an undecided problem. So also the question whether the girls were thrown down the tower balcony by some rascals. We also observed that most of the witnesses brought forward,—such as the sepoys, the Gowlee, the Chokrás *et hoc genus*,—were not creditable to the detective ability of the police. We had hoped that in the interests of truth and morality the police would be found equal to the occasion and unravel the mystery. But, like Asláji, it defies the public. It puts in a plea of *non possumus*, and, apparently, invites the public to accept the theory to which it mysteriously clings from some motive or other unexplained. The evidence of the Coroner's Surgeon is inconclusive. Mr. Craigie was able to elicit from him by dint of persistent cross-examination the statement that the injuries might have been caused by an assault or attempt at assault on the bodies of the girls. The rest of the evidence, barring that of the Pársi doctors and the relatives and friends of the deceased, is more or less suspicious and inconsequential. If, then, this be the kind of evidence which still remains to be brought before the Coroner, we loudly demand that the sooner that official closes his enquiry and sends to Government his report on the absurd attitude assumed by the police the better for the ends of justice. For, with such police there could be no hope of a clue. Public time is being needlessly wasted, while the object of the investigation is in no way advanced. Nay, on the contrary, it seems to be defeated. A Judge of the High Court is reported to have once observed that, given the police a certain theory to start with—be it ever so absurd, be it a perfect will-o'-the-wisp like the one it is now persistently and obstinately trying to make out—given such a theory, it need not surprise any one to see a perfect edifice of evidence constructed to corroborate it. It would seem that the truth of that shrewd and experienced observation is being amply illustrated in the present lamentable case. We see it painly that, with an infatuation which is perfectly amazing, the police hopelessly tries to rear the structure of accident on its fancied theory, while there is sufficient presumptive evidence to proceed on the other and more generally accepted theory of assault—notwithstanding what twenty editors of the *Bombay Gazette* may say to the contrary. It is, indeed, most strange that paragraphs should have day after day appeared in that respectable journal, blindly advocating the theory set up by the police. Wonders never cease. Such being the attitude of the police, it now remains for the public to appeal to the Government to relieve those who are now conducting the investigation and entrust the task to other persons who may be utterly unprejudiced. Provided the relatives and friends of the deceased are prepared to undergo the expense, we should suggest assistance from Calcutta or Europe. For, it is a positive scandal that those to whom is entrusted the protection of the lives of our citizens should behave in the manner they seem to do. We were most anxious to give the Bombay Police every credit. We were disposed to consider it not such an abused body as it has been made out by the mob. We are still ready and

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willing to give it an opportunity to redeem its reputation by detecting this foul and murderous crime, if only it would discard its favourite theory which is not yet established, and go on the one which popular opinion points to. Otherwise, we must unhesitatingly say it will be a scandal and a black spot in the criminal history of the city—these deaths remaining a mystery. We are of belief that they are not so mysterious as they seemed at first. If only the police went on the right track to unravel the mystery, there was nothing to prevent its being dragged very soon from the obscurity in which it is now allowed to lie. We take it to be an important administrative question whether the police, if it chose, could sit astride and defiantly refuse to take any steps whatever to detect the foulest of crimes, because, in its caprice, it thinks no attempt could discover the offenders? We ask whether the police is the master of the public that it should behave so? Is it bound to respect public opinion and follow it, or is it bound to act as it may suit its whim or preconceived or premeditated notions? In the name of justice, we ask whether the Government is prepared to sit down with folded hands, blind eyes, and deaf ears on the occasion; or is it prepared to take notice of the police and bring it to bay? In short, is the Government going to wear bangles and shawls and allow the police to cool its heels while murder and rapine stalk free about the streets of Bombay? If the force is so recalcitrant and disobedient to authority, is it worth while maintaining it? What has the Municipal Corporation to say to this discreditable state of affairs? Could the police not be disbanded? Could not the Government perform a lustration and reorganize the police of Bombay on a better and more disciplined footing? This is the question the public should discuss. Bombay cannot pay the whole piper for the police establishment, and, at the same time, tolerate a state of inefficiency which may lead to the committal of the foulest crimes in broad open day-light on unprotected respectable women. For the sanctity of home, for the sanctity of the wives, mothers and daughters of Bombay, we loudly demand that the Government should at once set on foot an independent and unprejudiced enquiry. [The *Káthiáwár Times* (3), in its issue of the 20th May, expresses similar sentiments.]

15. The *Rást Goftár* (86), in its issue of the 17th May, writes:—What is the business of the police? It is to detect crime. In the Rájábái Tower enquiry they have put aside this function and are working heart and soul to prop up a preconceived theory of their own. They have no reason to assume that any one theory regarding the fatality is more probable than another. Even if the probabilities were really in favour of their own pet theory, it is a dangerous misconception of their duty to work up to it, as if no other way to account for the fatality were possible. It is the duty of the police to work upon the assumption that a crime has been committed, unless the contrary is proved. Is the contrary proved here? Is it beyond the possibility of a doubt that there was no foul play? Of the three suppositions, that of foul play is still the most probable, and yet the police are apparently spending all their energy to prove that it was anything but foul play. Their action practically amounts to this that they have unconsciously set themselves up as advocates of the criminals, if criminals there be. The position which the police seems to have taken up is that of determined opposition to the suggestion of foul play. It is not their duty thus to work in support of a particular view, without any clear and overwhelming evidence to show that that is the correct view and none other. It is not their business to take sides. It is not the interest of any one to work for any particular theory more than another. It is the interest of everybody to learn the truth about a mystery which is still as far from solution as ever it was before. The attitude of the police will not help to solve the mystery. We appeal to Colonel Wilson, Commissioner of Police, to instruct his subordinates as to their proper duty in connection with this sad business. If the poor girls were the victims of a crime, already much precious time has been lost in going off the scent. Our worthy Commissioner will see that, if there was a crime, it was a crime of an appalling and exceptional nature, and the reputation of the police hangs upon the detection of it. The Bombay Police have given many proofs in the past of their detective skill and resourcefulness, and the present occasion demands their exertion to the utmost. The pity of it is that they are exerted not quite fully. [The *Indian Spectator* (2) and the *Satyá Mitrá* (118) of the same date express similar sentiments.]

16. The *Bombay Samáchár* (93), in its issues of the 20th and 21st May, says:—In the first place, the Bombay Police failed to make on the day of the fatality at the Rájábái Tower careful enquiries into the diverse circumstances connected with the tragedy. Again, the police has been stubbornly sticking to the theory that the deceased have not been the victims of an indecent attack, and all the evidence produced by it before the inquest has been of a nature whose sole aim is to support this theory. The conduct adopted by it at the inquest, moreover, puts it more in the position of an advocate of the undiscovered murderer or murderers, if any, than in that of persons making due attempts to unravel a confounding mystery and find out the truth. Some of the witnesses were cross-examined by the police in a manner that strongly smacked of an attempt to suppress the efforts made to bring forward the true solution of the mysterious occurrence, and the Coroner found himself compelled to exercise some sort of control over such objectionable behaviour of the police. It seems rather strange that the Commissioner of Police should have taken no notice of this conduct of his subordinates who have been entrusted with the work of ascertaining the truth. It is to be not a little regretted that the *Bombay Gazette* should have followed the objectionable course of commenting from day to day on the evidence of individual witnesses so as to support the theory of accident wrongly entertained and so stubbornly stuck to by the police. The *Gazette* wonders that the Pársi girl Navázbái, whose very important evidence was recorded before the inquest the day before yesterday, should have been produced at such a late hour of the enquiry. There ought, however, to be no wonder at all in this matter. It has been well known to the public for several days past that important evidence was to be given by certain Pársi children in connection with the tower tragedy, and comments were freely made on the nature of the evidence they were to give. The police was well aware of this and the wonder is that it did not produce these children before the Coroner. An explanation ought to be forthcoming from the police why it failed to bring these children before the inquest. The complaint made by Mr. Brewin and supported by the *Bombay Gazette* that nobody gave information to the police regarding these children witnesses is rather strange, since it shows that the police is incapable to collect information about a crime by its own exertions and has to depend upon the good will of individuals for the collection of same. The *Gazette* rightly remarks that by producing these important witnesses at so late an hour of the enquiry an opportunity has been given to the abettors of Mánakji Asláji, if there were any, to make themselves scarce, but the fault of this lies with the police. [The *Jáme Jamshed* (84), in its issue of the 19th May, also censures the police for its conduct in this matter.]

17. The *Kaiser-i-Hind* (85), in its issue of the 17th May, writes:—We have shown that Dr. Sydney Smith's evidence is almost wholly inconclusive and beyond ordinary belief so far as it refers to the nail marks on the bodies of the unfortunate girls in the Rájábái Tower fatality. No sane person, be he a medical man or a layman, would for a moment believe it. But it was in the power of the Coroner's Surgeon to have assisted the public in unravelling the mystery instead of entirely relying on the hitherto unproven hypothesis with which the police has started and to which it is determined, in defiance of public opinion, to adhere. After severely censuring the Coroner's Surgeon for failing to make a minute and searching examination of the clothes of the deceased and for arriving from a cursory examination at the conclusion that the clothes could have been torn by the fall from the tower, the *Kaiser-i-Hind* continues:—Thus, it is a miserable fiasco, this precious evidence of the Coroner's Surgeon. For all practical purposes it is utterly valueless. Our common sense refuses to pin faith to it. Half a dozen instances of evidence of this character and the whole system of holding Coroner's inquests would be brought into utter contempt and ridicule. In fact, this inquest has revealed a number of weak points to which we cannot but draw the attention of the public and the high authorities with a view of having a better and more effectual procedure introduced which may be the means of discovering criminality and securing justice. Firstly, the absolute necessity of leaving dead bodies untouched exactly in the

Remarks strongly condemning the evidence of the Coroner's Surgeon at the inquest on the Rájábái Tower fatality.

position and the condition where they may have fallen. Neither the public nor even the police ought to be allowed to disturb them till the Coroner is on the scene and has taken full notes. Secondly, clothes should be first accurately described and notes taken of them by the Coroner himself in person. When removed, they should lie with him and never leave his possession even for a minute till brought into evidence. Thirdly, the examination of clothes should be made in the presence of the Coroner. They ought never to be sent by the hands of the police either to the Chemical Analyser or the Coroner's Surgeon or both. The police is as much liable to tamper with them as not. Anyhow we would entirely distrust the police in such grave matters. Fourthly, medical examination by the Coroner's Surgeon should be also made in the presence of the Coroner and two or three other unimpeachable medical experts. It should be remembered that doctors disagree. And in cases of such a character as the one now under investigation, the mere *ipse dixit* of the Coroner's Surgeon should never be taken as authoritative or conclusive. Neither should there be a hole and corner examination, be it by microscope or any other means or instrument. The public can have no confidence in such, unless there were at least two or three other independent and competent medical men unconnected with the police. Fifthly, the police should have to do as little as possible with the keeping of clothes or with the entrusting of anything else most relevant to a fair enquiry. We would not trust the police in such matters, for we are of belief that it is liable to destroy evidence or mutilate it as it may suit its purpose. The Coroner alone,—a person of the stern integrity and thorough sterling independence of character of the present Coroner, should be the sole custodian of all personal belongings found on the bodies of deceased persons on whom inquests may be held. In fact, everything should be done in his presence so as to ensure absolute confidence that nothing is injured, made away, or destroyed. Sixthly, there should be some wholesome regulation for empannelling juries when inquests of importance are held. We think a jury should be composed of the same class of gentlemen from which our list of special jurors is annually made. The summoning should be entirely left to the Coroner and Coroner alone. We are now fully persuaded that, had such rules been observed in the present case, we might have ere this obtained a fair clue to the solution of the mystery and given the police the flattest contradiction touching its own fancied theory of accidental fall. Will the Government of His Excellency Lord Harris awaken its conscience and rise to do the duty which it owes to the citizens of Bombay? Or is it prepared to allow the irresponsible and capricious police to do what it likes? This is the question to which we now invite the attention of the public, the Police Commissioner, and the Government.

A complaint against some policemen of Dholka in the Ahmedabad District.

18. A correspondent of the *Praja Mat* (115), in its issue of the 16th May, complains that some policemen at Dholka forcibly take mangoes and other fruits from the villagers who bring their produce to market, and adds that a policeman recently took some fuel from a Dhed without paying for it.

Part II.—*Railways.*

The alleged causes of accidents on railway lines in the Bombay Presidency.

19. The *Din Bandhu* (9), in its issue of the 17th May, writes:—Although the frequent fatal accidents which have of late occurred on the railway lines in this presidency can legally and technically be attributed to the rash and negligent acts of railway servants, they are due solely to the present bad system of taking hard work from these employés. It is very cruel to work a man continuously for twelve hours from sunset to sunrise every day for months and years together, and it is wrong to expect him to discharge his duties, which are in themselves very onerous and numerous, without making any mistakes. Mill operatives get half an hour's respite every day as well as their holidays; officers and crew on board steamers have their four hours' watches, and policemen on night duty are relieved after every two hours; but a poor assistant station master, after he has once entered his miserable little office at 6 P.M., must nail himself to his chair, keep his eyes fixed on his telegraph or his train signal book with its thirteen columns, and pass 60 to 70 "up" and "down" trains,

which means a train every 10 or 12 minutes. It is strange that our English dailies should not ventilate this subject with a view to obtain some relief to the overworked employés on our railways. We invite the attention of Government to this subject.

Grievances of third class passengers on the B. B. & C. I. and the G. I. P. Railways.

20. The *Gujarátí* (81), in its issue of the 17th May, says:—Of late, railway companies have begun to show so much disregard for the comfort and convenience of third class passengers that we think it is time that the public should take some measures for obtaining the needed redress from Government. Complaints have reached us from several quarters about the overcrowding of passengers on the B. B. & C. I. Railway line. Good many passengers have recently been compelled to return home on account of insufficiency of accommodation. The station masters know well enough that the passenger traffic in this season is enormous, and it certainly seems strange that the Company should not make adequate provision for meeting the increased demand for space. It is the third class passengers that pay the railway companies most, and it is precisely this class that is treated with scant courtesy by them. There is a special third class for Europeans on the G. I. P. Railway and the rates are specially reduced during Christmas. But the poor Native has neither any body to be kicked nor soul to be saved, nor has he any holidays to observe. He has no notion of either convenience or comfort and he can be treated in any fashion the servants of railway companies choose to adopt. But we expect Government to stand between the two impartially and help the weak against the strong, and we hope something will be done to redress the grievances of the sufferers. [The *Surya Prakásh* (88), in its issue of the 16th May, expresses similar sentiments.]

Suggestions for the removal of grievances of passengers on the G. I. P. and S. M. Railways.

21. The *Sudhárak* (17), in its issue of the 18th May, refers to the inconveniences and hardships suffered by Native passengers on the G. I. P. and S. M. Railways, and recommends that, like the detectives in the Police Department, a few Natives should be appointed to travel on these lines in order to note down and report to the railway authorities and Government the hardships suffered by passengers owing to neglect of duty or misconduct on the part of the railway employés or to any shortcomings in the railway management, and a special officer should be appointed to enquire into these complaints as well as into the grievances of traders, merchants and railway servants who fail to obtain redress at the hands of railway authorities. The *Sudhárak* also observes that the information annually published by Government on the working of railways is very meagre, and suggests that quarterly statements should be published giving due information on different heads of income and expenditure of the companies.

Late arrival at Wadhwán of the mail train from Bombay complained of.

22. The *Káthiáwár Times* (3), in its issue of the 16th May, writes:—Punctuality on some of the railways seems to be quite out of the question. Again to-day we have no Bombay mail. The cause assigned for this is that the B. B. & C. I. mail train does not arrive punctually at Wadhwán, and that the Morvi railway trains cannot wait for it too long. If matters are as represented, we should like to impress upon the B. B. & C. I. Railway authorities the urgent necessity for their forthwith taking steps for the timely arrival of the mail train at Wadhwán.

Part III.—*Municipalities.*

Alleged improper conduct of the Mámlatdár of Tásgaon in the Sátára District at a municipal meeting.

23. The *Chandánshu* (24), in its issue of the 10th May, says:—A general meeting of the municipal commissioners of Tásgaon was held on the 5th instant to consider some municipal matters, when a discussion arose as to who should be appointed in place of Mr. Shinde, Head Master of School No. 1 at that town, transferred to Karád, and it was decided that the matter should be referred to the Deputy Educational Inspector. Ráo Sáheb Wágle, the Mámlatdár of Tásgaon, who was present at this

meeting, proposed that one Mr. Chitnis should be appointed to the vacancy, but afterwards withdrew the proposal on his being convinced of its impropriety, addressing however some offensive epithets to the vice-president and some of the commissioners. It is said that the Mámlatdár intends to apologize for the offence in order to avoid serious consequences.

Part IV.—*Native States.*

Affairs at Manipur.

24. The *Sind Times* (7), in its issue of the 17th May, says:—From whatever point the Manipur embroglio is contemplated, it is full of difficulties, which will be solved only when the whole of the papers are laid before the House of Commons, as promised by Government. There is a strong suspicion abroad that these papers, though promised in full, will be carefully edited before they are placed on the table of the House. For, if given in full detail, the probability is that they would place Government in a position of great difficulty. It will be impossible for the Government to defend, or even extenuate, the intended treachery towards the Jubráj; and it may not be found easy to make out that the Manipuris were in "rebellion" against Her Majesty, as has been pretended. Subjects may rebel, but such a course is not usually predicated of independent States, however great the disparity of the antagonistic powers. It is not easy, for instance, to imagine Switzerland rebelling against Germany, or Belgium against France. Ireland might rebel against England, for there the relationship of sovereign and subject exists, but not in Manipur. There is a great deal that requires explanation in relation to this Manipur business, and people will have to exercise their patience very long before full statements are placed, if ever they are, before the House of Commons.

25. The *Indu Prakásh* (13), in its issue of the 18th May, writes:—It is still early to form any opinion as to the propriety or otherwise of the conduct of Government in what they have done at Manipur. If the story published by the *Englishman* of Calcutta be correct by fifty per cent. discount, Mr. Quinton appears to have committed a very serious mistake. But until the full text of the Government despatches is available to the public, there can be no reliable basis for judging whether the instructions of the Foreign Office at Simla were conceived in a spirit of fair play. That Office, we suspect, must be at the bottom of much that has happened in Manipur territory of late. The code of the Political Department of the Government of India must undergo a thorough revision, especially that chapter of it which regulates its relations with the Indian Princes and Chiefs. The Native States of India have their own drawbacks, and these are unfortunately too many; but, we believe, at critical times the political officers attached to the States are, more often than not, found wanting in that capacity which springs from a genuine desire to support the cause of right. In the meanwhile, it is satisfactory to note that Manipur affairs have attracted attention in Parliament. Lord Ripon, than whom there is no greater friend of righteousness, has interested himself in the matter; and several members of the House of Commons also have interpellated Sir John Gorst, who, with his usual shifty manner of dealing with Indian matters, has so far not been good enough to vouchsafe any information tending to throw better light on the matter than what the public here has been able to obtain without the aid of the official torch light. But even Sir John Gorst cannot stand the imputation that England is a barbarous country, at least in its behaviour towards Asiatic people. Our readers probably remember that during the Afghan campaigns Sir Frederick Roberts came in for no small share of the indignation of the English public for his alleged acts of oppression and cruelty towards unoffending Afghan villagers. He was reported to have burnt villages and hanged and executed hundreds of poor villagers in Afghanistan simply to strike terror into the minds of the population and to impress them with the irresistible power of England. Such acts are justified on what we know to be the very inadequate and indefensible excuse of a wholesome example to Asiatic populations. On the present occasion there appeared in the London *Times* a statement that orders were given to burn Manipur villages; and Sir John Gorst was pressed to say whether, as a matter of fact, the statement was correct, and, if so, whether orders would be given that no villages should be

burned down except where such a measure might be justified under the rules of civilized warfare. The reply, though not very satisfactory, is remarkable for the concession it makes in respect of the principles to be observed in English warfare in Asia. Sir John said in a very emphatic manner that he concurred in the principle that nothing should be done in the Manipur expedition "in a different manner from that in which a German column would probably act against France in a European war." These are important words, and we trust they will be always acted up to.

Opinion on the official despatches on the Manipur disaster condemning the policy of the Government of India.

26. In discussing the official despatches on the Manipur disaster which have been laid before Parliament, the *Bombay Samáchár* (93), in its issue of the 18th May, says:—Mr. Quinton and his party did not carefully ascertain before entering Manipur the exact disposition and strength of the Manipuris, and similar neglect on their part was observable until the disaster overtook the mission. In addition to this fault, there were two defects in carrying out the object of the mission: firstly, it was proposed to arrest the Jubráj without any intimation to that effect being given to the new Mahárája of Manipur after acknowledgment of the latter by the Indian Government; and, secondly, a darbár was held at which the Jubráj was to be apprehended. The first slip militates against the ordinary mode of transacting business with foreign powers, and an explanation on this point from the Government of India is urgently needed. The second mistake also goes against business routine, but a defence has been offered by the Government on this point. In defending the conduct of Mr. Quinton it has been asserted by the Government of India in their despatch to the Secretary of State for India that, the means adopted for the arrest of the Jubráj at a public darbár was the safest and honest. It is very hard to understand this explanation, which is not likely to be accepted by the people of India. This conduct of Government cannot be graceful towards a petty Native State, considering the former's great power and high position; and certainly it was neither straightforward nor honest. It has been hitherto believed by the Natives that the darbárs held by the British Government are peaceful gatherings for the due exchange of civilities, and they cannot understand why a different construction should be put upon the darbár held at Manipur. Should Government think of affixing to the word darbár a different meaning than the one generally accepted, it would mean that a darbár is sometimes made to perform the duties of the police, and this would startle and frighten the Native chiefs, princes and the people. It is, however, to be hoped that this strange interpretation has been adopted by Government solely in their great anxiety to defend the thoughtless and improper conduct of Mr. Quinton.

27. The same newspaper, in its issue of the 19th May, observes:—The opinion of the English press rightly inclines towards condemnation of the policy adopted by Government in regard to Manipur, denouncing it as exhibiting want of forethought. The *Daily News* is correct in charging Government itself with the responsibility of this censurable policy. The Supreme Government cannot be entirely acquitted, since it instructed Mr. Quinton to carry a small force with him, apparently in ignorance of the actual state of things at Manipur. Messrs. Quinton and Grimwood also neglected to take due precautions in carrying out the orders of the Supreme Government. The Commissioner and the Political Agent were so careless in this matter, that though the Jubráj was friendly towards them, they frightened him and made him turn into an enemy by their suspicious movements and thus brought the disaster on their own heads. It is to be much regretted that the Government of India should try to defend the serious mistake committed by Mr. Quinton in designing the arrest of Jubráj at a public darbár, and thus frighten the Native princes and people of India by announcing that a darbár could be legitimately charged with the work of the police. It is to be hoped that the Government of India will dispel this fear from among its subjects and tributaries by disavowing this strange construction on the objects of a public darbár.

28. Referring to the official correspondence published in the Supplement to the *Gazette of India* of the 16th instant with regard to the Manipur outbreak, the *Dnyán Prakásh* (12), in its issue of the 21st May, says:—This correspondence

shows that the late Chief Commissioner of Assam *inter alia* proposed to arrest the Senápati in open darbár to which he was proposed to be invited as a friend and guest, and that the Government of India gave their deliberate sanction to the proposal the treacherous character of which has been admitted to the fullest extent even by the London *Times* and other Conservative journals in England. It is also extremely surprising that the Government of India should have taken something like six months since the alleged voluntary abdication, but practically the enforced retirement into private life or forcible deposition of the ex-Mahárája as the result of the successful revolt by his step-brothers, to arrive at the conclusion they did. One would have thought that, irrespective of the consideration whether the ex-Mahárája deserved to be reinstated or not on the *gádi* of his ancestors, the Government of India would have done well to take prompt and effective measures to adequately punish the chief author or authors of the revolt and those who contributed to the success of that revolt. But it would seem clear from the published correspondence that the representative of the British Indian Government at the Court of Manipur was a very staunch supporter of the chief author of the successful revolt of September of last year; and we are afraid that the Government of India have paid the heaviest penalty conceivable for their unpardonable slowness in dealing with the crisis. The correspondence also discloses very clearly the utter ignorance of the local authorities regarding the daring character and fruitful resources of the rebellious Senápati, who must naturally have been elated with the success of his design against his eldest brother, the ex-Mahárája. [The *Gujarát Darpan* (80) of the same date expresses similar sentiments.]

Destruction of some of the idols at Manipur by the British approved.

29. The *Hitechchhu* (83) of Ahmedabad, in its issue of the 21st May, condemns the heathen practice of offering human and other sacrifices to idols, censures the Manipuris who brutally murdered the British officers and sprinkled their blood on some idols, and is glad that the victorious British column has destroyed those idols, as this act will show the Manipuris that the idols that could not protect themselves are incapable to protect others.

Notice of the Parliamentary blue-book on the recent Cambay disturbances.

30. In noticing the official correspondence relating to the recent disturbances at Cambay that has been just laid on the table of the House of Commons, the *Bombay Samáchár* (93), in its issue of the 21st May, says :—The report of Lieutenant Mill, the officer in command of the detachment of the 5th Bombay Infantry, shows that the agriculturists who had collected in an unlawful assembly were incapable to confront the detachment, which received only a shower of brick-bats from the assembly, while thirteen agriculturists were killed and three times that number were seriously wounded. But other documents show that 20 persons were killed and 100 were wounded. No satisfactory explanation as to why so many lives were destroyed is to be found among the papers, and in the faint attempt made to render an explanation on this point the authorities contradict each other. Mr. Cooke, the Political Agent, and Mr. James, the Commissioner of the Northern Division, regret this loss, attributing it to accident. While Lieutenant Mill states that the mounted police of Cambay having refused to attack the rioters, the militaries had to perform that duty, it is asserted by the Bombay Government that the people attacked and routed the Cambay police, and while passing by the detachment were attacked by the militaries. These two accounts do not agree with each other; while Lieutenant Mill asserts the weakness and inability of the rioters, the Bombay Government describes the belligerent propensities and conduct of the riotous assembly. The Supreme Government in its despatch to the Secretary of State describes the occurrence in a manner quite differing from the descriptions of Lieutenant Mill and the Bombay Government, agreeing however with the public that excessive severity was used towards the rioters. It is therefore to be hoped that the disinterested parties who have been trying to secure justice to the unfortunate agriculturists of Cambay will not slacken their efforts and will succeed in getting redress of the grievances.

31. The same newspaper, in its issue of the 22nd May, observes :—In its despatch to the Secretary of State for India Mr. Shámrdo N. Laud, the Diwán, is de-

scribed by the Government of India as "a well-meaning but injudicious administrator." This description does not tally with the opinion recorded by the Supreme Government about the Cambay administration under this Diwán. On the authority of the report submitted by a responsible officer it has been asserted by the Government of India that, under the administration of Mr. Laud, oppressive taxes were imposed upon the rayats and oppression and torture were practised, and yet it remarks that Mr. Laud was a well-meaning but injudicious administrator, and that the Cambay rayats wrongly entertained a dislike for him. It is surprising that no steps should have been taken against Mr. Laud when the Government of India has admitted that his administration has been guilty of grave offences. It is to be hoped that legal steps will be taken by the disinterested parties who have been moving in this matter against the delinquencies of the late Diwán. The Nawáb having failed to show due ability to administer his State properly, he has been rightly served by Government by excluding him from all interference in the administration for a period of two years. [The *Jáme Jamshed* (84), in its issue of the 21st May, expresses some of the above sentiments.]

32. In noticing the same subject, the *Gujarát Darpan* (80), in its issue of the 21st May, writes:—It is now for the public to judge who should be held criminally responsible for the events which culminated in the Cambay slaughter. It is impossible to disguise the fact that the Nawáb must be held responsible for the collapse of his administration; and we feel that, were it not for the Kashmere debate in Parliament, Cambay would ere long have had the red colour extended to it. It is more our concern here, however, to give some compensation to the widows and orphans of those who have fallen victims to this disgraceful mal-administration, and to judge who should pay the piper for the same, whether the Nawáb or the Diwán. With His Excellency Lord Harris's acknowledgment in his *kharita* of injustice and oppression on the part of the Nawáb, his minister and his subordinates, we believe the rayat's case is fully made out that they were suffering from a grave provocation, and that the Nawáb nominally, but the Diwán principally, should be taken to task for the sad massacre. We have always respected authority and law, and we know that even a grave provocation could not justify an unlawful assembly for obtaining redress or reforms; but this we do say that the Cambay affair is very peculiar, being in the main, as Mr. Lee-Warner calls it, an *agrarian* disturbance, the cause of it being a widespread alarm that, after reliance upon the promises made by the Nawáb in 1881, the survey operations would bring no application of a British settlement, but only an increase to burdens already intolerable. Mr. James has the honesty to say "that the rayats do not seem to have been urged on by intrigue. It is a general movement of dissatisfaction and for redress of grievances which undoubtedly exist. To these grievances and the fact that the previous demonstration had been successful, to general mismanagement of the State and particularly to the grave weakness and incapacity shown by the Nawáb, the Diwán and their subordinates when the movement began to gain a head, I attribute the recent lamentable events." We can see no stronger justification than the above for popular resentment, and must hold the Darbár, and especially Mr. Shámráo, the Diwán, responsible for the massacre of 1890.

Re-employment of several dismissed servants in the Cambay State disapproved.

33. The *Svadesh Bandhu* (126), in its issue of the 20th May, expresses dissatisfaction at the re-employment in the Cambay State of several persons who were employed under Mr. S. N. Laud, the late Diwán, but were subsequently dismissed by the present Administrator.

Visit of Colonel Hancock, Acting Political Agent, Káthiáwár, and Mr. Cooke, Acting Political Agent, Cambay, to the Shatrunja Hill, in the Káthiáwár Agency, and the insult alleged to have been given to the Jains by these officers.

34. The *Ahmedabad Times* (89), in its issue of the 20th May, observes:—On 20th March last Colonel Hancock, Acting Political Agent, Káthiáwár, and Mr. Cooke, Acting Political Agent, Cambay, visited in company of a European lady the Shatrunja Hill, in the Pálitána State in Káthiáwár. When the party appeared at the gate called Angárasápir they were asked, in accordance with a board put up there, by the person in charge of the hill to take off their boots and put on *kinkháb* shoes, but they refused to comply with the request. Before entering

the Chomukhji's temple Mr. Cooke put on the *kinkháb* shoes over his leather boots and took his dogs with him in the front portion of the temple, thereby wounding the feelings of the Jains who were present on the spot. The managers of these temples have called for an explanation from Colonel Hancock. We refrain at present from making any comments on the subject, but, in the meantime, request the Jain community to send a memorial to Government on the subject, and request it to take due notice of the improper conduct of these officers.

Praise of the land revenue system in the Baroda State.

35. The *Hitechchhu* (83) of Ahmedabad, in its issue of the 21st May, in praising the Gáikwád's administration, observes that the land tax in the Baroda State is so reasonable that several British cultivators have migrated to the Gáikwád's territory, evidently in preference to paying high land assessment in British territories.

Appearance of a highwayman near the town of Kathor in the Baroda State.

36. A correspondent of the *Gujarát Mitra* (82), in its issue of the 17th May, says that a highwayman with a small gang has been going about plundering in the neighbourhood of the town of Kathor in the Baroda State, and requests the Baroda authorities to bring him to book.

Alleged mismanagement in the Jámnagar State.

37. The *Praja Mat* (115), in its issue of the 16th May, observes :—Jánbái and Mr. Karsan Khavás, the latter of whom has been ordered to be dismissed from His Highness the Jám's service for some revenue defalcations, have succeeded in prejudicing the Jám against Mr. Rághav Khavás and several subjects of the State. Mr. Rághav Khavás was very popular in Jámnagar and his dismissal has caused widespread regret. The property of two Banias has been confiscated, while the houses of several other Banias have been attached by the State. We request the Government of His Excellency Lord Harris to enquire into these intrigues and obtain justice to the aggrieved parties. [The *Hindusthán* (105) in its issue of the 17th May, expresses similar sentiments.]

Alleged intrigues in the Jámnagar State.

38. The *Nyáyadarshak* (113), in its issue of the 18th May, observes :—The intrigues going on in the Jámnagar State have, it is stated, originated with Mr. Karsan Khavás, who is said to have amassed a fortune of nearly 30 lákhs of rupees. He is backed by Mr. Maganlál Bápubhái, the Diwán. Our Jámnagar correspondent, however, states that Jánbái is also intriguing and has obtained the dismissal of Mr. Rághav Khavás by representing to the Jám that he is the adviser of Prince Kálubha. We fear the State is likely to be mismanaged by such intrigues under the administration of the weak-minded Diwán, Mr. Maganlál, and desire the removal of Jánbái, Mr. Karsan Khavás, their accomplices, and the Diwán. [The *Ahmedabad Times* (89), in its issue of the 20th May, expresses similar sentiments.]

A few remarks on Colonel W. Scott, late Political Agent Mahi Kántha.

39. In alluding to the recent transfer of Colonel W. Scott, Political Agent, Mahi Kántha, to Pálanpur, a correspondent of the *Hitechchhu* (83) of Ahmedabad, in its issue of the 21st May, observes that while that officer was in charge of the Mahi Kántha Agency for the last six years he was found to be very obstinate, and that when he once commenced to trust a subordinate he would fully rely on him, even entrusting to him such important matter as making appointments. The correspondent also complains that Colonel Scott had an inveterate prejudice against natives of Mahi Kántha and always took care to fill up vacancies with outsiders.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
26th May 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 30th May 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona...	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Native Opinion	Do.	Bi-Weekly ...	600
15	„ Prabhákar	Do.	Daily	350
16	„ Subodh Patrika	Do.	Weekly	965
17	„ Sudhárak	Poona	Do.	3,000
18	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
19	The Arunodayá	Thána	Weekly	550
20	„ Á'ryávart	Dhulia...	Do.	200
21	„ Bakul	Ratnágiri	Do.	500
22	„ Belgaum Samáchár	Belgaum	Do.	215
23	„ Bhámini Prakásh	Poona	Do.	200
24	„ Chandánshu	Tásgaon	Do.	100
25	„ Chandrodaya	Chiplun	Do.	...
26	„ Chikitsak	Belgaum	Do.	400
27	„ Chitragupta	Karád	Do.	200
28	„ Daivadnya Samáchár	Bombay	Monthly	300
29	„ Dakshin Vritt	Kolhápur	Weekly	150
30	„ Dhárwár Vritt	Dhárwár	Do.	1,000
31	„ Dnyán Ságar	Kolhápur	Do.	335
32	„ Ganga Lahari	Násik	Do.	900
33	„ Hindu Punch	Thána	Do.	600
34	„ Hitechchhu	Bijápur	Do.	60
35	„ Holkar Sarkár Gazette	Indore...	Do.	403
36	„ Jagadádarsh	Ahmednagar	Do.	309
37	„ Jagad-hitechchhu	Poona	Do.	5,800
38	„ Jagan Mitrá	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
46	The Mahárashtra Vritt	Sátára	Weekly	150
47	„ Mods Vritt	Wái	Do.	350
48	„ Muteaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bárdi	Do.	225
56	„ Prated	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	260
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	255
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá	Thána	Do.	300
68	„ Vanapriya	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolhápur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jámshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakásh	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Fursad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,200
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Kásido Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	300
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	300
115	„ Praja Mata	Ahmedabad	Weekly	500
116	„ Rájyabhakta	Bombay	Do.	687
117	„ Samaher Bahádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies Issued.
	GUJARA'TI—*continued.*			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Saurishtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	566
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	525
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
132	The Kannadá Suvarte...	Bombay	Weekly	300
133	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Lok Bandhu	Do.	Do.	180
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satya Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
139	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
142	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
143	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
144	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
145	„ Dhár State Gazette	Dhár	Weekly	270
146	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
147	„ Gwalior Gazette	Gwalior	Do.	350
148	„ Jouhar	Bombay	Do.	...
149	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
150	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
151	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
152	The Baroda Vatsal	Baroda	Weekly	300
	SINDI.			
153	The Mtawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
154	„ Muin-ul-Islám	Do.	Do.	290
155	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
156	O Anglo-Lusitano	Bombay	Weekly	1,500
157	O Portugues Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

The policy of *Divide et impera* alleged to have been followed by the British in India condemned.

1. The *Indian Spectator* (2), in its issue of the 24th May, writes:—The riot at Calcutta ought to open the eyes of the authorities. For some time past, a class of short-sighted politicians have discovered that the difficulties of Government are considerably lightened by setting class against class. It is the famous old rule of *Divide et impera*. It is a new departure in Indian politics, as far as we know. Formerly, the different communities were treated alike by the rulers. There was no favoured class. Perhaps, since then, in various directions improved methods of government have been introduced. Honest endeavours have been made to bring to light acts of high-handedness. In other ways, too, the administration is rendered purer. But alongside these advantages an evil has crept in of late years. It is the one we have mentioned above. "Divide and rule" has been accepted by some as a useful rule of government, and it has been acted on. In the history of governments, there is a stage during which "Divide and rule" may not only facilitate work, but may be necessary and expedient as a principle of practical politics. Whatever be the circumstances under which such a rule of politics may be unobjectionable, we can easily hazard the declaration that it is entirely unsuited to the condition of India, at least to her present condition. A Governor-General, who came to these shores some twenty years ago, perceived how the Mahomedans had been falling backwards. They formed, and form, no unimportant element in the Indian population under the British rule. It was marked that the ways and means of civilization which were opened to the other communities had not been seized by this race and made use of for its advancement *pari passu* with the other races inhabiting the continent. When attention was once directed to the matter, it was taken up by subsequent rulers. It was true statesmanlike policy, therefore, that the rulers were pursuing when they bestirred themselves to advance the backward Mahomedans, to throw facilities in the way of their education—to bring it nearer to them, as it were, in order to meet them half-way—to encourage all their efforts for their improvement. Some district officers and others, however, who could give away places and bestow honours and favours, therefore began to patronize the class, but without making the necessary difference between merit and no merit. They took the Mahomedans under their care in such a manner as to increase race jealousies between the Mahomedans and other communities. They showed as little discretion in siding with them. Their behaviour gave the Mahomedans, the uneducated or half-educated among them especially, to understand that the Government feared them more than other races, that it wished to conciliate them and humour them, if necessary, that it would think twice before it came to a rupture with them. In return for the favours that were bestowed, sometimes imprudently, on individual Mahomedans, they were required to have no sympathy with the political or quasi-political agitations, with Congress meetings, &c., which the other races were engaged in. A not very honourable attempt was made to buy them off. It is not only in connection with political movements that Government servants have served by their imprudent behaviour to create difficulties for the future. In the bestowal of posts and honours, and in other modes of dealing with them, their conduct has not been such as to leave an impression behind that they were always guided by a sense of justice. The impression left behind rather was that the Government favoured a particular class. The class itself and other classes believed it. In the class in which ignorance and religious fanaticism in the lower strata are the prevailing vices, this was a dangerous opinion to inculcate. The overwise Government officials, in following their mischievous policy, have been congratulating themselves that they have been pursuing the right means of establishing firmly their sway over the heterogeneous mass of the Indian population. It is now time for them to watch carefully the results. It would be hasty to declare that the Calcutta riots are to be traced to the objectionable policy lately adopted by certain officials. Anyhow, the opinion prevails to a certain extent that the British authorities do not always show the same regard to the Hindu places of worship that they show to Mahomedan tombs, &c. The rule for their guidance on such a ticklish subject should be very simple. The rule should be based on what is considered

in civilised communities a necessary concession to other peoples' religious susceptibilities. Not that private rights should be over-ridden; but in no case should any community get more than another, under similar circumstances, would. Good sense, justice and a fair spirit of compromise, wherever possible, should appear in all transactions of this class. The mild Hindu is entitled to as much consideration in such matters as the Mahomedan. It would be extremely impolitic to yield more to the latter because he is apt to take offence and show fight unnecessarily, much more than the other. The hazardous consequences of such a treatment cannot but recoil on the rulers some time or other. It may not be out of place to point out that what we have here called the right policy for the Government to pursue is as much in the interest of the Mahomedan community itself as of any other. Indeed, we go so far as to entertain the belief that the present policy of favouritism rather injures the best interests of the race and tends to retard its progress. The favourites of kings are an unfortunate class. They do not live on a nourishing diet. There is no genuine sound improvement without the necessary expenditure of energy and effort. That alone enables a race to support itself under difficulties, and hold its own in the competition of rival communities.

Remarks in connection with Afghan politics.

2. The *Native Opinion* (14), in its issue of the 24th May, writes:—The Afghan politics have assumed a new phase. From a subsidy-holder, the Amir is to be launched into a permanent debtor, in order that he may give his subjects the benefits of Western civilization. But who is to be the creditor is not known. From what the *Bombay Gazette* says, it appears that the Indian treasury will be tapped for the required resources, and in return the Indian tax-payer will get his interest on the sums advanced. Indeed, the scheme has a very attractive appearance, but this new development of Indian diplomacy must convert the Amir into a more bitter enemy of ours and make him rush into the arms of Russia. Is our Government then prepared to risk such a contingency? we ask. If we remember aright the remark made by an Afghan officer, when invited to view the Khojak tunnel, we think the Amir will be the last individual to take in the bait of this new idea. Naturally the Afghan is averse to the presence of foreigners in his country, and the construction of a railway and its connection with Herat on one side and with Quetta on the other, he cannot but look upon with suspicion. Our Government may have great influence with the Amir and he may feel induced to listen to this advice, but we doubt this new idea of civilizing Afghanistan will ever make him a greater friend of ours. Any advance of precious money for the completion of these schemes will, therefore, in the end profit none. We admit that a through railway to Herat will give our Government a command of the Northern borders of Afghanistan; but in view of our other increasing difficulties, is such a course advisable? But, this question of self-preservation apart, will the new lines be an advantage commercially, either to the Amir or to ourselves? The utmost that these lines may do is that our own and British traders will have a simultaneous access to Afghan territories, but we do not think Russia will ever allow Indian or Afghan goods to enter her territory unless heavy protective duties are paid. Is such an attitude worth courting at India's expense? we ask. Indeed, in the absence of the Suez Canal, the Quetta, Herat and Moscow route might bring European markets nearer to us, but when those markets are already open, and may be reached earlier, where is the necessity of the proposed route, except on the ground of further opening up Afghanistan? We are afraid the Amir is being too freely pampered at our own expense. Has not our Government a very wide scope for the investment of its resources? Has not the Indian tax-payer a right to the use of the money he supplies for his own advancement? These new lines may throw fresh life into the British iron trade, but why may not our Government establish iron factories of its own and turn out its own steel rails and machines, and thus have the credit of being the fresh pioneers of a new industry in the country? But we are sure the principle of free trade will here come in and the Government will do nothing of the kind. To us the scheme appears to be a waste, and Government ought not to be generous in this matter when it has other crying Indian wants to attend to.

Mr. Schwann, M. P., on the relations between Europeans and Natives in India.

3. The *Rást Goftár* (86), in its issue of the 24th May, says :—Mr. Schwann, M.P., is taken to task by irate Anglo-Indians for speaking his mind about the relations between Europeans and Natives in India. Mr. Schwann's heart is in the right place, and his wish that Anglo-Indians should behave better towards Natives is creditable to him. This commendable desire on his part has, however, led him to believe a thing or two which, it is to be wished, he had not published on mere hearsay, as he appears to have done. He wrote in the *Star*, after his return from India, that Anglo-Indian ladies can never talk of the execution of a Native without saying that "another nigger has been polished off." There are things which are too good to be true. This is too bad to be true. It is impossible to conceive that English ladies, when they happen to be in India, are so lost to all sense of humanity and refinement as to speak of the Natives who are hanged, as niggers polished off. It is impossible to conceive that they would be capable of uttering words so vulgar and brutal of a dead man, whatever be the circumstances of his end. English tourists, full of honest sympathy for the people of India, ought to guard against believing all that they hear as well as against making hasty generalizations from particular instances. However, Mr. Schwann's complaint about the general attitude of Englishmen towards Natives is not so groundless as the correspondents of the *St. James' Gazette* would have the English public believe. There are too many instances of Anglo-Indians who are insolent and overbearing in their demeanour towards Natives, and their example is imitated in an aggravated form by their half-brothers, Eurasians and East Indians. They belong, no doubt, to a superior race, which is also the ruling race. The proud consciousness of superiority and power, coupled with a natural absence of sympathy with the subject races, makes them forget at times their native fairness and courtesy. Hence the marked difference which is said to exist between Englishmen on this side of Suez and those on the other side. The correspondents and the editor of the *St. James' Gazette* endeavour to explain away instances given by Mr. Schwann, illustrating the demeanour of Englishmen towards Natives, but the explanations seem to be very unsatisfactory. We must not be understood to pronounce a general condemnation against all Anglo-Indians, or even against a majority of them. Several Anglo-Indians have caught in various degrees the influences of their position and their surroundings, but among all these are ever glorious instances of minds that have been able to withstand these influences and to present to those around them excellent examples of fairness, generosity and high-mindedness.

Alleged causes of the Calcutta riot.

4. The *Mahratta* (4), in its issue of the 24th May, writes:—Before the prosecutions in connection with the Benares riot have closed, another riot, and in every way a more serious one, has taken place in Calcutta. The riot owed its origin to religious enthusiasm. Now, no one can help regretting that the religious susceptibilities of such irritable people as the Mahomedans should have been touched; but at the same time the owner of the land could hardly have foreseen that the Mahomedans would make a grievance out of it. Under ordinary circumstances the matter would, we believe, have not assumed such a serious aspect. But the recent piece of legislation of the Government has certainly disturbed the minds of the people, rudely awakened their suspicion about the sincerity of the Government profession of religious neutrality and the avowed policy of non-interference with religious practices. The decision of the Courts was, probably, viewed in this light by the infuriated Mahomedans, who very likely believed this was another covert attack on their religion. They were wrong, no doubt. But their excitement was natural. We do not know how many more such scenes would be required to teach the Government the absolute necessity of strictly observing its promises, solemnly given on a solemn occasion. We know the supporters of the Government measure will try to make capital out of the riot. We shall be treated to serious warnings about gagging the Native press and confiscating the right of public meeting. Such advice will be gratuitously and persistently pressed upon the Government. In fact, every attempt will be made to obscure the real significance and moral of the incident. [The *Satyavakta* (119), in its issue of the 29th May, expresses similar sentiments.]

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Alleged causes of the Calcutta riot.

5. The *Poona Vaibhav* (53), in its issue of the 24th May, refers to the recent Benares and Calcutta riots, considers them as the result of the discontent caused by the oppression practised on the rayats, and requests Government to be careful not to offend the religious susceptibilities of the people, such a course being safer than relying on their own strength to quell such disturbances.

Remarks on the sentences passed upon some of the accused in the recent Benares riots.

6. The *Mahratta* (4), in its issue of the 24th May, writes:—When one reads the sentences meted out to those convicted of being concerned in the Benares riots, one's hair stands on end, however earnest his desire may be that an example should be made of such people. Here is a list of the eight who were punished in the telegraph office case:—

Sheik Kullu	...	...	... 14	years.
Damodar	...	...	... 14	„
Parbhu	...	...	... 14	„
Nirottum	...	...	... 12	„
Purashottum	...	...	... 12	„
Kassim	....	...	... 10	„
Gopi	...	...	... 10	„
Pabhu	...	...	... 7	„

The last three are declared to be mere boys. This is, we venture to say, justice with a vengeance. In England, riots very often take place, but we never hear of such heavy punishment. Here, again, look at the provocation. The poor fellows believed that the temple of a beloved deity was going to be destroyed. Their religious sense was wounded. They acted under excited feelings. We wonder how Judges could be so cruel in India! [The *Arunodaya* (19), in its issue of the 24th May, expresses similar sentiments.]

Enhancement of the land revenue assessment in the Central Provinces.

7. The *Mahratta* (4), in its issue of the 24th May, says:—The subject of the enhancement of the assessment in connection with the new settlement in the Central Provinces was recently touched in a question in the House of Commons. From the articles on the subject that have appeared in the *Nyáyá Sudha* of Harda we find that there is good ground to complain that the enhancements are very heavy. Our contemporary gives a list prepared from a list placed at its disposal showing how "the interests of the landholding classes have been safeguarded by that most dutiful servant of Government, Rái Bahádur Purushottam Dás." From this list we select a few cases:—

Name of the village.	Land revenue under the old settlement.	Land revenue under the new settlement.
	Rs.	Rs.
Pendri	73	280
Tehka	70	285
Akaltora	30	385
Madra	25	150
Sonbarsa	30	200
Ortara	100	460
Surkhi	20	320
Onti	30	260
Hasda	40	320
Muldi	100	450
Devarani	25	280
Tikari	50	265
Chamari	60	290
Koni	50	285
Kosumda	50	365
Mopka	150	360

These are taken from a list containing 59 names. Let our readers read and wonder. In some cases the increase is *sixteen* times the original assessment. In India the State is a monopolist in regard to land, and this is why it abuses that position. And yet British officers with philanthropic tendencies complain of the rack-renting of the Zamindárs and of the exactions of the Khots!

Difference in social matters among Hindus does not interfere with political questions.

8. The *Din Bandhu* (9), in its issue of the 24th May, writes:—It is a very gratifying sign of the times that our educated countrymen have begun to understand the difference between private bickerings and public duties, and have after forgetting their differences of opinion jointly worked together for the promotion of the welfare of their country. Whether *Sudháraks* or *Garbhádhánists*, they have certain duties to discharge towards their country, and that they can meet on a common platform we are glad they have practically shown at the recent Provincial Conference by carrying on their deliberations in a calm and dispassionate manner. Amongst the resolutions of the Conference we specially approve of the last one which authorises the President to memorialize Government on certain subjects—a step which will bring the Conference in touch with Government and give the delegates an opportunity of ascertaining the policy and the wishes of Government in regard to matters complained of. We think the Conference was, however, ill-advised in bringing forward the resolution about the Age of Consent Act. A Conference like this ought to avoid sectional and debatable subjects like the Consent Act, and should take up such questions for deliberation and for representation to Government as are unanimously considered to be more pressing and demanding immediate redress. Perhaps, it is a consolation, though we consider it to be a very poor one, to some of the delegates of the *Garbhádhánist* party that they have after all succeeded in getting the Conference to adopt the resolution.

Approval of the grant of a pension to Mr. A. T. Crawford.

9. The *Karnátak Patrá* (133), in its issue of the 25th May, observes:—Some time ago we predicted in these columns that Mr. Crawford was sure to screw out a pension from the Secretary of State for India. Our prediction has now come to pass. Mr. Crawford has been granted a pension of £150 annually, in addition to the pensions already granted to his wife and daughter. We are glad that poor Mr. Crawford, who was a staunch friend of our countrymen and who would have figured as the wisest of men in the position of Vazir to Prince Akbar or Aurangzeb, though a little naughty in his conduct behind the curtain, is, after all, made, rightly or wrongly, tolerably comfortable in his old age. Merit must always have its own reward. Mr. Crawford's reward, however, has not been adequate to his merit, and hence we may anticipate that he will not rest satisfied here. [The *Samsher Bahádur* (117), in its issue of the 22nd May, expresses similar sentiments.]

Disapproval of the pension granted to Mr. A. T. Crawford.

10. The *Gujaráti* (81), in its issue of the 24th May, writes:—Mr. Crawford's friends have at last succeeded in obtaining for him an allowance of one hundred and fifty pounds per annum. Everyone in India had grown sick of the dishonest and disgraceful agitation that had been started on his behalf from the beginning both here and in England, and it is to be hoped the public will now be spared further agitation for reimbursing Mr. Crawford's legal expenses. The Crawford case has shown the most humiliating side of the English administration in India, and the Anglo-Indian writers who often indulge in tall talk about their lofty morality will, it may be hoped, begin to take a more sober view of the foibles in the character of other people. There has hardly occurred a case which has more lowered English administration in India in the estimation of the public than the Crawford scandal and the most shameful agitation that was conducted on his behalf. A high officer who was for years notorious for his irregularities is systematically fondled by Government. A righteous Governor like Lord Reay makes up his mind to put a stop to the scandal. He is hampered in this righteous work by some of his own countrymen and is even vilified by them in a most unscrupulous fashion. The poor Mámlatdárs who were the victims of Mr. Crawford's extortion readily stood by Government by coming forward as witnesses before the Crawford Commission on the strength of the

plighted word of Her Majesty's representative in this presidency. The promise is more or less broken and they are sent about their business. Mr. Crawford is acquitted and an allowance granted to his wife and daughter. The arch-offender stealthily leaves Bombay without paying a farthing to his numerous creditors. After some time an agitation is again commenced in England by some of his friends, who in endeavouring to vindicate his innocence fall foul of Lord Reay. The India Council, which drains away lákhs of rupees from India without any adequate return for the money that is spent upon its unwieldy establishment, yields to their importunities, and the poor rayat, who is denied the privilege of using even sufficient salt, is mulcted in a sum of £150 per annum, simply because a dismissed servant of Government who has successfully imposed upon his creditors to the tune of nearly a lákh and a half of rupees has powerful friends in England to make their influence felt in the Council of the Secretary of State for India. It is impossible to conceive anything more scandalous than the racial bias of the most degrading kind that has played such an important part in this Crawford drama. He as well as his friends are at liberty to congratulate themselves on their success; but the fact remains that the disclosures made in the Crawford case and its shameful termination have cast a stigma on British rule in India which it will take a century to efface. It is true that the public opinion in India is not so strong as to make itself irresistibly felt in the Councils of the State. But there is hardly a single intelligent Native who has not begun to perceive by this time that, after all, blood is thicker than water and all professions of superior morality are nothing but magnificent shams, when the interests of the ruling class are in danger. [The *Satyavakta* (119) of the 22nd May and the *Suryá Prakásh* (88) of the 23rd also express their disapproval of the grant of the pension.]

The Bombay Graduates' Association and Mr. Nugent.

11. The *Rást Goftár* (86), in its issue of the 24th May, writes:—The Bombay Graduates' Association has given Mr. John Nugent his due by passing a resolution, recording their cordial acknowledgment of his encouragement to higher education by employing graduates in the Secretariat. The occasion for the resolution is the transfer of Mr. Nugent from the Secretariat to the Commissionership of a Division. Mr. Nugent is known as an upright and able official, with sympathies broader than what can usually be found within the charmed circle of the hierarchy to which he belongs. Besides being a practical recognition of higher education, his employment of University men must result in raising the efficiency of the public service.

12. In alluding to the praises bestowed by the *Jáme Jamshed* on Mr. J. Nugent, late Chief Secretary to the Government of Bombay, the *Satyavakta* (119), in its issue of the 29th May, asks if the Maráthas employed in the Secretariat were idle and unfit for their work and Mr. Nugent found the Pársis only as fit to be patronized. The paper observes that the list of the Pársis employed by Mr. Nugent given in the *Jáme* shows that Mr. Nugent found the Pársis only deserving of being appointed to high posts in the Secretariat; but in praising such an officer, the Graduates' Association and the *Jáme* have lowered him in public estimation and encouraged him to continue to show partiality to one community. The *Satyavakta* hopes that the *Jáme* will be good enough to give a list of the Gujaráti and Maráthi Hindus and Mahomedans employed by Mr. Nugent, in order to prove his impartiality.

Remarks on the complaint about a block in the Bombay Civil Service.

13. The *Native Opinion* (14), in its issue of the 28th May, writes:—While the ink of the resolution that now allows one shilling and nine pence a rupee to every European officer is hardly dry, a cry is sent forth about a block in the Bombay Civil Service, suggesting the forced retirement of the so-called blockers and lifts to those who may complain of a blight of their prospects. This time the cry is raised by no less a person than Dr. Pollen, and, in protesting against the apathy of the Secretary of State in this matter, he represents his present lot in the service as a great misfortune. Of course, Dr. Pollen is a man of parts, and finding his merits go unrewarded he ventilates his grievance. But were Dr. Pollen to take a wider view of the matter and see for himself how the services in other parts of the British Empire stand in the matter of pay, all the grounds of his grievance would be smashed at

once. However, those who organised the Indian heaven-born services have been over-kind in fixing the rates of pay, and it is but natural that those whom they refer must protest whenever an opportunity occurs. High rates may have been necessary some fifty years ago, but the circumstances of the country have since then changed, and with this change a revision of the rules of the Civil Service covenant has become a growing necessity. If members of the Civil Service are really wronged, we have no right to find fault with them for a ventilation of their real grievances; but, at the same time, the Secretary of State is not called upon to be over-zealous in showing undue compunction in this matter. There are one or two more points which we cannot pass by without some comment. This complaint of the block has not been the first of its kind; it recurs at every favourable disposition of Government temperament, and the grievance is recompensed in proportion to its vociferousness One has not to go far to seek the cause of the alleged block. The Secretary of State sends out every year more civil service recruits than may be actually wanted, and the result is a block in the service. This point has been raised several times, and the India Office cannot plead guilty of ignorance. Put off annual recruitment for some time, and there will be no complaint about block. Another point worth adverting to is a growing indisposition among Civil Servants to remain longer in the service. If men could be found in England to work in the different departments at the advanced age of seventy-five or eighty, we cannot see why Indian Civil Servants may not be able to remain in harness for a longer period than they do now. To achieve this the covenant must be so revised as to admit of the change. This is quite possible; but as the India Office is principally manned by members of the same service, we need expect no healthy change from them, unless Parliament interferes and enforces the requisite revision. Will some member of Parliament who feels a living interest in India acquaint himself with this matter and achieve a change, which will not only place due limitations on the ambition of the Civil Service, but will accord considerable pecuniary relief. We hope our public bodies will take up the question and place it in its proper colour before the authorities.

Rumoured appointment of a briefless European barrister as a Presidency Magistrate in Bombay strongly disapproved.

14. The *Gujarátí* (81), in its issue of the 24th May, writes:—It is widely rumoured that a briefless barrister, who has never distinguished himself in any capacity, is to be appointed to succeed Mr. Cooper, who will soon retire from the bench. If there is any truth in this report, it is time that the public of Bombay should take measures to let their views known to Government. Despite the abuses that were showered upon Lord Reay by interested persons, that honest and just Governor firmly declined to be a party to a scandalous job, and we hardly think that if His Excellency Lord Harris, who has won for himself the reputation of being straightforward, could be put in possession of all the facts, His Lordship would sanction an appointment that is sure to rouse public indignation. Quite recently a humdrum mediocrity, whose career in the Educational Department can scarcely be called a success, was removed to another sphere of duty carrying a salary of more than a thousand rupees, and we do not think it would in any sense enhance the reputation of our Government for impartiality, if they sanctioned an appointment which is sure to be condemned on all hands. It may be that certain persons have friends influential and powerful enough to obtain for them fat berths; but that is surely no reason why the public interests should suffer. The proposed nomination to the magisterial bench is not only not satisfactory in itself, but is open to the objection that it would be a grave injustice to competent Native lawyers. In Calcutta there is a Native Presidency Magistrate, and in Bombay we had one till the retirement of Mr. Dosábhái Frámji, and it would be a scandal if in a city like ours, which has been deservedly called *urbs prima in Indis*, no Native gentleman could be found able to discharge the duties of a Presidency Magistrate. It is also rumoured that the briefless barrister whose friends are doing their best for him, will not be at once pitchforked into the chair of the Chief Presidency Magistrate, but that he will at first be appointed Third or Second Magistrate, and that after a short incumbency elevated to the dignity of the First Magistrateship. This is, of course, a transparent device, and the public are shrewd enough to understand

the meaning of such shifts. We have, however, sufficient faith in the Government of Lord Harris and his judicial adviser, upon whom will mainly rest the responsibility of the new appointment, and no one is prepared to believe that the responsible adviser of a new Governor, who is himself an eminent jurist of widely acknowledged attainments, will accord his approval to a nomination that is sure to evoke a protest from the public. But if the unexpected does happen, the citizens of this city must be prepared to do their duty by forwarding a strong protest to the Secretary of State. We hope such an unpleasant contingency will not arise. But Government not seldom treats public opinion with supreme contempt, and backstairs influence is proverbially irresistible. We have, therefore, thought it proper to sound a warning note in time, and we hope public sentiment will make itself felt before it is too late. [The *Subodh Patrika* (16), in its issue of the 24th May, expresses similar sentiments.]

Regret expressed at the post of Third Presidency Magistrate, Bombay, not being conferred upon a Native.

15. The *Jáme Jamshed* (84), in its issue of the 29th May, says:—It is to be much regretted that the vacancy that has occurred by the transfer of Mr. C. W. Richardson, the acting Third Presidency Magistrate, has been filled up by the appointment of Mr. W. Webb, when a Native ought to have got the place. Up to three years ago there were two Native Magistrates in Bombay for a long number of years, and they discharged their duties to the satisfaction of Government and the public. There was, therefore, no reason to take away the two appointments from the Natives, particularly when there are two Native Presidency Magistrates both at Calcutta and Madras and orders from the Secretary of State for India exist to the effect that a post of more salary than two hundred rupees per month should not be conferred upon a European without obtaining his sanction.

The Arms Act and the Bombay East Indian community.

16. The *Bombay East Indian* (1), in its issue of the 27th May, writes:—We were not a little surprised to read in last Friday's *Bombay Gazette* a telegram from its Simla correspondent to the effect that, the Government of India have, on a reference from the local Government, ruled that the Bombay East Indians do not come under the definition of "East Indian" as contemplated in the Arms Act, and are not, therefore, entitled to the exemption accorded to East Indians in the Act. We were surprised, not at the interpretation given by the Government of India to the term "East Indian" occurring in the Arms Act, for regarding that we had no doubt; but that any occasion should have been given to the Government of India to interpret the term in this relation. It seems that some private individuals had memorialised the Government of India on the subject, as we are informed by the Secretary of the Bombay East Indian Association that no representation with regard to the Arms Act was sent by the Association either to this Government or the Government of India. The action of the memorialists in appealing to the Government of India without availing themselves of the corporate wisdom of the community, as embodied in its representative Association, might well be questioned, but, on the other hand, it is satisfactory to note that the memorialists have indirectly cleared the way towards a better recognition of the term "Bombay East Indian" as the designation of our community. We are well aware—and we know that the Bombay East Indian Association takes the same view—that the term "East Indian" used by the Government of India in their notification of March 1879, exempting certain classes of people from the operation of the Arms Act, is applicable to Eurasians only. The term "East Indian" has since almost entirely ceased to be applied to persons of mixed descent, and the term "Eurasian" substituted in its place apparently because the former term is not a suitable designation for them. We have all along contended that by calling ourselves "Bombay East Indians" we have not rendered ourselves liable to be misunderstood for Eurasians, and the recent ruling of the Government of India furnishes a strong justification for our contention, which we commend to the attention of the microscopic minority amongst us who object to the designation "Bombay East Indian" on the score of its confounding us in the eyes of the public and the powers that be, with the Eurasians. The Government of India know now at least who the Bombay East Indians are, and there will no longer be any danger, if any did at all ever exist, of their confounding us with the Eurasians.

With regard to our position under the Arms Act, we are still of opinion that we should, at an opportune time, make a representation to the Government of India for special exemption from the operations of the Act, not because we consider ourselves to be East Indians in the sense of Eurasians. Our military services, which are too well known to be specified, will be a strong argument for our being freed from the restrictions of the Act. No less weighty arguments will be the circumstance of all our interests being bound up with the maintenance of British supremacy in India and the facts that in our religion we have sympathies in common with our British rulers, and that in our education, manners, dress and language we are largely Europeanized. We must, however, confess that the question of our exemption as a class is not yet within the range of practical politics.

17. In alluding to the ruling of the Government of India, that the Bombay East Indians do not come under the definition of "East Indian" as contemplated in the Arms Act and are not therefore entitled to the exemption accorded to East Indians in the Act, the *Jáme Jamshed* (84), in its issue of the 25th May, says:—It is not right that Government should estimate the loyalty of its Native subjects according to their races. It is wrong to assume that Europeans and Eurasians only are loyal to Government, while the loyalty of Natives and Native Christians is doubtful, because neither French, nor Germans, nor Russians can ever have so much interest in the permanency of British rule in India as the natives of India have, and a suspicion of the loyalty of the latter is an unjustifiable discouragement to them. If the Bombay East Indians cannot carry arms without a license, how can any of them remain in the Bombay Volunteer Corps, which is said to contain several of them?

Government officers in Gujarát are alleged to pay small prices for provisions purchased by them.

18. The *Praja Mat* (115), in its issue of the 23rd May, observes:—In Gujarát, when Government officers go on tour, they pay only nominal prices for the articles they purchase, taking receipts for full payments. On inquiry, Government will find that the number of such fabricated receipts is very large, and if any of the traders makes himself bold to complain to a Collector or some other officer he is unnecessarily detained in custody for a time. A well-paid detective officer for each district is needed to bring such spurious transactions to light.

The Rájábái Tower tragedy and the Bombay Police.

19. While writing about the death on the 25th April last of two Pársi women by a fall from the Rájábái Tower at Bombay and the evidence brought by the police at the inquest that is being held by the Coroner regarding the cause of the fall, the *Jáme Jamshed* (84), in its issue of the 29th May, writes:—Mr. McDermott, Superintendent of Police, when he first saw the bodies of the two unfortunate Pársi girls who had fallen from the Rájábái Tower and requested the doctors on the spot to examine them with a view to discover if there were any marks of violence on them, was reported to be of opinion that there had been foul play, and that of a murderous character. That opinion was strengthened and confirmed when a peon, who apparently knows a great deal more about the case than he chooses to disclose, made a statement to him on Sunday the 26th April, *i.e.*, the day after the tragedy. It is said that a most important statement was then made to the police, but why the clue disclosed by the statement was not followed up or why it has not been published has never been explained. The subsequent statement laid before the Coroner and the jury is said to be as unlike the first as any two statements can possibly be in the most important particulars. Within a few hours of this conviction, however, it seems to have been found convenient to start the theory of suicide, which was tenaciously clung to until it was impossible with any decency to maintain it any longer. A jump was then made to the theory of accident, and since that time all the efforts and resources of those concerned seem to have been directed to support such theory by evidence, ordinary and expert, which, however, can scarcely bear examination and which, moreover, stands out in significant contrast with the plain and forcible evidence of the peon Arjun Ráma and of the Pársi children, which has remained absolutely unshaken under the most searching cross-examination and throws a flood of light on the murders. So clear and cogent has this evidence been, and so truthful on

the face of it, that it has extorted an admission of their convincing nature and importance even from the most obstinate champions of the accident theory. At present we feel constrained to raise our voice once again against the indefensible proceedings of the professed guardians of public safety and its apologists. It seems that the police showed a degree of remissness and indifference to their duty in not following up the clue of the parcel of clothes to which its attention was earnestly drawn at a very early stage of the case. Apart from the truth or falsehood of the story as stated to Mr. J. B. Marzban and by him communicated to the police, it is impossible not to feel indignant at the police having gone to sleep over the matter for fully 60 hours after the news had been communicated to it and then naively proclaiming that it was all a hoax. The police has simply failed to employ its detective skill and resources to discover any evidence, worthy of the name, in such an important case. Nowhere else in the civilized world would such absolutely indefensible proceedings be tolerated. We should like to know what steps the police has taken to discover the whereabouts of the Mahomedan servant who has most conveniently disappeared, but who is believed to be in a position to furnish the most important evidence in regard to the parcel of clothes. Why, again, has it not taken any trouble to discover and produce the clerk of Asláji's solicitors who suddenly left for Sávantvádi under circumstances open to grave suspicion? What has become of the owner of the dog which is said to have caused the rent in Asláji's jacket, and who, it was said, would be forthcoming to give evidence regarding the cock-and-bull story with which the public intelligence is sought to be insulted? What is the meaning of the omission to produce the promised evidence which was to show that screams raised on the top balcony could be heard by passers-by on the main road? It is difficult to believe that the police of Bombay, with its acknowledged detective capacity and ingenuity, is unable to solve this horrid mystery. It cannot be that the University havildár A'tmárám knows nothing more than he has chosen to disclose. It may or may not be that the affectionate solicitude for the comfort and safety of that man Asláji, whose complicity in the tragedy is beyond doubt or question, is due to a mere desire to screen him from the popular fury and a virtuous desire to treat him as an innocent babe until his guilt is proved by sufficient legal evidence. It is hard to believe that the police, when it complained of the Pársi children and their evidence having been kept back from them, could have neglected the communication made to them on the subject by the editor and proprietor of the *Jáme Jamshed*. It is difficult to resist the conviction that from the very outset there has been remarkable bungling of some kind. The police itself has been on its trial in this case, and much as we grieve to have to say so, it is necessary to say that it has been tried and found sadly wanting. Its efforts to solve the mystery have been limited to needlessly protracting the inquiry, to the danger, probably, of tiring out and exhausting the resources of those watching the case, obscuring the main issues, bullying the witnesses, sparring with the Coroner, and placing before the jury ludicrous stories of acrobatic performances, the observation of the heels of boots from a height of 200 feet, of buttons jumping and waltzing, and the jugglery of impressing button-marks on the bare arm, of unfounded assumptions of collision with the tower and the force of the fall causing impossible injuries and unheard of rents in peculiar portions of the garments, and of the betrayal of a nervous impatience to under-estimate and minimize the force and importance of evidence calculated to break to pieces the sandy structure of the pressure of air to the square inch and the huge force of the wind, reared with such misplaced and unavailing labour and ingenuity. The feat of taking the old and tottering fakir, panting and fainting at every step, to the top of the tower and making him invisible to those about him is too ludicrous to require any notice. But what shall we say of the evidence of the Coroner's Surgeon, on whose opinion depend questions of the greatest importance, affecting the reputation and the life and liberty of the people? It is not easy to understand why this evidence, which from its nature was of the first importance and ought to have been produced at the earliest possible stage, was kept back as it was. But when the evidence did come, how disappointing it was! It consisted of merest assumptions, and, as has been pointed out by an able correspondent of the *Bombay Gazette*, of wild surmises and unfounded fancies in those parts where it might and ought to have been most full and positive. Dr. Smith had come apparently before the Coroner

determined to account for all he had observed, and omitted to notice the theory of the fall from the tower, when the police with greater shrewdness suggested the theory of collision and the Coroner's Surgeon eagerly caught at it as the *deus ex machina* of the case and cried *amen*! The admission that similar injuries could be caused by the agency of manual force was certainly not volunteered and was almost wrung out of him by Mr. Craigie, but for whom we should probably not have heard of this possibility at all. It is not often that a Coroner's inquest excites such attention or the evidence of his Surgeon is so critically analysed, and having regard to the momentous issues involved in the case and the importance of the evidence, we trust that Dr. Smith will be called upon in fairness to himself to explain the various important points and questions of which his evidence as it stands furnishes no explanation. The case, as a whole, presents so many extraordinary features as to demand a thorough and independent investigation at the hands of Government.

20. The *Kaiser-i-Hind* (85), in its issue of the 24th May, writes:—None will dispute the statement that in a serious matter of this nature, wherein was involved the atrocious murder of two innocent young women of irreproachable character, under circumstances the most painful as they are mysterious, there should be *no* conflict of interests. In fact, the entire Pársi community, from the very hour of the horrible fatality, keenly *anticipated* that the police of Bombay would be able, if not at once, within a few days of the occurrence, to track the criminals and bring them to the bar of justice. And if any party anticipated such discovery of the criminals more keenly and eagerly, it was the relatives and the friends of the ill-fated ladies. Is it possible to conceive that the latter should be interested in sleeping over the matter and acting with such callous and unnatural indifference as to allow the perpetrators of that foul deed, which has made the hair of Bombay stand on end, to escape with impunity? If we concede that such a supposition is absolutely impossible, then we may reasonably inquire what on earth prevented them from assisting the police? As a matter of fact, from the very day of the fatal occurrence they were up and doing all in their power to assist that body. But then those who think like the *Bombay Gazette* pertinently ask, why did they choose to delay bringing forward the witnesses till full a fortnight later? We reply at once by stating as our own deep-rooted conviction, which we believe to be almost universally shared, that *it was to the hostile attitude assumed by the police* the second or third day after the melancholy event had occurred. It seemed as if the police were bent on beating about the bush. An adjournment of a week after the *post-mortem* examination was given in order to collect evidence. But it was known during the interval that nothing special was discovered, save that the notorious Asláji was suspected. But it should also be observed that during the same interval the absurd rumour, to which we referred in one of our recent issues, widely flew about all Bombay. If we connect the two together, is it irrational to build the hypothesis that possibly it was considered the part of wisdom under the circumstances to husband the testimony produced later on. At least that is our personal theory. We absolutely know nothing of the reason which may have justified Mr. Craigie to advise his clients to hold back their evidence. For in this matter we have deemed it our duty as impartial journalists to keep ourselves religiously aloof from holding any communication either with the police or the aggrieved parties. We base our criticisms on the published proceedings or on such other sources of information as are available to us. Is it impossible to conceive that an earlier disclosure might have extremely prejudiced that evidence? We cannot refrain from observing that such advice under the circumstances, if given, would not be at all unnatural. Now, is it not transparent as the noon-day sun from the tone, temper and spirit which the police has displayed towards the Solicitor while "cross-examining" the witnesses brought by that body, to make us all think that it could not be in earnest to find out the culprits? For, from the beginning it has gone on a false theory and has tried to cling to it obstinately. *Within an hour* of the fatal catastrophe the public voice, as if by inspiration, declared that Asláji and two Mahomedans are at the bottom of this foul deed. Surely, it did not speak without the book. How did the theory get wind? Who started it? Was it all imagination? Was it the creation of the enemy? If so, why so? Common sense here comes to our aid. It must be

that some person or persons had seen these three running away immediately after the fatality. In the confusion and consternation of the moment none now can, perhaps, trace the origin of that statement. But there it is, and it has held strong grip over the public mind since then. It may be that the person or persons were afraid of the police and kept the silence of the grave. It may not be moral courage; but it may be prudence on their part to thus tie their tongue. For, it goes without saying that the police of Bombay is a terror to the masses generally, and they fly from it as they would from lepers. It is a fact that instead of being the protectors of our citizens it is looked upon as a plague. Now, we repeat that the fact of the police, in spite of the strongest public opinion, having gone to work on its own hook and ignored the more rational theory, made many suspect that body. We are free to confess we share that suspicion. Secondly, the unseemly sparring between Mr. Brewin on the one hand and the Coroner and Mr. Craigie on the other, as published, is another indication which clearly shows the hostile attitude of the police. The latter may effusively protest and cry to the heavens that in this matter it considers the interests of the aggrieved and its own to be identical. It may assert as loudly as it can that it is in search of truth. Yet what are the facts? Surely, the police cannot lay the flattering unction to its soul and boldly aver that in spite of its solicitude to discover the truth, Diogenes-like with a lantern in its hand, it has not gone in a way to mystify the murderous deed by starting first one theory, then another, and throwing confusion into the bargain. Look at Dr. Smith's examination. What was the apparent tendency of it? Was it not to discredit *urbi et orbis* the outrage theory? Then, Mr. Brewin asked the two clerks of the Registrar's office whether it was not their duty to have come and told him or the head of the police what the *hamdl* Arjun said. Why should they? What was the guarantee that had they communicated the matter, something else might have followed, perhaps, to obscure the evidence which Mr. Craigie was strenuously collecting? Then, Mr. Brewin later on intimidated the witness by demanding from him in a very impertinent tone the reply whether he did not know the law. As if nine-tenths of Bombay were expected to know it! As if poor wights of clerks would bother or mix themselves with the police instead of minding their own business! Of course, if the police was not such an odious body as it is, many would, perhaps, have voluntarily assisted. But here is the stern fact, and we appeal to every intelligent and impartial unit of the community to say whether we are rightly or wrongly echoing public voice in this matter. Is there not ample evidence in the many cross-questions put to Mr. Craigie's witnesses of the police attempting to throw discredit on the outrage theory? Was that the way to find out the truth? It ought to have shown no prejudice whatever to any theory. But it dare not deny that all through it has perversely attempted, hitherto at least, to cling to its own imaginary hypothesis, from what motive let its own conscience declare. Summarising, then, our arguments, we say, firstly, that if the police now complains through the *Bombay Gazette* that it should not have been assisted by Mr. Craigie in the investigation *it is its own fault*, and it is the victim of its own defiant attitude generally towards the public of Bombay; and, secondly, the tone, manner and spirit of its examination of Dr. Smith, and of the so-called "cross-examination" of Mr. Craigie's witnesses, specially of Arjun and the two clerks, clearly indicate that it is *not* inspired by the motive of detecting the *real* criminals. On the other hand, its apparent solicitude for that suspect Asláji is astonishing—so astonishing that we could say a great deal on it if we chose, but refrain from doing so.

21. The *Rást Goftár* (86), in its issue of the 24th May, writes:—It is satisfactory that Government have asked the Public Prosecutor to attend the Coroner's inquest. This may be taken as a recognition on their part, not only of the importance of the enquiry, but of the fact that the mystery is capable of another explanation than that which the police have offered under the pretence of a positive belief in it. We trust Mr. Frere will come to the enquiry with an open mind, and his questions to the witnesses will be made solely with the view of sifting the truth,—a view in which he will, of course, have the hearty concurrence of Mr. Craigie. There will be no different ways of examining the witnesses as Mr. Brewin was doing, according as they made statements in

harmony with the police theory or not. There will no longer be any appearance of a division of the Coroner's court into two opposite camps. There will be no examination, cross-examination and re-examination of witnesses, as is done in courts of law, where there is the case of the complainant to uphold on the one hand and of the defendant on the other. If there are any criminals in the present case,—and the belief is gaining ground that there are,—there will no more be taken a line of action that practically went to shield them from the consequences of their crime. We know as a matter of fact that Colonel Wilson is as anxious as any one else that no mystery should hang round the awful deaths of the two poor innocent girls. We hope that he has succeeded in inspiring his men with the same honest zeal for the discovery of the truth. The best answer they can give to the aspersions which are freely cast upon them is to hunt up a clue to the murderers, if there has been foul play. It is stated that they have been supplied with fresh evidence which will support the evidence of the children, and, consequently, the theory of violence. If the police had before any shadow of excuse for the faith that was in them, they have now got sufficient material for abandoning that faith and working in the light of the evidence that has been forthcoming. And working in the light of that evidence would be working in consonance with a just and correct conception of their duty. Slowly the mystery is unravelling. The light is dim at present, but we feel confident that it will grow broad and clear, and the public shall yet know how the poor girls came by their terrible deaths. Slowly the curtain seems to be rising, and by working heart and soul on the supposition that a crime has been committed, the police can, if they choose, afford a vindication of the motive by which they have hitherto been actuated. If there has been foul play and they succeed in discovering it, it will be a glorious triumph of their reputation as detectors of crime.

22. The same newspaper, in another place, observes:—The Bombay Police have always ranged themselves against the Pársis, as a community, whenever a public calamity has befallen them, the latest occasion of such exhibition being the Rájábái Tower tragedy, and the former occasions were the Bombay riots of 1874 and the Tower of Silence case. However, the time has now arrived for the police to change its opinion of the tragedy and set about discovering the criminals by inducing one of them to turn 'Queen's evidence.'

23. The *Káthiáwár Times* (3), in its issue of the 26th May, writes:—The vernacular portion of the press has been rendering praiseworthy service to the public in the matter of the Rájábái Tower tragedy. It is satisfactory to see also that other English journals in the presidency, who stuck to the theory of accident at first, have been by degrees veering round to the popular theory. Are the powers of preception of the Vernacular press more acute or is the English press deliberately ignoring the matter, are questions which the public has to decide. Had the *Advocate of India* said three weeks before what it now says, a remarkable change would have been noticed in the attitude of the police. If the attitude of the police is regarded as queer, that of the two Bombay dailies cannot be regarded less so. What can account for this? Here in all probability two most atrocious murders have been committed, and none but most egregious fools can deny their commission looking to all the attendant circumstances; the public is crying for justice, and the guardians and representatives of the public, taking up a somewhat neutral position, seem to be complacently suggesting stupid and absurd theories to make the public believe that no offence at all has been committed! Such an instance is unparalleled in the annals of journalism in Bombay. If the public has cause to be dissatisfied with the police, it has a yet greater cause to be dissatisfied with the English press for its apathy and blind confidence in the police theory. Had this misfortune befallen two European girls, the English press would have gone mad with frenzy; they would have slashed the police right and left, blamed the Government in no measured terms for their silence, and, in short, would not have rested satisfied till they had seen the murderers brought to book. The Párai public, however, may derive some consolation from the fact that, notwithstanding this lamentable attitude of the police and the press, they have the entire sympathy of all nationalities, particularly the Europeans, who are very anxious to see the murderers punished. Would it then be too much to ask Government to place on special duty in connection

with this tragedy Colonel Humfrey, the Inspector-General of Police, who is, probably, the best Police officer in the Bombay Presidency, with two Police Superintendents of proved detective ability under him? The public can no longer put up with a state of affairs which implies grave dereliction of duty on the part of the police. To vindicate the cause of justice and the majesty of law it would be advisable, we believe, to entrust the work of the police in connection with the matter to some more efficient detectives than Superintendents Brewin and McDermott, for they have so far failed and there does not appear to be the remotest chance of their ever succeeding. With Mr. Frere, the Crown Prosecutor, the Coroner will be better able to finish the inquest, and had the Government appointed him to watch the proceedings long before, by this time greater light would have been thrown upon the incident. It is sheer folly on the part of the police to stick to an absurd theory after the evidence of the children. The names of the murderers, it is rumoured, are already freely being given out in confidential circles, and it is impossible to believe that the police can be ignorant of them. His Excellency Lord Harris should no longer sit silent over the incident. He should give a bit of his mind to the officials concerned and lead them distinctly to understand what the Government and the public expect from them. We feel sure that His Excellency will feel considerably annoyed at this attitude of the police and their lack of detective ability. Never, it would appear, had the Bombay Police cut so ludicrous, so contemptible and so miserable a figure as it has done at the present time.

24. The *Bombay Samáchár* (93), in its issue of the 25th May, says that the following reports have within the last three days been circulated, though they were privately talked about and discussed by the people for several days past:—About a week ago Mr. Jehángir Behrámji Murzbán waited upon and communicated to Colonel Wilson, the Commissioner of Police, the information that he had received from a Mahomedan that a certain Márwádi, had in his possession a bundle of clothes which, if obtained by the police, would throw important light on the mysterious tower tragedy; that the name and address of the owner of the bundle of clothes were given by Mr. Murzbán, who also stated that the Mahomedan who gave him the information had sealed the bundle before delivery, and no difficulty would be experienced in the recovery of the bundle; that some police officers were told to enquire into the matter, but they took up the work about sixty hours after communication of the information, and are said to have reported that the Márwádi had no bundle of clothes and the Mahomedan who gave the information had started a rumour, and as the latter did not bear a good character his statement could not be believed. It is stated about this bundle of clothes that the two Mahomedans who accompanied Mánakji Asláji on 25th April last, the day of the tower fatality, to the tower, had in the long interval that had elapsed after the occurrence of the tragedy and before the arrival of the police on the spot, hastily run away, and that the clothes of one of them had been torn in the scuffle he had with the deceased ladies; that after arrival at home the latter Mahomedan hastily took off his torn clothes, made them into a bundle and threw it in a corner of his room, ordering his servant to conceal it, who carried out the order; that some days after this event the servant asked his master a loan of five rupees for the approaching Bakri Id holiday, but was slapped in the face by the latter; that this insult offended the servant, who, remembering the mysterious bundle of clothes, went and related the story to his brother, who was employed by a Mahomedan gentleman; that this Mahomedan gentleman having overheard the story had the bundle opened in his presence and found in a pocket of a waist-coat among the clothes a letter and currency notes for Rs. 40; that the letter was written by Mánakji Asláji, requesting the person to whom it was addressed to bring with him Rs. 40 to the University Tower to pay certain immoral women who were to go to the tower from Máhim; that after reading this letter the Mahomedan gentleman sealed up the bundle of clothes and left it with a Márwádi residing in his neighbourhood; and that a few days after this event the information about the bundle of clothes was communicated by the Mahomedan gentleman to Mr. Jehángir Murzbán.—Another report was that a Hindu gentleman had witnessed from the High Court building that one of the two deceased Párai girls was thrown from the tower; that this gentleman is a clerk in the High Court, who was at the time drinking water

with his face turned towards the tower; that he first saw two Pársi girls scuffling with a Pársi on the top terrace of the tower; that one of the girls fell from the tower and the other was thrown by the Pársi; that this clerk was much pressed to give evidence before the Coroner's inquest, but for reasons not known he appeared afraid to do so.—A Pársi young man named A'rdesar Edalji Reporter, who had offered his evidence before the Coroner, but which was not received, is stated to say that some days before the day of the fatality he visited the tower in company of a European friend and asked the havildár to open the clock-room, but on the latter's refusal to do so on the alleged ground that the room could not be opened after a certain hour, and his gestures and conduct having appeared suspicious, Mr. Reporter and his friend went to the clock-room by another door, where they witnessed a horribly immoral scene, and that the object of Mr. Reporter in making this statement is to show that the tower has been a rendezvous for immoral purposes and that the suspicious conduct of the havildár ought to be enquired into.

25. The same newspaper, in its issue of the 26th May, says that the information about the bundle of clothes is stated to have been given to the Police Commissioner at about four o'clock in the afternoon of Thursday last, but no enquiry was made about it by the police until midnight of Saturday following, that is, until fifty-six hours had elapsed since communication of the information; that an important witness in the matter of the bundle has disappeared; that this witness is the servant of the Mahomedan gentleman who had conveyed the information to Mr. J. B. Murzbán; that this servant is said to have left for his native place, which is however not known, and that his relations even did not know that he was going to leave Bombay.

26. The same newspaper, in its issue of the 29th May, says that Mr. J. B. Murzbán has, in his explanation in regard to the bundle of clothes, stated that the Mahomedan gentleman who gave him the information about the bundle is employed in the High Court, and asserted that on the morning of the next day of the tragedy several police officers visited the place of the Mahomedan and other police officers visited the same place in the noon and made some fuss, and this excited the suspicion of the servant of the Mahomedan; that Mr. Murzbán requested Colonel Wilson to confiscate the bundle of clothes at once by going himself or sending a trustworthy officer, and stated that the Mahomedan gentleman was ready to accompany him or his officer and to put him in possession of the bundle; that the Commissioner promised to make an early enquiry into the matter; that without doing anything in the meanwhile the servant was arrested by Superintendent Brewin at 12 o'clock on the night of Friday and released on Sunday morning; that the police went in search of the parcel on Saturday night, but no bundle was forthcoming, the Márwádi having denied all knowledge of it as well as of his next-door neighbour, the Mahomedan gentleman; and that the Mahomedan gentleman has recorded his statement before the police to the same effect.

26. The same newspaper, in its issue of the 30th May, observes that the witnesses produced by the police in connection with the Rájábái Tower fatality belong to the ignorant classes, their evidence proving none of the three theories about the catastrophe—accident, suicide or murder,—that the witnesses produced by Mr. Craigie as well as those who came forward of their own free will have shown, on the other hand, that the deceased were subjected to violence, and that if not both the deceased, at least one of them was hurled from the topmost balcony of the tower,—the evidence of the three Pársi children who came out unscathed from the severe ordeal of a searching cross-examination to which they were subjected, and that of sepoy Arjun Ráma and a Pársi gentleman, being most material, and that the police ought now to accept the theory of murder and work it out.

28. With reference to the Coroner's enquiry into the same fatality, a correspondent of the *Jáme Jamshed* (84), in its issue of the 26th May, questions the conduct of the police of Bombay for not producing before the Coroner's inquest a Pársi named Banáji, who was the first to visit the spot on which the corpses of the deceased ladies were discovered, Mr. Jamsetji Dhanjisháh Contractor, who knows something about the two Mahomedans who are alleged to have accompanied Mánakji Aláji to the tower, a havildár of the Telegraph Department who is said to have wit-

nessed the payment of a rupee by the said two Mahomedans to the peon in charge of the tower when leaving it, and the Bengali Babu's son who had accompanied his father to the tower, and for failing to produce evidence in due sequence.

29. The same newspaper, in its issue of the 27th May, considers that the cross-examination of the three Pársi children by Mr. Frere, the Government Solicitor, has convincingly shown that the deceased Bachubái and Perozbái were the victims of an indecent assault and either threw themselves from the tower to save their honour or were thrown down by their murderers, and hopes that the suspected persons will now be taken up by the police for the purpose of collecting further proofs against them, and that if it fails to do so, either Mr. Frere or Government will advise it to adopt that course.

30. A correspondent of the same, under his real name of Rustamji Hormasji Nádarsháh, a writer of telegrams at Paydhuni, states that on 27th April, two days after the tower fatality, Krishnaráo Punáji, the havildár at the Paydhuni Telegraph Office, informed him that he witnessed two Pársi ladies going up the tower with the permission of the sepoy sitting at the door of the tower, and that immediately afterwards two Mahomedans and a Pársi went to the same sepoy to allow them to go up the tower, that one of the Mahomedans gave a rupee to the sepoy, who permitted them to go up and left the place after locking the door of the tower from outside. The *Jáme* states that this telegraph havildár is said to have made similar statements before Mr. H. Black, Telegraph Master at Paydhuni, and at another appropriate place.

31. The same newspaper, in its issue of the 30th May, says that the family of the deceased Bachubái and Perozbái, who ought to get the legal assistance of either the Government Solicitor or the Advocate-General at the Coroner's inquest, have been put to the heavy expense of engaging a Solicitor on their own account in order to make an attempt to find out the guilty parties, and yet the police frequently brings forward new theories. Certainly, observes the *Jáme*, Government ought not to sit silently looking at this, but ought to do the needful.

32. The *Káthiáwár Times* (3), in its issue of the 27th May, writes:—The *Times of India* comes to the rescue of the police in connection with the bundle story, and says that the police "have thoroughly investigated the allegation and ascertained that it was without foundation." It may be so; but why was the alleged delay of sixty hours? That is what the public should like to know. The *Advocate of India* says that the brother of the Mahomedan servant who took away the bundle from his master's house has suddenly disappeared within the last week. This, if true, points to the indispensable necessity on the part of the police for conducting inquiries in such cases with utmost promptitude. The complaint of the police that they were deprived of an opportunity of making prompt use of the evidence of the Pársi children, who have been produced at a late stage of the enquiry by Mr. Craigie, seems to be quite frivolous. If Mr. Craigie refrained from producing the children at the first stage of the enquiry, it might be due to the general impression produced by the attitude assumed by the police a couple of days after the unfortunate occurrence. Mr. Craigie is, besides, an astute attorney and he might have done so in the interests of his clients. But it must be mentioned that the course pursued by Mr. Craigie is regarded by the ablest of lawyers as the best under the circumstances. The evidence produced by him affords a striking contrast to the evidence produced by the police. What evidence has the police produced beyond that in support of an insane theory? In this matter, as the public and the police seem to be in dire conflict, we hope it will be deemed advisable by Government to entrust the enquiry to more efficient hands. Most unprejudiced men are necessary to detect the guilt. The evidence of child Nawázbái goes greatly to establish the theory that foul murders have been committed. The child seems to have been subjected to a pretty severe cross-examination by Mr. Frere, and yet she has given, looking to her age, the brief space of time she had been at the tower and the excitement, very satisfactory answers. Under such an examination even an adult would break down. The evidence of the children has not only sufficiently corroborated the popular theory of murder, but has established that theory. The police have obtained the best possible clue, and if they do not succeed in tracking the murderers they

shall have to thank themselves for it. The tower tragedy, however, seems to point unmistakably to the fact that the Bombay Police are hardly capable of dealing with cases out of the common way. The attack by a Bombay paper on Dr. Thomas Blaney is entirely undeserved and the public has treated it with the contempt it deserved. If any of the Government officials has kept himself cool and kept his wits about him at this exciting juncture, it is the Coroner, whose firm attitude has brought credit alike to himself and the Government he has the honour to serve. [The *Samsher Bahddur* (117) and the *Satyavakta* (119) of the 22nd, the *Satyá Mitrá* (118) of the 24th, the *Surat Akhbár* (87) of the 25th and the *Broach Samáchár* (95) of the 28th May express similar sentiments.]

33. The *Kaiser-i-Hind* (85), in its issue of the 24th May, writes:—We believe we only echo the public voice when we say that there is as marked a difference between the character, trustworthiness and value of the evidence produced by Mr. Craigie since Saturday week and that submitted by the police during a fortnight after a week's previous incubation, as between Ormasdes and Ahriman. It is superfluous to observe that the investigation *for the first time* has thrown light on the mystery. Whether it will be entirely cleared up or not, remains to be seen. But there cannot be the least doubt in the simple and unsophisticated narrative of the *hamál* and the three children. The former stood the "cross-examination" of the police for over three hours, which, however, elicited nothing to cast any suspicion on the veracity of his evidence. The childen's narrative is of the highest legal importance, for it deals directly with the suspect Asláji. And though they will be subjected to "cross-examination" to-morrow, we have not the slightest fear of their standing the brunt of the double fire of Messrs. Frere and Brewin. But since the Government has now deemed it wise to direct the Public Prosecutor to watch the inquest, we venture to make another suggestion which, it is to be hoped, will be adopted to meet the ends of justice and truth. It is time that the prejudiced police which is now in charge of the case should also be asked to withdraw. We are convinced that no good would come from them. Let some other Superintendents of Police hitherto unconnected with the case be asked to help the Public Prosecutor—we mean, one or two such as have no preconceived fads or Quixotic notions in their heads about the cause of the shocking fatality,—or let some clever police be brought down from England or the Continent. The name of Mr. Cobb, who, we believe, had something to do with the Dádar murder case and the recent Khoja murder case, has been suggested to us. We personally know nothing about him. All we say is this. Withdraw the present staff in charge and *put in another in whom the public at large may have confidence.* In fact, the entire set now conducting the enquiry should be changed. If this be done at once, we are convinced that the perpetrators of the foul deed, which has horrified Bombay and which is certain to remain memorable for a hundred years at least to come, would be immediately brought to the bar of justice and the double murder would be avenged. Government has now a golden opportunity to concede this popular demand, and we trust it will have the wisdom to pay deference to it by adopting the suggestion without the least possible delay.

34. The *Kaiser-i-Hind* (85), in its issue of the 24th May, writes:—Last week, we observed, as laymen, in what essential respects the evidence of the Coroner's Surgeon was wofully misleading and even unacceptable to the ordinary reasoning powers and senses which Providence has endowed us with. We pointed out how absurd was the theory of the fall leading to the injuries on the thighs and breasts and to the rents in the clothing of the two unhappy ladies. We observed that it was contrary to fact and opposed to nature. We were also of opinion that the woful neglect to examine their clothes was not only a grave error of judgment, but a piece of culpable negligence. Summing up the analysis of the evidence, we did not hesitate to pronounce our emphatic opinion that the evidence of the Coroner's Surgeon was absolutely valueless for the purposes of tracing the cause of the mysterious deaths. We are glad to observe from the three very able letters over the signature of "B." that have appeared in the columns of the *Bombay Gazette* that every conclusion of ours has been corroborated. That "B." is a medical expert of growing eminence who could be matched against a dozen experts of better qualifica-

The medical evidence of the Coroner's Surgeon on the Rájábái Tower tragedy.

tions than the Coroner's Surgeon, goes without saying. For the several reasons given by him, "B." holds the evidence of the Coroner's Surgeon to be "valueless." Thus our opinion, which was founded on common sense, is now confirmed by this versatile medical expert. What has the police to say to it? And is the Coroner's Surgeon prepared to respond to the challenge? We consider his own medical reputation at stake, and the sooner he either contradicts "B." or retracts the evidence he so light-heartedly tendered to the Coroner the better. We trust that the Coroner and the jury will carefully bear in mind that evidence and consider whether it is at all rational and acceptable of belief in arriving at a just and unbiassed verdict. It also strikes us whether after the severe exposure of the so-called medical evidence Government should call upon the Coroner's Surgeon to either give a satisfactory rejoinder or retire from the post. In the interests of the public we think the Government is bound to take steps to clear up the conflict of opinion. Nothing could be better than to call upon that official to reply what he has to say to the challenge publicly made by "B."

Complaint of the Bombay Police regarding the holding back of evidence by the aggrieved parties in the Rájábái Tower tragedy considered unfounded.

35. The same newspaper says:—We have in our first article combated at length the unfounded complaint of the police regarding the holding back of evidence by the aggrieved parties. The children's evidence is, as is now too well known, the most material. Now, as a matter of fact, the *Bombay Gazette* itself gave a long account of the statement of the *hamál* and the children in its issue of the 4th May; and it is a fact that as back as 30th April last, the police were made *fully* acquainted with the statements of the children by the editor of a vernacular contemporary. This was done 12 hours *prior* to the statement being made to Mr. Craigie. How in the teeth of such stubborn facts the police or its apologists dare to complain that they have a grievance on this head passes our comprehension.

Remarks on the alleged attack made by the *Bombay Gazette* on the Coroner in connection with the Rájábái Tower tragedy.

36. The same newspaper writes:—It is universally considered that the attack made on the Coroner last week by the *Bombay Gazette* was not only unwarranted, but atrabilious and malignant. It would seem as if it had its origin in some personal rancour or grudge. Who is defying the public and casting grave public interests to the wind—the Coroner or the police? Will the *Gazette* tell the public what is the *proper* function of the police in case of inquest? Is it to cross-question and be-little evidence or to *collect* evidence, from whatever quarter forthcoming, and to link together the various parts as to make it a consistent whole and establish crime? The police is not called upon by the Crown to *sit in judgment* on the preliminary inquiry, but to get at facts. But what has it been doing? Is it necessary to say that it is madly endeavouring to throw doubt by every conceivable means on the evidence which Mr. Craigie's clients are using all their best efforts to produce? Is not this departing from its legitimate function? And when the Coroner, by virtue of his undoubted right and authority, tries to repress that extraordinary bias of the police and warns it to remain within its legal bounds, he is rated!

Alleged indecent practice prevailing among Kunbi women of Násik and Panchavati on a certain day of the year.

37. A correspondent of the *Indu Prakásh* (13), in its issue of the 25th May, says that on the day of the Akshayatritiya (the third day of the bright half of the lunar month of Vaishákha) Kunbi women of Násik and Panchavati assemble on the banks of the river on their respective sides and sing devotional songs, and ridicule one another by making indecent gestures at each other, and a number of low people assemble to witness this offensive gathering. The correspondent requests the leading men of Násik to exert their influence to put a stop to this unseemly exhibition.

A suggestion for the improvement of the mofussil police in the Bombay Presidency.

38. The *Shri Shivdji* (63), in its issue of the 22nd May, in referring to the resolution passed at the Fourth Provincial Conference held at Poona for the improvement of the police, observes that an increase to the salaries of the subordinates in the Police Department will not improve its administration, but if a few experienced

officers from the police of the city of Bombay are transferred to the mofussil due improvement will be effected.

A complaint against the Head Constable of the Zámpa police station at Surat.

39. The *Gujarátí* (81), in its issue of the 24th May, observes :—A correspondent writes to us from Surat that a Bohra quarrelled with the Head Constable of the Zámpa police station in that city and assaulted him, whereupon the latter so severely beat his opponent that a weak person would have met with his death. The Bohra was then hand-cuffed and taken by the constable to his superior officer, who released him on bail. In our opinion, the constable ought not to have taken the law into his own hands and beaten the Bohra in such a brutal manner. We request the police authorities of Surat to take due notice of the constable's conduct.

PART II.—*Education.*

Disapproval of the circular recently issued by the Director of Public Instruction, Bombay, with regard to physical exercise in schools.

40. The *Indian Spectator* (2), in its issue of the 24th May, writes :—An evil has been brought to light. It is that physical exercise, like everything else that is taken in hand enthusiastically in the beginning, is over-done. The Director of Public Instruction has for that reason sent a warning round to his subordinates that gymnastics and school games are to be practised with discretion, that sickly boys are to be excused partially or wholly, and that in case of objections being made by parents their wishes are to be followed. This is intended to prevent the evil effects of an over-strain. But, we fear, the fresh instructions, if as unwisely followed as the first insisting on physical exercise was, would remedy the last evil only by a reversion to the state of things in the beginning. The exhaustion of the body is as bad as, perhaps worse than, no exercise. The most important question is, where to stop. Sickly boys, or weak boys rather, must be partly or wholly excused, the Director says. Yet, it is the weak boy that stands in much greater need of exercise than the strong boy. He wants it most. In certain schools (they may be very few in number) weak boys are especially taken in hand. They are desired to begin with very mild exercise. Sometimes a walk suffices for them. As they grow stronger and become able to stand greater fatigue, they are required to join in other forms of exercise. Boys desirous of being excused altogether should be suffering from some malady that renders them quite unfit for physical exercise, or should produce a medical certificate to that effect. This course appears to be a much better one than to grant exemption to a student because he is physically weak. It is the weak that must be especially taken care of. That part of the Director's instructions that leaves the important matter of physical exercise entirely to the wishes of the parents is equally objectionable. There are parents who have learnt to understand the interests of their children. There are some that have not reached that stage yet. Parents may be left to specify a fair excuse for making an exception in the case of their boys. A sensible teacher will know how to weigh it, where to make the concession, and where not. He may, in certain instances, make an attempt to persuade the parents as he wishes. But any good that he can do this way will be impossible under orders that make it imperative on him to follow the parents' wishes, whatever they may be. If the parents once erred in one direction in the matter of physical exercise, if the heads of schools have erred since in another, the recent order of the Director of Public Instruction errs in a new direction. Perhaps, the Inspectors have not put him in possession of all the facts to enable him to arrive at a correct conclusion for the whole department. We do not doubt that in certain places there may be a great necessity for the stringent rules now made. If it is so, the rules should have a limited local application. If the rules are followed literally, the interests of physical exercise, particularly in the mofussil towns, will suffer greatly, and before long a necessity might arise for a modification of the recent circular. [The *Mahratta* (4) of the same date expresses similar sentiments.]

41. The *Mahrátta* (4), in its issue of the 24th May, writes:—The Department of Education has a rule prohibiting Government High Schools from admitting any boy from any school of the same place unless and until he has completed the full course of that school. The principle involved in this rule is a good one. No doubt, considerable inconvenience and harm to the cause of discipline result from perfect freedom in regard to admission. The experience in Poona before a similar rule was adopted by the managers of private educational institutions imposing certain restrictions on promiscuous admission of students, was that students left one school and joined another on very frivolous grounds. There was a good deal of what is called migration. There was a certain percentage of students which, like Mr. Parnell's party a few years back, appeared to have resolved to hold the balance evenly between rival institutions, of course to their own profit in the shape of fees saved. The rule regarding leaving-certificates has partially put a stop to the evil. Then further good was done by the local private schools having adopted the departmental rule as to admission of students from competing institutions. But there is one consideration in regard to this rule to which we wish to draw the attention of the authorities that be. Although it is desirable that so far as possible the student should not leave an institution, after having once joined it, until he has completed the full course which that school can teach, yet it might happen that the teaching in some of the upper standards might be very defective. Especially there is greater chance of this in regard to standards where difficult and higher subjects have to be taught. It might thus be very disastrous to the student to be confined to that particular institution. We think the rule ought not to be a hard and fast one. From the *Bombay Educational Record* for this month we see that an exception has been made in the case of the Elphinstone High School, Bombay. We therefore suggest that in regard to mofussil High Schools the rules may be so modified that the head masters of institutions should have discretionary power to admit a student from a rival institution after taking due precaution to see that his desire to leave the school is not the result of whim, and is moreover sanctioned by his parent or guardian. Private schools, of course, would follow suit.

Comments on the new rule of the Bombay Educational Department regarding the admission of students into Government High Schools.

Part III.—*Railways.*

42. The *Dnyánodaya* (11), in its issue of the 28th May, writes:—The G. I. P. Railway has not yet discovered the art of arranging the time-tables of its trains so as to please everybody. Those coming to Bombay from Ahmednagar, for instance, find their trains fairly convenient, but those who are going to Ahmednagar are greatly discommoded by the delays to which they are subjected. Those who leave for Ahmednagar by the mail train have to wait at Dhond from 4-40 A.M. to 10-40 A.M., or six hours. For passengers going to stations on the Dhond and Manmád Railway no more inconvenient arrangement could well be made. We suppose it is impossible to please everybody; but passengers going to Ahmednagar and other stations on that line are just as worthy of consideration as those leaving there for Bombay. An extra train connecting with the mail at Dhond is not asking too much from the railway authorities.

Inconvenience suffered by passengers going from Bombay to Ahmednagar owing to their detention at the Dhond Station.

Part IV.—*Municipalities.*

43. In noticing the Government resolution of the 11th May on the sanitary work of the Poona Municipality, the *Jame Jamshed* (84), in its issue of the 28th May, says:—We do not agree with the drift of this resolution. The Poona Corporation has properly shown that it has under its present constitution done more sanitary work than was performed by the administration of 1883 with its Collector-president, supporting its assertion with actual proofs. This defence of the corporation has proved beyond doubt that the Poona City has fared better under the

The Poona Municipality and the Government resolution of 11th May on its sanitary work.

present *régime* than under that of the Collector-president. Of course, the corporation would have been able to do more than what it has achieved, if local self-government had met with due encouragement from the official world. The controversy between Government and the Poona Municipality is to end with certain changes in the District Municipal Act that will enable the larger mofussil municipalities to delegate their powers to responsible and competent executive officers. If due care is not taken in this particular, local self-government is sure to come into disrepute. It is therefore to be hoped that some Native members will be appointed to the committee which will shortly assemble at Poona to deliberate on this question, in order that the views of the Native public may be placed before Government about the reservation of right to the municipalities to appoint their own executive officers, as desired by the Poona Municipality.

A complaint regarding the house-tax levied by the Kapadvanj Municipality in the Kaira District.

44. The *Satyavakta* (119), in its issue of the 29th May, observes:—The scale of the house-tax imposed by the Kapadvanj Municipality in the Kaira District is already exorbitant, and sometimes notices for increased tax are served upon householders, a written application from a house-owner for remission of the increased amount being met with the oral reply to pay the tax at once. Either this exorbitant tax should be abolished or the schedule revised, as the people of Kapadvanj are very poor.

The imposition of house-tax by the Ránder Municipality in the Surat District.

45. The *Gujarát Darpan* (80), in its issues of the 24th and 28th May, observes:—The Ránder Municipality, in the Surat District, having recently passed a resolution to impose a house-tax, one of the municipal commissioners has resigned and some others intend following him. The new levy has spread dissatisfaction among the townsmen, who being poor this tax ought not to have been imposed at all. [The *Gujarát Mitrá* (82) and a correspondent of it, in its issue of the 24th May, express similar sentiments.]

Inconvenience suffered by travellers on the old road between Sangameshvar and Ratnágiri.

46. A correspondent of the *Jagan Mitrá* (38), in its issue of the 25th May, says that much inconvenience and many hardships are suffered by travellers on the old road between Sangameshvar and Ratnágiri on account of the absence of trees and drinking water for several miles together, and requests the Local Board to supply these wants.

PART V.—*Native States.*

Remarks on the Manipur despatches.

47. The *Indu Prakásh* (13), in its issue of the 25th May, writes:—The official papers which are published make it clear, what has been, in fact, clear from the first, that the Manipur disaster was the result of the overweening confidence and aggressiveness of the British officers. How far Mr. Quinton's action in seeking to arrest the Senápati in darbár and subsequently by force was justified by his instructions from the Foreign Office is not yet clear, as the letter of instructions has not yet been published. The Government of India, indeed, strongly protests against the suggestion of treachery, and, probably, no treachery was intended. But it is certain that the British officers counted entirely beside their host. The Manipuris, whatever their savageness, were justified in acting in self-defence, in suspecting the intentions of the British officers, and in endeavouring to elude the arrest. When the British took up the offensive and attacked them, they met force by force. In thus meeting the force arrayed against them they out-numbered the English troops and overpowered them. The escort accompanying Mr. Quinton was selected in consultation with two high military officers, but the choice was evidently made in a spirit of contempt of the enemy, and the same recklessness was displayed in the final action. Thus far the Manipuris were little to blame. As to the deaths of Mr. Quinton and his party there is some conflict of testimony. There is at least one witness, however, who supports the Manipur version that the officers were at first treated with respect and that after a long interview they set on their way back quite

safe. It was on the way back that one Manipuri struck Mr. Grimwood (who, by the way, will receive the meed of his act in a few days) and the blow was a signal for a general massacre. According to this account the massacre was not a deliberate act on the part of the Manipur authorities, but was the result of popular frenzy. This would greatly diminish the responsibility of the Manipur officials. Almost all the Manipur dignitaries have been apprehended, including the Jubráj and the Senápati. How they are to be dealt with and what the eventual settlement is to be is still a matter of doubt. [The *Rást Goftár* (86), the *Kaiser-i-Hind* (85), the *Mahrátta* (4), the *Gujarátí* (81) and the *Gujarát Mitrá* (82), in their issues of the 24th May, and the *Shri Shiváji* (63) of the 22nd idem express similar sentiments. The *Poona Vaibhav* (53) of the 24th May, in repeating similar sentiments, expresses its fear that Manipur will be annexed to the British Indian territory, and adds that the Senápati did well in escaping to the jungles.]

Rewarding of the detachment of eighty military sepoys which under Lieutenant Grant captured and held Thobal against a large force of the enemy in the recent rising in Manipur recommended

48. The *Jáme Jamshed* (84), in its issue of the 29th May, says:—It is gratifying that Lieutenant Grant should have been awarded the Victoria Cross for his conspicuous bravery and devotion in a fight with a large force of the enemy in the recent rising at Manipur. But what about the detachment of eighty military sepoys at the head of whom Lieutenant Grant kept 2,000 Manipuris at bay and captured and held Thobal. In his account of the action at Thobal, Lieutenant Grant has admitted that without the aid of his eighty brave comrades he could not have achieved the success he secured. It is to be much regretted that neither the Secretary of State for India nor the advisers of Her Imperial Majesty thought it meet to notice the brave conduct of the small detachment. It is however to be hoped that these eighty men and the two military sepoys who have succeeded in apprehending the Senápati will be duly rewarded.

Remarks on the Parliamentary papers on the Cambay disturbances.

49. The *Rást Goftár* (86), in its issue of the 24th May, writes:—It would appear from the Parliamentary papers which have been published on the Cambay disturbances that the military used no more force than was necessary in dispersing the thousand or so of rustics who had collected in the city. This is rather hard to believe, considering the heavy fatality which attended the charging of the mob by the military and the immunity of the troops from any casualty, barring a few slight bruises and scratches. The rustics had been armed mostly with no more formidable weapons than clubs, and they could not, therefore, be so very dangerous to the peace and security of the State as to necessitate a lamentably heavy loss of life. They refused to disperse, it is true. But the fault which they committed by disobeying the orders made to them was at least partially atoned for by the fact that they had some real and pressing grievances, and that they considered that the only way of bringing them home to the minds of the authorities was by means of a demonstration in the shape of a large gathering They thought that the late Diván, Mr. Shámráo Laud, was the principal cause of all the ills which the State was suffering from, and consequently they demanded with vehemence and persistence that he must go. Even if it were allowed that in charging and dispersing the crowd the troops behaved as humanely as the circumstances admitted, there ought to have been furnished some satisfactory explanation of the grave accusation made against the troops that, flushed with the victory obtained over unarmed rustics, they demolished temples and plundered houses. This accusation was seriously and authoritatively made, and if it was groundless there ought to be an emphatic and authoritative denial of it. But all this, however sad, belongs to the irrevocable past. We are more practically concerned with the present and the future of Cambay. It is universally admitted that Cambay was not all in touch with the progressive spirit of the times, that the administration had many glaring defects which cried for reform, and that Mr. Laud was not the best of administrators that would be found for the State. The old order has changed and has given place to the new which, we believe, has been hailed with satisfaction by the subjects of the Nawáb. Here was a case in which British intervention was necessary for the welfare of the State, which will certainly improve under its healthy and humanising agency. [The *Gujarát Darpan* (80)

and the *Gujarátí* (81) of the same date, the *Hitechchhu* (83) of Ahmedabad of the 28th, the *Satyavakta* (119) of the 29th and the *Kaira Vartamán* (119) of the 27th May express similar sentiments, some of them regretting that Mr. Shámráo Náráyan Laud, the late Diván, to whose alleged mal-administration they attribute the disturbance, has not been arraigned for his misdoings.]

Protection of Native Courts from European adventurers desired.

50. After expressing approval of the circular order issued by the Bombay Government to its Political officers at Native Courts, requesting them to desist from accepting hospitalities from Native Chiefs and Princes to whose Courts they are accredited, the *Jáme Jamshed* (84), in its issue of the 28th May, observes:—The great pests to Native Princes and Chiefs are the European petty tradesmen or adventurers, who seldom depart without securing more or less the objects of their visit, while some of them prove great bores. It is therefore desirable that the political officers should be instructed by Government not to allow such Europeans an access to Native Courts, which need protection particularly from the European "adventurers."

Visit of Colonel Hancock, Acting Political Agent, Káthiáwár, and Mr. Cooke, Acting Political Agent, Cambay, to the Shetrunja Hill in the Káthiáwár Agency and the insult alleged to have been given by them to the Jains.

51. In alluding to the visit of Colonel Hancock, Acting Political Agent, Káthiáwár, and Mr. Cooke, Acting Political Agent, Cambay, on the 28th March last to the Shetrunja Hill in the Pálitána State, in Káthiáwár, and to the insult alleged to have been given by them to the Jains by walking over certain prohibited places with their boots on, the *Praja Mat* (115) of the 23rd May and four other Gujaráti newspapers observe that if the allegation be true, due notice ought to be taken by Government of the conduct of these officers, as the Shetrunja Hill is held very sacred by the Jains, whose feelings are said to be offended by this conduct of Colonel Hancock and Mr. Cooke. The *Gujarát Mitrá* (82) of the 24th May suggests that the two officers and the English lady who accompanied them ought to be criminally prosecuted by the Jains for desecrating their sacred place.

ATMARAM V. PATKER,
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New Secretariat, Bombay,
Office of the Reporter on the Native Press,
2nd June 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 30TH MAY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ..	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ..	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Pramod Sindhu* (1), in its issue of the 22nd May, says:—Revision survey and settlement in Berár has of late attracted the attention of cultivators as well as of those who have some concern for them. The cultivators shudder when they are told that the revision survey that has been commenced in the Wun and Básim Districts and that will shortly extend its operations to others, will be accompanied by a revision settlement which, they understand, means nothing less than "enhanced assessment." They already know from experience that after the payment of rent they are now paying, the margin left for their subsistence is less than the value of the labour they have expended on their lands. When such is the state of the land and land-holders, there is nothing wonderful if the cultivators contemplate the survey and settlement question with so much fright. As regards the state of cultivators it is the same as that of the other Indian rayats. It is clear enough that the agriculturists are not well off. They are unable to pay without difficulty and pressure the present assessment of their lands. They are, with a few exceptions, compelled at the time of paying their land revenue to resort to money-lenders, whose exorbitant demands the poor borrowers are perforce compelled to accede to. Thus the sale-proceeds of their produce are fairly disposed of in meeting the expenses that were incurred at the ploughing and weeding season and high interest on loans. It must be borne in mind that a large portion of the land revenue paid to Government represents no surplus produce raised on the soil, but merely fresh debts incurred by the cultivators. The increased indebtedness of cultivators will be made palpable by the increased number of documents registered every year. Day by day increasing stamp revenue is not an unimportant indication of the ruin of the people. The assessing officers will, therefore, do well to mix themselves up with the poor agricultural classes in order to know their actual condition. If this is done these officers will positively come to know that the rayats are really unable to bear any increase in the land assessment. The increase in assessment under contemplation reminds us of the deplorable state of Sholápur, Nagar, Sátára and Poona in the Bombay Presidency, the cultivators of which have been crushed under over-assessments. Notwithstanding that they had been rendered quite unable to pay the assessment, the Government unscrupulously increased it. The poor agriculturists at last found remedy in the relinquishment of their fields,—fields which proved to

Revision survey and settlement in Berár and the fears entertained by cultivators of an increase in the land assessment.

them a source of distress rather than of maintenance. At lastthe Agriculturists' Relief Act was passed. The total revenue of Berár from all sources, including the land revenue which alone amounts to Rs. 67,34,751, is Rs. 1,18,35,814 per annum, and the expenditure is Rs. 1,02,51,177, leaving a net surplus of Rs. 15,84,137. As the balance is sufficiently large there is no necessity of increasing any taxes. The surplus is paid to His Highness the Nizám. It is not compulsory, as far as is known, that the surplus should be paid to the Nizám in a fixed amount. It is therefore clear that the financial results of the Berár administration do not afford any reason to Government to increase as a matter of necessity the present rates of land assessment. Great injustice appears to have been done at the time of the initial survey and settlement operations by excessively assessing the lands situated in the most populous part of Berár. Rates in several parts of Berár differ from one another. If Government find themselves under a necessity to increase the land assessment they should raise the assessment of such lands only as were at the last settlement assessed at low rates but now enjoy greater facilities for raising large crops. In doing so Government should, however, keep up the same maximum standard of rates as has hitherto been in practice. Some of the low-taxed lands may be raised to the level of the other lands that have been assessed with higher rates, provided the former have really improved their status,

Appointments in the Revenue and Judicial Departments in Berár.

2. The *Vaidarbh* (2), in its issue of the 23rd May, writes:—We really fail to see on what principle appointments in the higher grades of the lower service in the Revenue and Judicial Departments of Berár are made now-a-days. The rules of the departments strictly enjoin that promotion to officials should be given on the principle of seniority in passing the Departmental Examination, But the rules are observed more in their breach than in their observance. There are twenty-two Tahsildárs in the province, out of whom there are at present nearly ten who have passed *no* examination at all, and there are only *eight* who have passed the Higher Standard Examination. The rule is that no person should be made permanent Tahsildár until he has passed the Higher Standard Examination. In the same way out of 10 Clerks of Court (6 Deputy Commissioners' and 4 Small Causes Courts) there are only *two* who have passed the Higher Standard Examination, and four have passed no examination at all. The officials who have passed no examination have been appointed to the posts they now hold after the rules came into force. Only a very few of these held the posts prior to the introduction of the rules. The authorities who make such appointments would have sufficient excuse for breaking the rules if it had been a fact that there were no qualified candidates for the vacancies. We can even now name some Náib Tahsildárs and Deputy Clerks of Court who have passed the Higher Standard Examination, but have been passed over and their claims ignored in favour of those who have passed no examination or have passed only the Lower Standard Examination. This was, indeed, never expected under the *régime* of Mr. Plowden, who in the very beginning of his career gave promise of being a very just ruler, strictly following the rules and regulations of the several departments of the administration. When the making of appointments is left to the choice or discretion of subordinate officers there arises the danger of patronage being abused, and it is for this that every good administration makes rules laying down certain qualifications without possessing which no one shall be entitled to obtain a post. But if the administration would not care to see that the rules are observed, they had better not be made at all. If we closely look into some of the recent appointments we shall find that patronage has had much to do with them; and therefore we pray to the administration to put a stop to the system of patronage.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
2nd June 1891.

[CONFIDENTIAL.] No. 23 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th June 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodaya	Bombay	Do.	375
12	„ Dnyán Prakáh	Poona	Bi-Weekly ...	500
13	„ Indu Prakáh	Bombay	Weekly	925
14	„ Native Opinion	Do.	Bi-Weekly ...	600
15	„ Prabhákar	Do.	Daily	350
16	„ Subodh Patrika	Do.	Weekly	965
17	„ Sudhárak	Poona	Do.	3,000
18	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
19	The Arunodaya	Thána	Weekly	550
20	„ Á'ryávart	Dhulia...	Do.	200
21	„ Bakul	Ratnágiri	Do.	500
22	„ Belgaum Samáchár	Belgaum	Do.	215
23	„ Bhámini Prakáh	Poona	Do.	200
24	„ Chandánshu	Tásgaon	Do.	100
25	„ Chandrodaya	Chiplun	Do.	...
26	„ Chikitsak	Belgaum	Do.	400
27	„ Chitragupta	Karád	Do.	200
28	„ Daivadnya Samáchár	Bombay	Monthly	300
29	„ Dakshin Vritt	Kolhápur	Weekly	150
30	„ Dhárwár Vritt	Dhárwár	Do.	1,000
31	„ Dnyán Ságar	Kolhápur	Do.	335
32	„ Ganga Lahari	Násik	Do.	200
33	„ Hindu Punch	Thána	Do.	600
34	„ Hitechchhu	Bijápur	Do.	60
35	„ Holkar Sarkár Gazette	Indore...	Do.	403
36	„ Jagadádarsh	Ahmednagar	Do.	300
37	„ Jagad-hitechchhu	Poona	Do.	5,300
38	„ Jagan Mitra	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Mahárashtrá Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	300
48	„ Mutaaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bárdi	Do.	225
56	„ Pratod	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alíbág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	200
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	225
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá	Thána	Do.	300
68	„ Vanapriya	Chikodi	Fortnightly ...	100
69	„ Venguria Vritt	Venguria	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Viláa	Kolháp ur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakáah	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakáah	Do.	Monthly	394
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakáah	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Fursad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,200
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	900
115	„ Praja Matá	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samaher Bahádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies Issued.
	Gujara'ti—continued.			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	568
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
132	The Kannadá Suvarte...	Bombay	Weekly	800
133	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Karnátak Vritt	Do.	Do.	...
136	„ Lok Bandhu	Do.	Do.	190
137	„ Rasik Ranjini	Gadag	Do.	300
138	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
139	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
140	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
141	„ Bráhma Patrika	Poona	Weekly	200
142	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	Anglo-Urdu.			
143	The Mahomedan Herald	Bombay	Weekly ...	300
	Urdu.			
144	The Akhbáre Ratán Prakásh Ratlám ...	Ratlám	Weekly	33
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
146	„ Dhár State Gazette	Dhár	Weekly	270
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
148	„ Gwalior Gazette	Gwalior	Do.	850
149	„ Jouhar	Bombay	Do.	...
150	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
151	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
152	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
153	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Information about British rule in India alleged to have been communicated by His Imperial Highness the Czarewitch to his august father.

1. The *A'rydvart* (20), in its issue of the 11th April last, contains an article (which is an extract from the *Varhád Samáchár*, a newspaper published in Berár) that mentions the principal points on which His Imperial Highness the Czarewitch is said to have addressed letters to his august father, the information given in them being gathered by the Prince from the diary which he kept while travelling in India. The information contained in these letters states that the people in India are hardworking but unhappy, that more attention is paid by the British rulers to strengthen their rule than to the advancement of the prosperity of the people, that the rulers are crafty, that the people are dissatisfied and in search of relief, that there is no doubt that the people are much worried, that the taxes are very heavy, that the people will one day think over their present depressed condition, that they do not enjoy any freedom, that the English are virtually exempted from the operation of the laws of the country which are unsuited to the people on account of the caste system among them, that in spite of ample revenue India is handicapped with a heavy public debt, that the commerce of the country has passed into the hands of Europeans, that the import of European articles has ruined indigenous manufactures, that the courts of justice which have supplanted the indigenous Panchâyat system are very expensive and unsuited to the country, and other similar matters.

Alleged opinion of His Imperial Highness the Czarewitch about the arrangements made by the British Government for the visits of Native Princes in India to him.

2. The *Mahárashtra Mitra* (45), in its issue of the 28th May, says:—No sooner did His Imperial Highness the Czarewitch enter Japan an attempt was made on his life, and thereupon His Imperial Highness is reported to have said to a high Japanese officer that he was at first surprised to see that the British would not allow him free access to the Indian Princes. However selfish the British Government may have been in not allowing its tributaries to form friendship with a foreign ruler, he must admit that he owed his safety in India, the people of which are mentioned in historical works to be uncivilized, to this policy of the British. He is further reported to have said that he did not wish any more to go against the British as they had formed friendship with his father; and he would consider it a disgrace to his nation if he failed to take revenge on Japan for the attempt made on his life.

Remarks on the declaration of Sir J. Gorst in Parliament about the policy under which India is governed.

3. The *Mahratta* (4), in its issue of the 31st May, writes:—We drew attention recently to the declaration of Sir John Gorst that "India is a despotic country; it is not a free country, which is governed by a very arbitrary and a very strong despotism." In India, where our daily experience tells us that the above-quoted remark of Sir John Gorst is very true, it will not cause much comment. It will only cause us to feel the more. It will make us feel that England, which boasts of being the most intensely freedom-loving country, cannot yet bear to look passively on what it is pleased to call its dependency being governed in any other wise than despotically. But why wonder at this? Did not free England act in the same way towards a people very much more deserving of freedom than we can hope to be for many a day to come? And yet very few Englishmen have the frankness to speak out their minds so freely and openly. They are afraid of public opinion in England. The people of England have learnt a lesson. Their ideas have become very much liberalised. They would not, if they knew, tolerate "a very arbitrary and a very strong despotism." Hence we find so many attempts made to gloss over unpleasant facts and hide the ugly truth from them. Mr. Schwanne, M. P., took up the words of the Under Secretary of State for India and asked his chief if he approved of them. He received a reply from Lord Cross marked "Private." Of course, as it was so marked we could not know what it contained. But the fact of its being so marked is itself significant. Mr. Schwanne again wrote to him and wanted the correspondence to be pub-

lished. Thereupon Lord Cross wrote, without the endorsement this time, saying he would be prepared to answer any question in Parliament on the subject. He further compared the present security, happiness and prosperity under the British Government with the same under former rulers, the comparison being of course to the advantage of the present rule. So then the British Government can only boast of being better rulers than the Mogals and others! That is hardly creditable, we think.

Arrest of Abdul Rasoul by the Government of India condemned.

4. The *Gujarát Darpan* (80), in its issue of the 4th June, writes:—In arresting Abdul Rasoul the greatest indiscretion was committed by the Government of India, and it has been alleged that it was repeated in many more cases in the Panjáb. It may be said that Government was afraid of the mad and fussy proclamations of Dhulip Sing, and so was on the tiptoe of timid caution to check their effects which did not exist. The treatment which Abdul Rasoul subsequently received at the hands of the authorities was, to use the modest term, horrible, and had it not been for the pertinacity of Mr. Conybeare the public would not have heard of Abdul Rasoul and his wrongs. Imprisonment for nine months without trial seems at first illegal; but it is legal, yet not just. The almost unlimited powers given to Government to treat persons suspected of a political intrigue as they please are quite unsuited to the times. Suppose a Viceroy of the wrong-headedness of Lord Lytton came to India when the Indian National Congress was in full swing and (as would not be unlikely) many of its leaders were confined as political fire-brands in the dark cells of some strong fortress: can we not urge that the India of 1891 is not the India of 1827? These regulations were necessary at a time when the British power had to be consolidated, many powerful Native States existed, and even those acknowledging the suzerainty of the British Government were in an unsettled state. No necessity now exists for them, which are at any time liable to be misused; no necessity exists for them in the India of railways, post and telegraph. Above all, they are not required in the India of to-day. However, the Government of India will stick to them as fondly as a foolish mother would to her ugliest child. The impudent and impolitic defence of Sir John Gorst leaves no hope that the objectionable regulations will be abrogated. English writers and publicists have been holding up Russia as a model of a despotic country, where the liberty of the subject is at the disposal of the Autocrat. We ask, does the Indian Czar wield less power than he? Perhaps, the latter is more discreet. Let us hope that is not the only difference. It is desirable that an agitation for removing this power should be set on foot. It will meet with many rebuffs and disappointments, still the people must persevere. Why should we not hope that just as the death of Phulmoni Dasi led to the Consent Act, so may the wrongs of Rasoul lead to the divestment of the arbitrary powers wielded by Government? India is not a free country, as Sir John Gorst has said. True enough, and very candid! But the question to be considered is whether or not "it is fit to enjoy a modicum of freedom." Is it that the free Briton ceases to be a freeman as soon as he puts his foot on the Indian soil? If it be so, it is a grievance of his. If not, it is a great injustice to us Indians, between whom and Englishmen a distinction is observed. If England claims the loyalty of India, the latter claims a just and even treatment at the hands of Government. The existence of such regulations as the one about which we have heard so much, is a slur on the peaceful character of the Indian people. Once more we expect to be told, India is not a free country; it is a country where many despots reign. Then we ask, why is it that ever and anon it has been said that the Indian subjects of Her Majesty enjoy as much happiness as Englishmen? Why the shams of councils and laws and acts? We want none of them if all these can be upset by plans hatched in secret. If they are to remain shams (and the symptoms are such), clearly say so. Government by deception and in secret should be a thing of the past. Open, straightforward and honest ways are what we want. The Indian Government, with its many merits, has not them. The revival of all but dead regulations to achieve an end, kept back from the public, bespeaks the readiness of the Indian administration to resort to anything to gain a purpose. It would be quite a constitutional act if these old regulations were re-enacted by the Legislative Councils, shams as they are. Will they be brought before the Councils?

5. The *Arunodayá* (19), in its issue of the 31st May, contains a cartoon in which the Secretary of State for India is represented as taking money out of the pocket of the poor people of India and handing it over as pension to Mr. Crawford, who is alleged to have plundered the country. The British Lion is represented to be about to swallow a lump of flesh (Manipur), while a dog (the leaders of Indian Native society) is gnawing away a piece of bone representing social subjects.

A cartoon on some of the current topics.

6. The *Dnyán Prakásh* (12), in its issue of the 1st June, says:—The Manipur disturbances and the riots at Benares and Calcutta have led the *Morning Post* to apprehend a repetition of the Indian mutiny of 1857. The dissatisfaction created by several trifling causes is smouldering in the minds of the people and might one day lead to serious consequences, which ought to be avoided. There is, however, no ground at present to apprehend a mutiny. If the officers of Her Majesty's Government will keep before their mind's eye the sound maxim that the strength of Government consists in the contentment of the subject people and act accordingly, the latter will never entertain any disloyal feelings. The *Morning Post* observes that if Eurasians are given the rights enjoyed by Europeans they will zealously serve as volunteers, but this observation is shortsighted, since it suggests the making of an invidious distinction between Natives and Eurasians.

Fear of a mutiny expressed by the *Morning Post* of Allahabad pronounced groundless.

7. The *Mahrátta* (4), in its issue of the 31st May, writes:—So many grave questions are rising up before the House of Commons that it is quite likely that once more Lord Cross's Bill will be postponed. The *Manchester Courier's* London correspondent says that the chances of the Bill being taken up this session are small. He further remarks: "As the reform of the constitution of India is a matter requiring very careful consideration, and is not of urgent importance, nothing would be lost by postponing the Bill for a year." That is the feeling in India. If the question of the reform of the constitution of India is to be settled with a view to some permanency, then it is better that this very stinted measure of reform should be postponed. If we are to have a reform, let us have it in some substantial form. The House of Commons cannot now spare any very considerable portion of time for the consideration of Indian questions. It will not take up the question again for some years to come. It is therefore necessary that, when it does take up the question, it should be thoroughly and well considered and the settlement should have some element of finality in it.

Prospects of the Indian Councils Bill.

8. The *Káthiáwár Times* (3), in its issue of the 29th May, writes:—The Official Secrets Act, which was passed with such unseemly hurry, particularly, perhaps, to overawe the Vernacular press or those papers which exposed the shortcomings of the Government, is likely to remain a dead letter. The *Englishman* is stated to have been furnished with copies of the Manipur despatches three days before they were supplied to other journals. Why was it so? Can an official secret be surreptitiously communicated to a public journal if that paper is prepared to justify any measure of Government, however unjustifiable? But what can avail the Government of India the justification of a particular paper which is believed to have no very great reputation for fair criticism, when the whole course of proceedings of the Government of India in regard to Manipur has been regarded a bungle from beginning to end? It is most unfair that unprivileged communications should be made to individual newspapers which may be ready to hire out their columns to the Government for the purpose of misleading or misdirecting public opinion. Though the real object of the Act was the protection of public interests, it was not at all unlikely to be so worked as to produce a directly contrary effect.

Premature publication of a correspondence regarding Manipur in the *Englishman* and the Official Secrets Act.

9. The *Rást Goftár* (86), in its issue of the 31st May, writes:—Lieutenant Grant covered himself with glory at Thobal. He is now covered with honours by Her Majesty the Queen. The distinction of the Victoria Cross, as rare as it is coveted, has been conferred upon him. He has gained two steps in the service by

Honours conferred on Lieutenant Grant, who distinguished himself in the Manipur disturbances.

being promoted first to the rank of Captain and then to that of Major. The young Lieutenant did wonders with his plucky band of eighty men against two thousand of the enemy. He captured Thobal, and while in it, he not only held his own against immense odds, but forced the enemy to sue for terms. The thrilling narrative of his exploits is the one bright chapter in the Manipur imbroglio. It is still more gratifying as one more instance of the nerve and pluck and daring displayed by British officers in an emergency. Lieutenant Grant snatched a victory from defeat—life from the very jaws of death. We suppose the heroic band of Native soldiers who stood by him and behaved so splendidly, will also be adequately rewarded. [The *Mahrátta* (4) of the 31st May and the *Indu Prakásh* (13) of the 1st June express similar sentiments.]

Dissatisfaction expressed with this year's Birthday honours list.

10. In noticing the list of Birthday honours, the *Bombay Samáchár* (93), in its issue of the 1st June, observes:—The largest number of these honours have, as has been usual of late, been bestowed on Government officials. The principles on which these honours are distributed among official circles are incomprehensible to the public. Among the fortunate individuals rewarded with these honours, there are some names which come before the public for the first time by their being selected for this favour; there are others who have never rendered appreciable services to the public, while there are some names which are painful to the people. The name of the Honourable Mr. Pritchard is of the last kind. He has been rewarded with the title of K.C.I.E. The public are unaware of any services of this officer that have been considered deserving of recompense. On the other hand, he has been disliked by them on account of his ábkári administrative policy having deprived numerous poor people of means of earning their livelihood and spread intoxication among the people. Besides Mr. Pritchard, there are several names in this year's list of honours that may be severely criticised or that are obscure. It seems that these honours are bestowed on officials who secure the good graces of Government or of their official superiors, without considering whether they have been able to render satisfaction to the public. [The *Jáme Jamshed* (84), in its issue of the same date, expresses similar sentiments, regretting that no benefactors of the public in one shape or another have been rewarded with any honours. The *Ilást Goftár* (86) of the 31st May and the *Gujarát Darpan* (80) of the 4th June observe that the Honourable Mr. Pritchard has done no good to the people to deserve the honour bestowed on him, but has simply filled the coffers of Government by his ábkári policy.]

Remarks on the honours list in connection with Her Majesty's Birthday.

11. The *Indu Prakásh* (13), in its issue of the 1st June, says:—The honours list in connection with Her Majesty's Birthday is of the usual kind. It is, on the whole, discriminating, and considered with reference to each province it is long enough. Bombay gets only two of the higher honours, a K.C.I.E. for the Honourable Mr. Pritchard and a C.I.E. for Khán Bahádur Mancharji Kávasji Murzbán. Both these selections are excellent of their kind. Mr. Pritchard, though unpopular in consequence of his salt and ábkári administration, is an able officer and has done valuable service to the State. Khán Bahádur Murzbán is mentioned in the *Gazette* as President of the Municipal Corporation, Bombay, and it is presumably for his work in that office that he gets the title. Mr. Murzbán made a very capable President, being unremitting in attendance, firm, quick, and impartial. Mr. Murzbán's services in other ways have been conspicuous, which must have contributed not a little to his selection for the honour. On every occasion of public demonstration Mr. Murzbán is an indispensable and willing worker. His genius and industry have always been the chief contributors to the success of our public fairs and illuminations. In other walks of life, too, Mr. Murzbán has done useful service. Of the smaller honours there is not much to say. There are two Shams-ul-Ulamas, but no Mahámahopádhyáya. We wonder if the fountain of honours in that respect has run dry or the Government does not think there is any Sanskrit scholar worthy of the honour. Perhaps, the exhibition of learning made by some Mahámahopádhyáyas during the recent discussion in connection with the Age of Consent Act has shown to Government the futility of the distinction. On the whole, we think that this periodical distribution of honours

at regular intervals is an undesirable proceeding. It is very demoralising in its effects. It raises hopes, causes disappointments and leads to an amount of trouble and vexation which the general public has hardly any conception of. It, on the one hand, multiplies honours and cheapens their value, and, on the other, causes irritation by making invidious distinctions. It is an entirely pernicious system which makes the distribution a matter of course every six months. The military honours, too, are given with a free hand at the end of every little expedition. We wish an effort were made to make the distribution more rare and select, so as to reserve the honours for special services.

12. The *Kdsids Mumbai* (108), in its issue of the 1st June, regrets that the Mahomedan community is generally forgotten at the disposal of Birthday and other honours though there are many meritorious Mahomedan gentlemen, but is glad that His Highness Mir Ali Murád Khán Tálpur of Khairpur, Sind, has been rewarded with the distinction of Knight Grand Commander of the Indian Empire, which fact shows that the State, which, according to official reports, was mismanaged for some time, has recently improved, and Khán Bahádur Mir Abdul Ali of the Bombay Police has been made a 'Sirdar' in recognition of his valuable services.

13. The *Rdst Goftdr* (86), in its issue of the 31st May, writes:—No honours list can be absolutely perfect. There is no help for that. But it can be as perfect as human beings can make it. As a matter of fact, however, it is always far from attaining even that degree of perfection. There are always some names in the list which call forth no particular objection or commendation. There are some others about which the wonder is that they should so long have been omitted from such a list, and there are not a few about which one wonders how they go there at all. One of the names in the Birthday honours is that of a gentleman, who had earned the C.I.E. which he has now got, long before the present,—we mean Mr. M. C. Murzbán. It is only a month or two ago that in a sketch of his career given in this paper we repeated the hope that his claims will not long remain unrecognized. We need not recapitulate the story of his career as a self-made man. The monuments of his success are visible to all in the architectural ornaments of the city. The title has been long deferred, but richly earned.

Approval of the honour conferred on Mr. M. C. Murzbán, Executive Engineer, Bombay.

14. The same newspaper says:—In the Birthday honours list is Mr. Abdul Ali, Police Superintendent in the Detective Branch, Bombay. What special services, either within or beyond his official duty, have earned for him the honourable title of Sirdar, perhaps they know it better up there in Simla than in Bombay. But the honour comes most inopportunely at a time when the wonted detective skill of the police has done nothing to ferret out a clue to the most foul and heinous crime which engrosses the attention of the public. The skill has been employed the wrong way. A policeman is a mighty power in the land. The double-barrelled title of Sirdar and Khán Bahádur will add to the might and dignity which attaches to a police officer of his position. [The *Gujarát Darpan* (80), in its issue of the 4th June, expresses similar sentiments.]

Disapproval of the bestowal of the title of Sirdar on Khán Bahádur Mir Abdul Ali of the Bombay Police.

15. The *Dnyán Prakásh* (12), in its issue of the 4th June, says:—Dr. Pollen, the Agent for Sardárs in the Deccan, held on Saturday last the customary annual Darbár in honour of the birthday of Her Most Gracious Majesty the Queen-Empress of India. During the course of his speech on the occasion, which in some respects was of more than usual interest, he briefly reviewed the principal events of the year that had closed. He had, of course, to refer to the Age of Consent Act and to the agitation in connection therewith. He justly observed that the leaders of the people "took opposite sides in that agitation," with the result that the Native community "was thus divided into hostile camps." The Legislature having, however, deemed it expedient to pass the legislative measure, Dr. Pollen reminded his audience, composed of the "natural

Dr. Pollen's remarks on the agitation in the Bombay Presidency against the Age of Consent Act commented upon.

leaders of the people," of their duty "to acquiesce cheerfully and loyally in the final decision of the Legislature, and to discourage to the utmost of their power vain and foolish agitation and idle and factious opposition to the law of the land"; and he wound up his observations on the subject by declaring that "it behoved them all, by example and by precept, to inculcate respect for, and obedience to, the laws." The agitation in this part of the country—we mean in the Bombay Presidency generally—in connection with the Age of Consent Act, *both for and against it*, may be aptly described as the faint echoes of a violent thunderstorm at a great distance, and not the thunderstorm itself or anything like it. The actual and real agitation was confined to Lower Bengal, and, perhaps, to some extent, to the bordering parts of the adjoining provinces. Elsewhere the agitation was more of an academical character than anything like the outcome of deeply stirred religious sentiment and prejudices, or of the would-be practical difficulties to be realized from the operation of the proposed measure. We believe we are correctly describing the situation in this presidency, when we say that no practical hardship was or is apprehended here, at any rate, by the operation of the new law, for the obvious reason that very few Indian girls, if any at all, attain puberty in this presidency before they have completed the prescribed age. In Lower Bengal, however, the situation is altogether different, as we now learn from authoritative sources. For these reasons we think it would have been better if Dr. Pollen had not made a very pointed reference to the agitation in question. At any rate, we feel satisfied that there was no need for addressing to the audience any exhortation of the kind actually addressed by the Agent for Sardárs in the Deccan; for, it is not altogether improbable that, instead of producing the result aimed at, Dr. Pollen's pointed reference to the subject might lead to precisely the opposite results.

Meeting held at Bombay to adopt a memorial to Parliament against the Age of Consent Act.

16. In alluding to the meeting held on the 31st ultimo near the Victoria Gardens, Bombay, to adopt a petition for presentation to the House of Commons against the Age of Consent Act, the *Jáme Jamshed* (84), in its issue of the 2nd June, says:—The attendance at this meeting was not so large as it was at the Jhaverbág meeting, and this shows that the opposition to the Act has considerably subsided. Except a few Hindus and Mahomedans there is no chance of any Pársis, Christians, Israels and others putting their signatures to the memorial. It is gratifying that the intelligent portion of the opponents of the Act have seen that the objects of the measure are salutary, and have therefore prayed in the memorial that the punishment provided by the law for a person cohabiting with his wife under the age of 12 years is very heavy and ought to be lessened, and that no one except the girl-wife or her relations or guardians should be allowed to lay a complaint before the Magistrate. It is, however, not likely that the memorial will receive due attention from Parliament after such a lapse of time since the passing of the Act. The memorialists and persons of their opinion would do well to exert themselves to abolish infant marriages among themselves. [The *Broach Samáchár* (95) of the 4th June expresses similar sentiments.]

17. The *Native Opinion* (14), in its issue of the 4th June, writes:—Last Sunday's meeting held near Byculla, Bombay, to protest against the Age of Consent Act was a good success and the organisers may be congratulated on the achievement of the one main feature—the union of Hindus and Mahomedans in the matter,—the chair being taken by Moulvi Hidáyatulla, formerly Turkish Consul. The meeting being convened to send up a formal protest to the House of Commons, the weapon of oratory was not largely indulged in, though Professor Jinsiwále made one or two good points in his otherwise long and humorous speech. A man of influence and position, Moulvi Hidáyatulla riveted the attention of the audience to the main purpose for which the meeting was called, and, as president, did justice to the functions that devolved upon him. This second protest meeting has been the subject of abuse and ridicule in some quarters, but none need feel aggrieved at this. As defenders of the Act everything under it may appear to the former rose-coloured and gay, though they will do well to remember that all that glitters is not gold. Some are pleased to call the meeting a meeting of the lower classes, but if men like Ráo Bahádur Nána Moroji, Messrs. A'pte, Garud and the presiding Moulvi, Kazi and other respectable people are to be ranked

as low, we should like to be enlightened as to who form the higher class. By the way, we may tell these writers that these gentlemen occupy in their respective professions just the same positions that members of the Jhaverbág meeting did or do now. But perversity will never take a right view of the matter, and writers of the above stamp can be no exception to the above rule. But the greatest wonder is that, while Europeans are found to sympathise with our institutions, nay to warn us against too intimate an assimilation with European customs, some of our own people are found openly to say that, unless we are anglicised, there can be no hope of India's regeneration. For ourselves we would wish them joy of such a conviction, but would advise them in sober earnest not to be over-hasty in these matters. To some the present Act may appear a small matter, but it will be productive of difficulties which it will be then too late to repent. But whatever the future result, the free expression of dissent or protest can be no crime, despite the lucubrations of some supporters of the Act; and those who arranged the last Sunday's meeting were, therefore, well advised in getting up the protest. [A correspondent of the *Kesari* (42), in its issue of the 2nd June, observes that much importance should be given to this meeting, as the unity seen on this occasion between Hindus and Mahomedans was unprecedented.]

The leaders of the Hindu society who have received English education do not represent the opinion of the masses in religious matters.

18. Referring to the recent riot at Benares, the *Native Opinion* (14), in its issue of the 4th June, says that the mistake usually committed by Government is that in dealing with religious matters of its subjects it relies on the representations of men educated in English, whose views on religious matters evidently entirely differ from those of the masses, and requests Government to correct the blunder committed by them in connection with the Age of Consent Act and to be good enough to avoid its repetition in future.

The Bombay East Indians and the Arms Act.

19. The *Phœnix* (5), in its issue of the 27th May, says:—It has been recently determined by the Government of India, as we learn, that those in the Bombay Presidency calling themselves Bombay East Indians are not entitled to the same privileges under the Indian Arms Act as Europeans and Eurasians, and, consequently, like the Hindus and Musalmans, will not be permitted to retain arms. Of course, it cannot be denied that the so-called Bombay East Indians are, after all, nothing but Native converts, and there is probably good sense in the Government resolution, inasmuch as it ignores all distinction between one class of Natives and another. But, if the Government is to be logical and consistent with itself, how is it that, while it debars Hindus and Musalmans from admittance into the volunteer corps, it allows access to East Indians? It certainly is in accordance with the letter and spirit of British rule not to make religion a ground of difference of treatment, and it is, in all probability, a matter of public policy that East Indians are forbidden to have arms in their possession. But if this principle is to be carried to its logical extent, why should they be allowed to retain a Martini-Henri rifle in their possession, which oftentimes affords facilities for their having several rounds of ammunition by them? The Government therefore, in stamping out a distinction, has done so at the risk of being illogical.

Protest against the rumoured appointment of Mr. W. Webb as Presidency Magistrate at Bombay.

20. The *Rást Goftár* (86), in its issue of the 31st May, writes:—The appointment of Mr. Webb as a Presidency Magistrate will be a huge job. His appointment as Chief Presidency Magistrate will be little short of a scandal. The entire Native press and public regard it as a provision made by Government for an individual without any regard to the public interests. Mr. Webb has acted more than once in place of Mr. Cooper, but we doubt whether he ever gave general satisfaction in the discharge of his duties. When the Government of Lord Reay passed over Mr. Webb and brought in Mr. Crawley-Boevey to act during Mr. Cooper's absence a hue and cry was raised by Mr. Webb's friends that a gross injustice had been done to him, that the Chief Presidency Magistrate required a man of local experience and knowledge of mercantile law and practice, that, in short, the

public interests would be jeopardised if any one but Mr. Webb were appointed to the place. Mr. Webb had a powerful and influential circle of friends—the Bombay and the Byculla Clubs combined—so influential that they succeeded in getting signatures of some leading Natives to the memorial which they had sent to Government on behalf of their friend. Friendly partiality could go no further and do nothing more than was done for Mr. Webb. But Lord Reay was resolute and a stinging admonition was administered to the memorialists. It could be plainly seen through the sarcasm of the reply that Government had no difficulty in discovering that the motive of the memorialists was anything but the public good. But the men who constitute the Government change periodically. Mr. Webb knew the virtue of waiting. It was a virtue of necessity. He waited till the death or departure of those who knew him better, and his patience has now at last been rewarded. He is appointed for the present in place of Mr. Richardson, who is sent back to the districts, and in the fulness of time Mr. Webb, who has done nothing either as a barrister or as Magistrate to deserve it, will occupy the responsible and lucrative post of Chief Presidency Magistrate. Query: Why is Mr. Richardson sent back to the mofussil? He was not a great acquisition to the magisterial bench, and, therefore, his retirement will cause little regret. But Mr. Webb is by no means a good substitute for King Log. It had long been the practice, and the practice had almost risen to the dignity of a legal provision, that one of the Magistrates should be a Native. Now all three of them are Europeans. [The *Kaiser-i-Hind* (85) and the *Subodh Patrika* (16) of the same date, and the *Indu Prakásh* (13) of the 1st June, disapprove of the appointment of Mr. Webb.]

Mr. Crawley-Boevey as Collector of Dhárwár.

21. The *Karnátak Patrá* (133), in its issue of the 1st June, says:—We have already noticed in our last that Mr. Crawley-Boevey, the Collector of Dhárwar, has gone on leave of absence to England. During the period of nearly two years that Mr. Crawley-Boevey was Collector of Dhárwár he worked like an ordinary man. He showed no signs of genius, nor was he a strong man, nor did he seem to wish to leave his name behind. Anyhow he pulled on smoothly with his work. He had, however, the wisdom not to act on hearsay or not to be guided by others, and did what he thought right. Sometimes he committed mistakes on account of his temper being rather hasty. He, however, never treated his subordinates badly.

Remarks on Mr. Wiltshire, First Assistant Collector, Dhárwár.

22. The same newspaper says:—We learn that Mr. Wiltshire, First Assistant Collector, Dhárwár, is transferred to Poona. He was in our midst for a period of about fifteen years. Even ordinary intelligence and ordinary ways of thinking were not found in him. The *Karnátak Vártik* once stated that when he came to Dhárwár he was not able to write correctly even a few lines in his own mother tongue. It is said that he has risen in the service on account of the influence of his relatives, who are big officials in Government service. Dhárwár is said to be a fit place for useless officials, but we are glad to say that latterly Mr. Wiltshire did his work smoothly.

Complaints in connection with the revised settlement of the village of Vátad in the Ratnágiri Táluka.

23. The *Bakul* (21), in its issue of the 31st May, says:—Several complaints have reached us in connection with the classification of lands in the village of Vátad in the Ratnágiri Táluka at the last revised settlement. The complainants allege that the lands which were held by them as *dhára* lands for the last one hundred years or more have been now classed as *khoti*, and that though special assessment has been imposed in this village for the first time the landholders have not been informed of their rights in their lands and of other particulars connected therewith. The attention of the District Settlement Officer is requested to these complaints.

A complaint that full water rates are levied without supplying water from the canals during the hot season.

24. A correspondent, writing from Dhulia to the *Indu Prakásh* (13) in its issue of the 1st June, says:—The cultivation of garden lands has been undertaken by people at a considerable outlay of capital, but the garden crops heavily suffer from want of water in the hot season, which ought to be supplied to them from the canals. And yet full

water rates are levied on these lands under the interpretation that Government are not bound to supply water throughout the year. The people ought to think twice before investing their money in Government promissory notes, as Government interpret their laws as it suits their purpose best.

"An open letter" to His Excellency Lord Harris in connection with the Rájábái Tower tragedy, severely censuring the police of Bombay.

25. In "an open letter" to His Excellency Lord Harris in connection with the Rájábái Tower tragedy, the *Kaiser-i-Hind* (85), in its issue of the 31st May, says:—That malign ulcers of a most virulent and bleeding type are discernible at this juncture in the Bombay Police goes without saying—the police, which is legally supposed to protect the life and liberty of our citizens, especially of our mothers and sisters, our wives and daughters, is, we are bound to say, practically doing absolutely nothing towards that object. The appalling fatality which occurred in front of the sacred portals of the Rájábái Tower five weeks ago, has spread consternation in the whole community of Bombay, which, it is deplorable to have to state, the police has done nothing to allay. The attitude and conduct of the police which has been engaged in tracking out this foulest and most nefarious of human crimes, are even more amazing and beyond comprehension. Nay, more. Your Lordship could not have failed to infer from the voluminous published proceedings of the Coroner's inquest which has now extended over 18 days, that that body has been behaving in a way which is not only extraordinary but most suspicious. From first to last it has built a frail pyramid of preposterous presumptions which no man of ordinary common sense cares to believe. Instead of responding to public opinion, which is more than satisfied that the unhappy girls were first outraged and then thrown down by a set of infamous and bloody villains, it has gone on on its own hook, fanatically persevering in its own fancied but utterly unfounded theory of accident, and done everything in its power to produce evidence which, on the face of it, is so unreliable, so conflicting, and so sophisticated that even the meanest intelligence would contemptuously refuse to pin its faith to it for a second. In fact, it would be no exaggeration to say that the theory started by the police is the theory evolved from its own inner consciousness. Whatever may have been the misgivings and the scepticism about the outrage theory at the beginning, the absolutely correct version of the three Pársi children and the sepoy Arjun,—reliable witnesses who have manfully stood the cross-examination of the intimidating and insolent police,—has left no doubt on the mind of unbiassed persons in Bombay about the correctness of that theory. It was its bounden duty to have carried on the investigation on that hypothesis, but it has studiously and on purpose—which to us appears to be extremely suspicious—avoided it. On the contrary, there is now ample evidence in the proceedings to justify the public belief *that the police has made a dead set not to find out crime at all hazards*. Look over, my Lord, at the examination of the Coroner's Surgeon. What was it but a tissue of fancied hypotheses, a fine cobweb-like spinning of palpable fantasies, a mass of gross self-delusions—in short, a very congerie of mare's nests as to the injuries on the bodies of the deceased ladies having been the effect of the fall! That absurd and irrational theory, *utterly uncorroborated by facts or medical experience* as Your Lordship must have perceived, has been entirely cut up to pieces by the scientific scalpel of "B.," the able correspondent of the *Bombay Gazette*. Finding that this *fata morgana* of the Coroner's Surgeon—this medical flapdoodle, all wind and dust,—was discounted, it had no other recourse left but to find fault with the evidence submitted by the prosecution. Mark, my Lord, that for well nigh two weeks it raved, ranted, gadded and beat about the bush to construct *some* kind of structure in support of its hypothesis. It brought scores of witnesses, who proved next to nothing and the veracity of many of whom is open to grave doubt. But the moment little Nawázbái and her comrades, along with Arjun, ruthlessly tore the veil in which the mystery was enshrouded and unmasked the real state of facts, it changed its tactics. If it egregiously failed, owing to its incompetency or to something else which it would be for Your Lordship thoroughly to investigate, to trace the crime, it was expected that after the exposure made by the prosecution it would have at least abandoned its preconceived notions, cast aside its prejudices, and honestly striven, with the thread of the narrative, to unwind the maze and bring

forward the culprits. But what has it done? Is it necessary to inform Your Lordship that it has perversely and on purpose tried to sit with folded hands and do nothing? Nay more, that it has shown most culpable neglect to investigate further evidence in the right and straightforward spirit which the public had the right to expect under the circumstances. Whatever may be the truth or untruth regarding the bundle which is alleged to give a complete proof of the criminality of the suspect Asláji and his accomplices,—two rich Mahomedans whose names, we repeat, are in everybody's mouth,—it may be reasonably asked why did the Commissioner fail *personally* to inquire into the matter? Is a Commissioner supposed to sit at his desk under such circumstances or to be so fully alive to his responsibilities as to personally exert himself in detecting crime? Was that the way Mr. Forjett, the predecessor of Sir Frank Souter, managed to bring home the intention of two infantry soldiers to raise a mutiny in Bombay? Did he not personally venture to discover it? And did he or did he not strive his best to capture the miscreants. Again, did he not create a spirit of honour and virtue among his reorganised police and make it respected and confided by the people? But what did the Commissioner do in this instance? Was it not his duty to have *personally* satisfied himself as to the truth or untruth of the matter by going in company with his informer without delay to the place where it was supposed to have been secreted? What are Commissioners made and paid for? Are they paid to sit in their arm-chairs and write long reports, true or untrue, on information which their subordinates may bring to them? If we are to have lady Commissioners in kidgloves and shawls and bangles, the sooner Bombay gets rid of such the better. And what are we to say of the extraordinary dereliction of duty on the part of that Police Superintendent who is alleged to have been ordered by the Commissioner to search the bundle? Was it not most suspicious and extraordinary to have slept over the affair for 56 hours under some plausible pretext or another, with the result that the evidence evaporated itself? And yet, with an inconsistency which is as astounding as it is audacious, the police had the hardihood to question poor wights of witnesses who either offered themselves voluntarily or were offered by Mr. Craigie, why each of them respectively failed to give immediate information within their personal experience? Thus, what was considered sauce for the ganders of timid witnesses was no sauce for the immaculate geese of the police! Look again, Your Lordship, at the character of the latest evidence adduced by the police last week. Can it be said that it was produced with the object of finding out the clue? Or was it with the apparent motive of throwing doubts on the truthful evidence of the children and Arjun? Analyse and examine, if you please, the conduct and attitude of the police from every point of view, and you cannot but come to these irresistible conclusions: (1) That either it is an incapable body and entirely effete to detect grave crime, or (2) that it refuses to discover it on purpose from motives which it is not possible to fathom, but which could not be conceived to be in the public interests. The inquest, after dragging its slow length, is now concluded. But is it possible to conceive that the guilty rascals have been brought to answer for their villainy? Neither is it possible that with such a police as has now the charge of the case the perpetrators of the heinous offence could ever be brought to book. Under the circumstances, is it unnatural if the entire public look forward to Your Lordship to allay public suspicion and set at rest the doubts that still seem to hang over it? We are not, my Lord, one of those, as Burke says, who think that the people are never in the wrong. But we do say that, where there is a divergence of opinion on matters like these, the presumption at least is in favour of the popular theory. There is absolutely no mystery *now* left to be unfolded. The plot is now disclosed. One of the actors is known publicly. The other actors are not less known. It only remains, therefore, for Your Lordship to order the investigation at this stage to be entrusted to other less defiant and more trusty hands, if like the public you are anxious (of which we have not the slightest doubt) to have the perpetrators of this foul deed tracked to their home and brought to the bar of justice. Bombay earnestly expects, therefore, my Lord, that at this alarming juncture, when the minds of law-abiding men and women have been unhinged, for they cannot say what may happen to some of their own families to-morrow if this police inquiry is to end in a barren and most disappointing result—you

will look into this grave matter narrowly and closely. The public, who are keenly alive to it, cannot allow the matter to terminate inconclusively—a matter which, it may be repeated, is creating a great public scandal which cannot but leave a stigma of the dirtiest and inkiest hue on Your Lordship's administration. It cannot be that your Government can look on with stolid and passive indifference to an occurrence which possibly may blast its reputation on the rock of Imbecility. Justice and vengeance never cried so loud in Bombay as they have cried on this occasion. As the head of the State, you are, my Lord, the visible embodiment of Justice, and on *you and you alone* devolves the grave duty of wreaking vengeance on the perpetrators of that unholy crime which has shocked and shivered Bombay, and at the same time of performing a lustration of the present demoralised police of the city.

Alleged negligence of the Bombay Police to inquire into the story about the bundle of clothes in connection with the Rájábái Tower tragedy.

26. The *Indian Spectator* (2), in its issue of the 31st May, writes:—In connection with the Rájábái Tower affair, a certain bundle has been much talked of during the week. We assume our readers to be in possession of the facts about it. A bundle, supposed to consist of a number of more or less torn shirts, &c., with some money, was reported to be in the possession of a Márwádi. The Pársi gentleman to whom this important piece of information is brought consults Mr. Craigie, and following his advice communicates the information to Colonel Wilson. The police inquire of the Márwádi more than fifty-six hours after the information is given. The Márwádi denies all knowledge of it, does not even know the Mahomedan, &c., &c. The police, the newspapers and their correspondents draw their own conclusions from the facts that have transpired. The really material question is, knowing as the Police Commissioner did too well the extreme importance of an immediate investigation, why did he allow fifty-six hours to elapse before commencing it? There is most culpable negligence, and the public should like to know whose it is. The blame primarily rests with the Police Commissioner, and it is his duty to explain the delay, to explain whether it was he who gave orders so late, or it was his subordinates who made the delay in carrying out the order. From his information he should have known that the successful tracing of a murderer depended on the result of the investigation. He should have, therefore, lost no time in making the necessary inquiry. Even if he did not believe at all in a murder, he should have been equally anxious to lose no time, as any delay that he made would be an argument, in the hands of those who believed in a murder, that the evidence to prove it to be a murder was allowed to be done away with by the police. A Police Commissioner, in fact, should know the full importance in such a case of immediate action, and he should explain why it was not taken. In this case the witnesses who have to give evidence to the effect that there was violence used are afraid of the police, and those who depose to the contrary are always favoured by them. Can any one explain why? Supposing that the Pársi gentleman had seen or secured the bundle, could not the all-powerful police have done something or other—the police which has already done so much that it should not have, and has not done so much that it should have—to prove that the bundle never belonged to its owner, or that the police found its contents very different? The police account always varies materially from the account given by independent witnesses. And why could it not differ in this one more particular? It is a pity that such a serious case should be made a matter of theories and party spirit, for no other meaning can attach to the defiance with which the police set aside the voice of the people or refuse to follow up any clue given by disinterested men. Is it not time that Government contemplated interference, removed the police officers who are found to work with prejudice, and entrusted the inquiry to officers having a right conception of their duty and eager to work in the interest of truth and justice? There was no need of producing Mr. Kápadia against Aaláji, whose statement as to the former pointing him out to the children was on the face of it a piece of abject chicanery. If the police were informed of it, they committed a gross neglect in the discharge of their duties by not informing the Coroner that very day. The same may be said regarding the mysterious disappearance of the packet of clothes, which would have thrown any light on the case and for which information was given to the police. Why did the police, instead of starting on

inquiry at once, delay for full fifty-six hours, as the *Advocate of India* so soundly reasons? The plea that the information did not come from a reliable source will hardly hold when the public see that the police made use of witnesses more suspicious than the informant in this case. It is no use keeping silent over the fact that the confidence of the public in the police is much shaken, and it will be some time before that confidence is restored. The disappearance of the packet as well as of a witness in connection with it has made matters worse. [The *Hindi Punch* (104) of the same date and the *Broach Samáchár* (95) of 4th June also condemn the conduct of the police.]

The evidence on which the Rájábái Tower mystery is considered as almost cleared up.

27. The *Kaiser-i-Hind* (85), in its issue of the 31st May, writes:—In the evidence submitted by Mr. Craigie there is ample material to put together the principal links of the chain of the whole nefarious plot which eventually culminated in the untimely death of two innocent girls. And on Friday last another veil was uplifted by a quiet gentleman, who stoutly averred that Asláji confessed to him in the presence of Mr. McDermott that two Mahomedans had a struggle with the ladies while he was present there! Of course, Mr. McDermott contradicted the statement, but the shrewd public well know which evidence was more credible. Mr. Enty did not keep the information to himself, but gave it out to four highly respectable gentlemen, two of whom are well known members of the bar. Mr. Enty's is, indeed, a startling revelation, more startling in its simplicity and accuracy than even the simple and truthful narrative of Nawázbái. So here is fresh weighty testimony to sustain the original theory of outrage and the allegation against Asláji and his accomplices. To our mind, it is now irresistibly clear that Asláji, in order to ward off any kind of suspicion against himself, had tried, like the thief in the Persian fable, to blurt out the truth. He himself was the author of the statement which went up like wildfire within an hour of the fatality that a Pársi and two Mahomedans were the offenders. Now, with all these facts before us, is it premature yet to say that the mystery is almost cleared up? What is there to prevent the Coroner from ordering the arrest of Asláji? And why should not A'tmárám be also arrested and turned into 'Queen's evidence'? We are convinced that he knows the whole truth, but is, perhaps, under such mortal dread of the police that he is prevented from divulging the entire secret of the tower imbroglio. Let also the two suspected Mahomedans be put under arrest. And will the police endeavour to trace the whereabouts of the clerk of Mr. Chitnis who is reported to have gone away somewhere? We repeat, the plot is now fully disclosed, and it only remains for the police at *even this late hour* to bring the charge home to each and every offender implicated in the crime, if it at all cares for its reputation. Will it do so? It remains to be seen. [The *Gujarátí* (81), in its issue of the 31st May, expresses similar sentiments.]

The Rájábái Tower tragedy, the conduct of the police of Bombay, and the verdict of the Coroner's jury.

28. The *Bombay Samáchár* (93), in its issue of the 1st June, observes:—The evidence latterly recorded before the Coroner has been sufficient to show that the Rájábái Tower tragedy was the result of an outrage attempted upon the deceased Bachubái and Perozbái. The answers given by Superintendent McDermott to questions put to him by the Coroner show that the Superintendent arrived, long before the *post mortem* examination of the deceased by the Coroner's Surgeon, at the conclusion that the fatality was caused by accident. This was evidently quite wrong on the part of that officer and the same ought to be duly noticed by Government. ——The same, in its issue of the 4th June, expresses much satisfaction with the verdict of the Coroner's jury in the case of the deaths of Bachubái and Perozbái, the verdict charging Mánakji Asláji, with two unknown persons, with culpable homicide not amounting to murder in regard to the death of Bachubái, and Mánakji alone with culpable homicide amounting to murder with reference to the death of Perozbái, and observes with much pleasure that the Coroner in summing up the evidence expressed an opinion discarding the theories of accident and suicide, and directing the attention of the jury to the theory of outrage and murder. [The *Jáme Jamshed* (94), in its several issues of this week, expresses similar sentiments.]

29. The *O Portugues Britannico* (158), in its issue of the 30th May, writes :—The Coroner's inquest on the death of the two Pársi girls, Perozbái and Bachubái, is still dragging its weary length without as yet coming any nearer to elucidating the mystery in which the whole affair is involved than when it first began. There is no doubt that the evidence given by the Pársi children brought forward by Mr. Craigie gives a good colouring to the theory of outrage, but the principal effect of that evidence will be to create an impression in the mind of the public that Pársi children are far more clever than they are recognized to be, and that they only need to be taken in hand to transform themselves into prodigies. The *petite* Nawázbái, who is only 11 years old, was simply wonderful. She had seen all and heard all, and was able to give the Coroner a circumstantial account of the whole thing, giving each particular circumstance its due place in the order of time. She was exact to the second and scrupulous to the minutest details, so much so that she was able to differentiate between an occurrence while the bells were chiming and another while the bells were still vibrating after the chiming. She was altogether a most precious witness. The report about the Mahomedan and the bundle of clothes, which has been most sedulously circulated among the Pársis, is another beautiful cloak for heaping abuses on the police. How much the story is worth will be seen from a letter signed "Scrutiny" published in the *Bombay Gazette* of yesterday. It is only necessary to point out that "Scrutiny," as he himself declares, is one of those who believe that the Rájábái Tower case is one of attempted outrage, and therefore a writer who is not likely to underrate such evidence as it is understood the bundle of clothes would give. The Coroner's inquest is still going on, and the police are on their trial. We hope that both the Coroner and the police will soon be relieved.

Remarks on the evidence of the Pársi children in the Rájábái Tower tragedy case.

30. The *Káseide Mumbai* (108), in its issue of the 3rd June, gives the report that the whole Khoja community has been much agitated by the names of two of their number being widely rumoured in connection with the tower tragedy, that a preliminary meeting of the Khojás was held for a consideration of this grave scandal, and that it was resolved to hold a public meeting to contradict this rumour. The *Káseid* observes that if two Khojás are really implicated in the crime, their names should be at once published by the Pársis.

The Rájábái Tower tragedy and the Khoja community.

31. A correspondent of the *Jáme Jamshed* (84), in its issue of the 6th June, asks why does not the police in India adopt the practice, said to be followed by the police in Europe, of taking the photograph of the person murdered in order to detect the murderer when he could not otherwise be found, as it is said that the photograph of the latter is found impressed on the retina of the eye of the victim, and observes that had this practice been followed in India the solution of the present mystery about the Rájábái Tower fatality and the detection of murderers in several other cases would have been vastly facilitated.

Recommendation to the police in India to adopt the practice said to be followed in Europe of taking photographs of murdered persons in order to discover the murderers when they could not otherwise be detected.

32. The *Pársi Tihdhár* (114), in its issue of the 1st June, has heard a rumour that a Pársi gentleman and his wife, while recently enjoying themselves one moonlight night on the *maidán* at Bombay, were outraged by about four European soldiers, but the police did not render the pair any assistance, and requests the authorities to inquire into this rumour.

An outrage alleged to have been committed on a Pársi and his wife at Bombay.

33. A correspondent of the *Praja Mat* (115), in its issue of the 30th May, complains that the road from the railway station to the town of Sánand, in the Ahmedabad District, has fallen into disrepair since its inspection and repairs have been transferred to the Engineering Department, and requests that the road should be repaired at once.

Bad condition of a road at Sánand, in the Ahmedabad District.

PART II.—*Municipalities.*

34. The *Dnyán Prakásh* (12), in its issue of the 4th June, writes :—Dr. Pollen in his speech at the recent annual Darbár held at Poona referred to the local self-government question, using the expression in its broadest sense, and conveyed to his audience the most gratifying assurance that His Excellency Lord Harris, the present Governor of Bombay, took a keen interest in the question, and that His Lordship would be pleased to see its successful development. The passage in which Dr. Pollen communicated to his audience this most gratifying assurance is too important to be ignored. The principal reason why we consider the assurance conveyed by Dr. Pollen as most gratifying, —it may be even described as a message of peace and good will—is that, rightly or wrongly, the controversy between the Bombay Government and the Poona Municipality, which has been going on during the last twelve months or thereabouts (a period synchronous with the commencement of His Lordship's *régime*), has come to be regarded as a change of attitude on the part of the Bombay Government towards the local self-government policy in general. Any vague impression that may have existed on the subject during the last twelve months has received additional support from the line of argument adopted, and also from the disposition disclosed in Mr. Secretary Nugent's letter to the President of the Poona City Municipality, dated the 11th ultimo, to judge the Poona city municipal administration during the last five years, especially by a standard altogether different from that which was used in judging the preceding official administration. The open and undisguised avowal of such a disposition on the part of the local Government, while in one sense it is to be greatly regretted, is, in another sense, to be greatly welcomed as an open declaration by the authority, which professes to sit in judgment, of its bias and deeply-rooted prejudices. That declaration deserves to be welcomed further on the additional ground that it amounts to an unqualified admission that if Poona city municipal administration is judged by the same standard of efficiency which used to be applied before the commencement of 1886—at any rate before July 1883—it must be declared to have been eminently successful on the whole. His Lordship will have also found by this time that local self-government in Poona is certainly not a sham, even though it may not be a reality in its most perfect and developed form. We fully endorse the appeal made by Dr. Pollen on behalf of His Excellency the Governor to the landed aristocracy for their active co-operation and support in this connection both by their example and influence. "You can," said Dr. Pollen, "come forward as candidates for election yourselves, or you can promote and influence the return of the best and most competent candidates." In the interest of the representatives of the landed aristocracy the advice is excellent, and we trust it will stimulate them to put forward their energy and strength in the promotion of public weal. It is also suspected in some quarters that under the guise of the forementioned advice is contained an insinuation to the effect that there are some undesirable members on the Poona City Municipality. If there be any such members and if they have any sense of self-respect left in them, they would do well to take warning in time and avert a slur being cast over the whole body for the sins of a few. It is evident from the resolution issued by Lord Reay's Government in March 1889 on the Poona municipal elections that, in their opinion there were some members, among those who got elected, who had obtained their seats through corrupt practices. And owing to the failure of the local municipality in challenging a public inquiry into the circumstances connected with the allegations, the impression has doubtless received an additional strength during the interval. It is an open secret that in official circles this phase of the question is openly talked of, and, if we are not altogether misinformed, even individual names are openly mentioned as those of the objectionable persons on the board of the local municipality. Seeing that the next triennial elections will be held before the next annual Darbár comes on, the pointed appeal made to the landed aristocracy may not be without its significance. Be that as it may, the electors of Poona will have an opportunity early next year of profiting by the warning, if there should really be any valid grounds for it.

The assurance given by Dr. Pollen about the keen interest taken by His Excellency Lord Harris in local self-government at Poona considered very gratifying.

35. The *Indu Prakash* (13), in its issue of the 1st June, writes:—The treatment which the Government is giving to the municipality of Poona is hardly fair. The Government framed a certain set of charges against the municipality and the latter answered them. The Government, instead of either substantiating the charges or making amends to the municipality by admitting its error, now frames a new set of charges. We fancy the municipality, in its turn, will answer these, but at this rate this correspondence will be endless. If the Government is not satisfied with the working of the municipality, let it lay down specific particulars in which it wants improvement. But this condemnation piecemeal is very objectionable. The present proceeding looks like that of the wolf in the fable. The municipality is charged with having failed to do with regard to sanitation and drainage all that it ought to have done. The municipality may not, and probably does not, claim to be the best of all municipalities. The question is whether certain charges of remissness which were framed against it are true. If they are not true, the municipality should be absolved from the censure that has been passed upon it.

Remarks on the charges brought by the Bombay Government against the Poona Municipality.

36. Referring to the same subject the *Dnyan Prakash* (12), in its issue of the 1st June, writes:—We are surprised that the Bombay Government should have failed to perceive the utter groundlessness of the complaint, so far as the drainage works in the town of Poona are concerned. In the first place, from 1880 to the end of 1885—or, to be more accurate, to the end of January 1886—the Collector of Poona was *ex officio* President of the Poona City Municipality, assisted by a large proportion of *ex officio* and nominated members. Will the Bombay Government undertake to explain why during that period of six years nothing was done to push on the drainage works? Moreover, is it not within the recollection of the Government that Mr. Arthur Crawford's Sanitary Committee, appointed by Government Resolution in the General Department, No. 1207, dated the 2nd April 1886, practically gave judgment against the adoption by the municipality of Colonel Ducat's underground drainage scheme, and that the Government in their resolution in the General Department, No. 3662, dated the 6th December 1887, endorsed that judgment? It will not be out of place if the Bombay Government is reminded here that even before the appointment of the Sanitary Committee in April 1886 Colonel Ducat's scheme was found fault with and condemned as impracticable more or less on similar grounds both by Colonel Greig, the then Superintending Engineer, C. D., and by Mr. Robertson, the then Commissioner, C.D. After giving a brief summary of the official correspondence on the subject of the Poona City drainage scheme, the paper remarks:—We trust it will be readily admitted by every impartial critic that the complaint of Government, that eleven years since 1880 have been wasted by the municipality, is absolutely groundless. As a result of the orders passed by Government in December 1887, it may be regarded that until the commencement of 1890 no drainage scheme was before the municipality, and that the period for which the municipality may have to account for varies from twelve to fifteen months. We are inclined to think that few persons will consider the aforesaid period to be an unreasonably long period for the municipality to come to a decision on such an important question as the drainage of the city, with which is indissolubly connected the question of the drainage of the cantonment suburbs. And we shall not be surprised if the Bombay Government took a much longer period to arrive at a decision on the much vexed question. That we are not merely speculating in entertaining such a belief will be clearly evident from the fact that although it is now nearly a year since another project prepared by Mr. Bhat (*i.e.*, the project for the city filter works) was submitted to Government for approval in pursuance of the orders contained in the resolutions of December 1887 and January 1888, the municipality has not yet heard from Government. It is not a complicated project like that for the surface drainage of the city, and it is astonishing, to say the least, that a project prepared by a competent officer under the supervision of his departmental official superiors

The Bombay Government and the Poona Municipality.

should have been as yet left undisposed of by the Bombay Government. And this is the way in which an example of "prompt action, energetic administration and speedy execution of important public works" is set by the Bombay Government for the edification of the Poona City Municipality! Can a more scandalous instance of "deliberation, discussion and delay" than the one given above be imagined? "Physician, cure thyself," is the reply which one may be tempted to address to the Bombay Government.

37. The *Mahratta* (4), in its issue of the 31st May, writes:—The Poona Municipality is once more the subject of public criticism, but this time, we are glad to find, the tide of public opinion is rather in favour of than against it. Government themselves have considerably mitigated the rigour of their judgment, and although they are not yet prepared to be quite just, they have at least ceased to be entirely unjust. A little more perseverance on the part of the municipality will, we hope, induce them to do justice, and then opportunities will not be wanting to give and take. Their resolution of 11th instant is, we think, very suggestive, and the municipal commissioners would certainly be entitled to be called shrewd negotiators if they took up the gentle hint thrown out. Government wants the municipality to show that compared to itself it is progressing. That done, the whole controversy will be soon settled. For ourselves, we sincerely thank Government for suggesting this way out, and we strongly recommend to the municipal commissioners the necessity of modifying their policy a little. We give the commissioners full credit for the noble stand they have throughout taken, but, at the same time, we say to them that they must realize the difficulties of Government. Under the guidance of their representative Government went along; but at a particular stage their progress was most effectively arrested, and they found to their greatest surprise that their guide had misguided them. They would have been very glad, indeed, to make a confession of their honest error, if that could have been decently achieved. They knew that a sudden retreat was neither safe nor possible, and they decided upon retracing their steps consistently with their prestige and their policy. Each resolution that leaves the Secretariat is a decided advance towards the starting point, and by the time all accounts are squared the present Government will, we have every reason to hope, be as ready to do justice to the municipality as that of Lord Reay. The resolution of 11th May under review is an earnest of this policy, and it would be most unfortunate if the municipality should misread the signs of the times. The resolution is a clear confession of the fact that the municipality is in the right and the Government in the wrong. Or else, how could it be that Government should so considerably modify their attack on the "weak and inferior staff" as to point out only to the smallness of the pay of the Health Officer and say nothing about the absence of an energetic and responsible executive head? The representation of the municipality dated 10th January 1891 was admittedly weak on this point, and we should have been surprised if Government had not discovered this weak point. They have done it, and it is now for the municipality to show that they have a strong case here also. Dr. Sánglay has not been long amongst us to justify us in pronouncing upon his capabilities as an administrator of a large staff of Bhangis and sweepers. But we need not hesitate to say that his educational qualifications are very high, and the municipality need not now point out the abilities of one of their members to be able to make up the defect in their sanitary establishment. The present small salary has attracted and is enough to retain a graduate of the Edinburgh University for at least three years, if not more, and this in itself is conclusive evidence of the incorrectness of the assertion in the Government resolution. Moreover, it may be mentioned that out of the four Health Officers that came to serve the municipality none left service because of the smallness of the pay of the post. In short, if these facts are properly placed before Government, we feel sure that they would, as honest critics, withdraw their objection on this head. From the question of the staff we come to that of the work done by it. Having given up their contention about the weakness and inefficacy of the staff Government could not speak about its work, and the resolution very naturally speaks of the work of the municipality. The language in which this work is criticised does not suffer from the fault of severity, and the resolution, therefore, cannot be found fault with on that ground. The resolution has that vagueness about it which charac-

terises such documents. Vagueness of language in such documents gives an unmistakable insight into the strength or weakness of the position of Government, and those who are accustomed to read such documents say, in the present instance Government have pleaded their inability to trace vulnerable places in municipal administration. No doubt, they speak of procrastination and delay; but a feeling of conscious lameness can be detected about the remarks. Government observe that deliberation, discussion and delay rather than prompt action, energetic administration and speedy execution of important public works characterise the proceedings. We are not prepared entirely to contest the accuracy of these observations; but it may well be asked if this deliberation, discussion and delay are not preferable to the impatience, rashness and misguided zeal often displayed by a municipality under the guidance of the Collector-President. We know that it was promptness of action which constructed filters near the canal which by the resolution of the board were to be constructed for the Kátraj water. It was this impatience which widened the Sadáshiv Peth road and laid waste the Shukrawár gardens, to the discontentment and annoyance of many thousand inhabitants. It was misguided zeal that levied illegal duties and involved the municipality in pecuniary loss. In the representation to which the resolution under review is a reply the municipality says that the work done in one year did not fit in with the work proposed to be done in another year, and there are instances on record in which the work of a previous year had to be undone and the whole commenced *de novo*. But we must cut this sort of criticism short. Government do not like comparisons with work done before 1883. Two instances are referred to as evidence of the dilatory habits of the corporation, viz., drainage and slaughter-house. In pointing out these instances the Secretariat officials write without knowledge of previous correspondence. In these two instances the dilatoriness is traceable more to the doors of Government than to those of the municipality. The question of having underground drains came before the first meeting of the municipality in 1883 and the hollowness of the arguments used in favour of having a new project was at once exposed. It was proved to the satisfaction of Government and all parties concerned that, cholera and other epidemics that visited the Poona City were the direct result of the action of Government in the Revenue and Irrigation Departments; and Government was compelled to admit the truth of Ráo Sáheb Námjoshi's propositions. Sugarcane cultivation roundabout the city was stopped, and it was decided to make the canal staunch and close the water-channels,—both most powerful sources of dampness in the city. That Government has been inactive, and culpably so, can be seen by anybody. And yet Government does not scruple to find fault with the municipality for dilatoriness. This is the same policy of justice, equity and common sense which would appoint commissions to inquire into the mal-administration of Native States, but would take no notice of oppression under its own roof. In this matter of drainage and slaughter-house constructions Government would want the municipality to say that they have done all they could, and they would be prepared to give credit to the body as they have done in the matter of surface drains. Now, as to the comparison of the municipality of 1883 with that of 1890 we shall produce facts. We shall take the matter of privies first. It appears that during the seven years of the new municipality 1,801 privies were improved. The number of improved privies is increasing every year:—

In	1883-84	it was 110
„	1884-85	„ 125
„	1885-86	„ 126
„	1886-87	„ 152
„	1887-88	„ 246
„	1888-89	„ 173
„	1889-90	„ 330

It will thus appear that with the exception of one year the number of privies improved is increasing, and that compared with the first year the number is three times as large in the last year of the series. If all improvements cannot be carried out in a day or even in a year, can we say that there is no reasonable progress in this direction? Improvement of privies has another side to it, viz., that of keeping them clean. Here the same progress is to be marked. We

give below the quantity of night-soil removed during each of the seven years commencing with 1883 :—

1883	...	...	...	8,212 tons of night-soil removed.	
1884	...	...	...	8,264	„ „
1885	...	...	...	8,451	„ „
1886	...	...	...	8,295	„ „
1887	...	...	...	8,562	„ „
1888	...	...	...	9,046	„ „
1889	...	...	...	9,523	„ „
1890*	...	...	...	9,147	„ „

*Ten months.

These figures will speak for themselves. The municipality mentions that one of the results of such work during several years has been that, whereas the city was visited before with epidemic cholera almost every alternate year, there has been no epidemic cholera during the last four years. *This is the result of bad sanitary administration.* And what is the result of prompt Government action? *Fever on the increase on account of increasing dampness due to leakage from the canal and water-channels.* Let the public now judge. In conclusion, we ask the reader not to be deluded into believing that drainage would remove dampness. It will not. To remove dampness the canal must be made staunch and the water-channels stopped, which Government has not done and would not do. Who then is to blame—the municipality or the Government? [The *Shri Shivdji* (63) of the 29th and the *Subodh Patrika* (16) of the 31st May, and the *Kesari* (42) of the 2nd June, express similar sentiments.]

Remission of the outstanding due by the Dhárwár Municipality to the Bombay Government on account of water-works recommended.

38. The *Dhárwár Vritt* (30), in its issue of the 4th June, refers to the reply given by His Excellency Lord Harris to the address presented to His Lordship by the Dhárwár Municipality at his recent visit to that town, and remarks that the plans and estimates of the water-works at that city were actually prepared by an Engineer of the Public Works Department and examined by his departmental superiors, and ultimately passed by Government, notwithstanding that His Excellency has asserted to the contrary, and that, if not for this reason, on account of the failure of the scheme and the low financial condition of the municipality Government should remit the remaining debt due by it to Government.

Disapproval of the grant of Rs. 20 by the Tásgaon Municipality for assisting the local police in their work.

39. The *Chandánshu* (24) of Tásgaon, in its issue of the 31st May, disapproves of the grant of Rs. 20 for one year made by the local municipality for providing the police of the town with hand lanterns, &c., to take with them on their beats at night, and requests Government to refuse to take it as the acceptance of it would be against its own order previously issued.

Part III.—*Native States.*

The treatment at present accorded to Native Princes in India by the British Government disapproved and a change recommended.

40. The *Mahárashtra Mitra* (45), in its issue of the 28th May, disapproves of the treatment accorded by the British Government to the Native Chiefs and Princes in India, observing that if Government wish to preserve Native States intact they should allow the Chiefs and Princes free interchange of thoughts among themselves and remove restraints in the matter of adoption and maintenance of armies. The present policy of the British Government, adds the paper, shows their want of confidence in the loyalty of the Native Princes, and a change in the direction suggested above is sure to improve the administration of Native States and to raise the British Government in their esteem—things which will ultimately be very beneficial to British rule in India.

The English press on the Manipur disaster.

41. The *Mahratta* (4), in its issue of the 31st May, writes:—Now that the Senápati has been caught and the work of wreaking justice on the murderers of Mr. Quinton and others is progressing apace, the question of the

future of Manipur becomes pressing. Government has for the time being assumed all the sovereignty there. But should Manipur be annexed? That is the question which everybody is discussing. We cannot have knowledge of all the circumstances of the case, but, so far as we can judge from the papers published, we are led to think that it would be unjust to annex the State. What ground is there for annexation? Surely, not the massacre. That was the result of the foolish policy and unworthy stratagem which Mr. Quinton pursued and wanted to use and to which the Government of India gave its sanction. Moreover, the murderers will be tried and punished. How does the ex-Mahárája, who was not concerned in any way with the massacre and who has been knocking at the door of the Governor General and Viceroy for help, forfeit his rights to the throne? The late Resident of Manipur has been fighting in the columns of the London *Times* right manfully against the suggestion to annex the State. Lord Ripon, too, has given his opinion against annexation. Here are His Lordship's words: "Lord Canning's policy has given to India nearly forty years of internal peace; it has secured the loyalty of the Native Princes, and it concerns the honour of this country that it should be maintained. A reversal of that policy would alarm the head of every State from one end of India to the other, and I would not guarantee the tranquillity of our Indian Empire for five years, after so fatal a course was adopted." How true and weighty these words are! The publication of the papers has done His Excellency Lord Lansdowne's Government a bad turn. The *World*, a Conservative journal, and, as the London correspondent of the *Hindu* says, "as stout a supporter as British officials anywhere in the empire could desire," most uncompromisingly condemns the policy pursued. It asks the Viceroy and others to clear themselves. "They may be able to clear themselves," says Mr. Edmond Yates, "by proving disregard or misunderstanding of clear instructions. In any other case, whether of knowledge and sanction, or of ignorance and indifference, a large part of the folly and guilt must rest with them; and the proper penalty of censure or recall must be exacted." We need not say, then, what the language of the Radical journals is. They all condemn severely the Government and all others concerned. Sir W. V. Harcourt means to press the Government to name a day for a debate on Manipur affairs, when he proposes to call attention to the disaster and to the causes thereof, and will ask for the production of further papers relating thereto. On the whole, we fear the Manipur disaster will prove disastrous to the reputation of Lord Lansdowne. [The *Portuguez Britannico* (159), in its issue of the 30th May, in common with most of its vernacular contemporaries, condemns the action of the British Government in regard to Manipur and wishes that the State should not be annexed to the British Indian Empire.]

Mr. Quinton considered to be responsible for the loss of life at Manipur.

42. The *Indu Prakásh* (13), in its issue of the 1st June, writes:—What the eventual fate of Manipur is to be is not yet finally settled, but there is reason to think that the view of the Government is in accord with public opinion. It has been stated that the Government of India and the Secretary of State are both opposed to annexation and would prefer to form a local administration under British influence. If the Government of India and the Secretary of State are agreed that annexation is not desirable, we wonder who else has the right to decide what shall be done? It is to be noted that such an imperialist as Sir Richard Temple does not approve of annexation. It may be presumed, therefore, that annexation will not take place. Whatever the conscious intention may be, we fear it will be difficult to contend that an arrest of a person in a Darbár to which he is invited as a mark of honour will not be a breach of faith. When the Senápati defeated the project of the Darbár it was resolved to use force, and this was blunder No. 2. Mr. Quinton was, perhaps, justified in using force to carry out his object, but he knew his force was inadequate and might have waited for a day to arm himself for the fray and allow reinforcements to arrive so as to make defeat impossible. When Mr. Quinton found himself overpowered that he should have gone into the citadel for a personal parley was blunder No. 3. Thus from first to last, defeat and death were in a manner courted by Mr. Quinton. The penalty was heavy—the loss of valuable life and the subsequent retributory expedition under General Graham. Thus, however regrettable the end of Mr. Quinton's expedi-

tion, the fault was entirely his, and this last act of his will be an unworthy ending of his on the whole brilliant record in life. We are fully sensible of the maxim "nothing but good should be said of the dead"; but after a calm consideration of the papers under review and the subsequent events, we cannot help observing that the judgment of the impartial historian will be adverse to Mr. Quinton in this particular.

The constitution of the Manipur Court for the trial of Jubráj and others considered unfair.

43. The *Native Opinion* (14), in its issue of the 4th June, writes:—The suppression of the Manipur disturbance is now followed up by the military trials of the malcontents. The constitution of the Manipur Court reminds us of a similar court formed in Kabul for the trial of prisoners after the capture of Kabul. Telegrams to hand say that the captives are to be given a fair trial, and to be helped in the matter of their defence. A glance at the constitution of the tribunal and the arrangements made for legal advice for the defence of the Jubráj and others cannot fail to strike any one with their hollowness. Such trials are rather intended to strike terror among people than literally to carry out every judicial intention of the law. These trials are, therefore, the shadow and not the substance, and naturally will evoke no feeling of respect for the majesty of law. We can conceive a difference between trials in a well settled country and trials of people in a country newly acquired, but we cannot place Manipur on the same level with a new annexation, for this State, before the catastrophe, has been in alliance with Government and both the Jubráj and the Senápati had received the Commissioner with all courteousness. Moreover, the published Government papers show that, were it not for the proposed arrest, matters would not have come to such a distressful pass. Be that as it may, all these facts point to one thing, and that is that the Jubráj and others, whatever be the nature of their guilt, deserve, even when put upon their trial, a better treatment than they seem likely to receive at the hands of the military court. We are quite sure the Government of Lord Lansdowne will take every possible care that the fairness of the trial is not called into question. [The *Bakul* (21), in its issue of the 31st May, also disapproves of the constitution of the Commission appointed to try the offenders in the Manipur disturbances, and says that just and impartial judicial officers ought to have been appointed as judges, and the fact of the massacre of the children and women of the family of Jubráj by British officers should be duly considered by the Commission.]

Alleged brutal murder committed at Ujjein in the Gwalior State by a Police Superintendent in the service of the Indore State.

44. The *Kesari* (42), in its issue of the 2nd June, says:—It seems from the *Subodh Sindhu* newspaper of Khandwa and private information received by us that a gentleman named Balvant Váman Booti has been recently brutally murdered at Ujjein. Balvant Booti had held important posts in the Native States of Indore and Gwalior. His Highness Mahárája Holkar recently knew that the deceased had communicated some information about his administration to a newspaper. For this or for some other reason, a warrant was issued against him, and with this a Police Superintendent of Indore went with some of his men to Ujjein to arrest him. It is further said that the Police Superintendent arrested Booti at Ujjein, and taking him to a lonely place tortured him brutally. Cuts with a sharp instrument were inflicted on several parts of his body and his tongue was pulled out. He was then taken to a railway station, but the station authorities, seeing that he was in a very precarious state, did not allow him to be put in a carriage. He was then taken back to the town, where he died soon after. A report was spread by the police that he committed suicide by taking opium, and it is also alleged that his body was examined by a doctor. The story is very horrible. His Highness the Mahárája Holkar should promptly enquire into the matter and see that justice is done.

Resolution of the Bombay Government on the Native States and the political officers in charge of them.

45. The *Indian Spectator* (2), in its issue of the 31st May, writes:—The Bombay Government has considered it advisable to issue one more resolution on the relations which should exist between political officers and the Native States in which they serve, as regards the presents and hospitality offered by the latter. Government must have

good reasons of its own for adopting the course it has. Of late, it has shown itself very sensitive on this question. It is a healthy sign, as proving that it is aware of what is amiss, and that it is anxious to see matters mended. The present resolution is almost a reminder to the political officers of their duty, and of what Government wishes them to do. In certain Native States, the idea that the political officers should pay for everything they get for their use must sound so novel to the States themselves no less than to the officers concerned that continual reminders at convenient intervals as occasions arise would be of the greatest use. The State takes time to realize the idea, and for a long time it cannot see how the political officer is to live without the Chief's guest-house, or by whatever other euphemism such a place be called, without his equipage, his butler, wines, &c., &c. So little has the Chief seen of certain political officers living at their own expense while within the limits of his State, that he thinks the experiment difficult for them to carry out. He himself is not always willing that the Sáheb should refuse his hospitality. The so-called hospitality endears him to the Sáheb, makes him think better of him, makes him side with him in his disputes with the *garássias* and others; in short, it is this hospitality to which the Chief owes so much of his tranquillity. Funny stories are recalled to this day of the entertainment offered, not many years back, by Chiefs to political officers. Men in the lower grades of the service fatten themselves on corruption and on the good things of this world that are supplied to them without any cost by the States. We do not know what the practice now is. But some years ago, each clerk in the political officer's establishment got his quantum of grain, ghee and sugar. Did each clerk get the same quantity? No. For the higher clerks the quantity was five or six times what should fall to the lot of one person according to the established rate. A clerk was made more of than a Small Cause Court Judge is here. We hope the Bombay Government includes these petty officials in its late resolution. [The *Sudhárak* (17), in its issue of the 1st June, highly approves of the resolution and remarks that the credit of it is said to be due to Mr. Lee-Warner, the impartial and upright Secretary to the Bombay Government. The *Subodh Patrika* (16) of the 31st May and the *Kesari* (42) of the 2nd June also approve of the resolution and thank Government for it, but express doubts about its being strictly enforced by the political officers. The *Hindusthán* (105), in its issue of the 31st May, also approves of the circular order, observes that the Native Chiefs also suffer from the visits of private European gentlemen, as the former consider it their duty to entertain richly all Europeans, official or unofficial, and requests Government to try to afford relief to Native States from the burden of the visits of private parties as well.]

Alleged mismanagement in the Jámnagar State.

46. The *Praja Mat* (115), in its issue of the 30th May, is glad to hear that Colonel Hancock, Acting Political Agent, Káthiáwár, has gone to Jámnagar and that Mr. Wádia, Barrister-at-law, has been engaged by the Darbár to inquire into the embezzlements alleged to have been committed by Mr. Rághav Khavás, and observes:—About two years ago it was rumoured that Rs. 30,000 were entered in the State account books as spent on tea and Rs. 10,000 on mangoes, and the rumour stands uncontradicted up to date. These items are sufficient to cast a suspicion upon the entries in the account books. His Highness the Jám ought to obtain the loan of an experienced Native officer from the British Government to go over the books and detect frauds.

47. The *Nyáyadarshak* (113), in its issue of the 1st June, observes:—The Jám is a mere puppet in the hands of Jánbái, Mr. Karsan Khavás and some others. It is said that during the visit of the Jám to Bombay in April 1889, an intriguer succeeded in getting from him the sum of Rs. 50,000 for being paid to a certain party. It is also rumoured that a person has been supporting Jánbái in her attempts to get the claims of her son to the *gádi* being admitted and has been trying to enrich her. Under such circumstances the State must be mismanaged and cannot be improved unless Jánbái and her supporters are removed and an able Diwán is appointed. We also hear that a banker has promised to advance a large sum of money to the partizans of Prince Kálubha, who are trying to get permission from Government to allow him to return to Jámnagar.

48. The *Rájyabhakta* (116), in its issue of the 2nd June, considers the reply given to the Managing Committee of the Shetrunja temples by Colonel Hancock, Acting Political Agent, Káthiáwár, in connection with his visit to the Shetrunja Hill in the Pálitána State on the 28th March last as unsatisfactory, and requests the Bombay Government to inquire whether or not the visitors, in defiance of the request made to them by the custodian of the hill, walked over certain prohibited places with their boots on and took their dog with them. It is also necessary, observes the paper, to decide whether Colonel Hancock has the power to violate the rules of the temples. It is the right of the Jains to allow or not the non-Jains to visit their temples and to make certain rules in connection with their visits. [The *Ahmedabad Times* (89), in its issue of the 3rd June, observes that Colonel Hancock should have, instead of giving an evasive reply, admitted his mistake and asked apology of the Jains, whose feelings have been wounded by him and his party. The *Times* also requests Government to take due notice of this occurrence, as it believes that the Jains are not satisfied with the Colonel's reply.]

Reply from Colonel Hancock, Acting Political Agent, Káthiáwár, to the Managing Committee of the Shetrunja temples, regarding his visit to the Shetrunja Hill, and a request to Government in the matter.

49. The *Gujarát Darpan* (80), in its issue of the 31st May, writes:—The days of English Nawábs have gone by, still there are found examples of them here and there. We have not to go very far to seek one, for we are likely to find him in Mr. Lely's new First Assistant, Mr. Weir. Rumour whispers that Mr. Weir, when in the Kaira District, had made a name for his temper. She is on her wings again and is gossiping about. She says that he has made his *debut* as Administrator of Sachin in a way which would sustain the character he has borne hitherto. Already some murmurs have been rife among those who have had to deal with him, although it is not a week since he took charge. On the very first day of his arrival at Camp Bhimpore, a peon or peons were complimented with such epithets as 'bhangi,' 'badmash' and 'gadha.' Their fault was that they were not clothed in as white a dress as he would like. After teaching manners to his peons in this off-hand way, he began to instruct the poor *patels* what Native etiquette towards such English officers as he should be. He began with the *patel* of Bhimpore. In the garden surrounding the State bungalow, the officious *patel* was moving about giving orders to the servants. In the meantime came up the Sáheb, and the *patel* bowed low and *salaamed* him. But for all his pains he was fined a rupee by his *garibnawáz*. Why? The *patel* was treading on grass and brambles, and yet the rude fellow had not taken off his shoes before salaaming the Sáheb. The Sáheb wanted to be *salaamed* with the shoes first and then with the hand. Some people have taken the lesson so to heart that they have determined, for fear of being fined, to take off their shoes wherever they meet the Nawáb *de facto* of Sachin and then to *salaam* him. We are not able to say what lessons will follow next. But if the British administration of a Native State is facilitated by such lessons, we should think Mr. Weir is a great adept in giving them. But to our simple mind it does not seem facilitated. On the contrary, nothing brings contempt on the administration more than such provocative lessons. Mr. Weir's youth and inexperience may be pleaded as an excuse. However, as he is put in a responsible post, it is the duty of those who have put him there to sober him down. But the success in managing a Native State greatly depends on the personal qualities of its head. Mr. Lely has the reputation of being a very sensible and conscientious officer. Will he not curb the misdirected energy of his subordinate?

A complaint against the conduct of Mr. Weir, Administrator of the Sachin State.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
9th June 1891.

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(For the week ending 6th June 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 6TH JUNE 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Varhád Samáchár* (3), in its issue of the 1st June, writes :—It will be acknowledged on all hands that the religious susceptibilities of the people have been sharpened since the discussions on the famous Consent Bill. This showed itself in the recent occurrences at Benares and Calcutta. Their cause is the interference of Government officers in religious matters. The Government deals with such matters with its usual high-handed policy. The leaders of the so-called Benares rioters have been deported. Though the temple is allowed to stand *in situ*, still the public are excluded from it. A similar doom awaits for the culprits who took part in the recent disturbances at Calcutta. It was natural that the people should be maddened into fury when they heard that a temple was to be pulled down. The people protested, but to no purpose. What was to be expected from people under these circumstances? It was but natural that they should make up their mind to take the law into their own hands and should be ready to sacrifice even their lives. The Government has virtually carried its own points. The temple will only nominally stand. The public will have no access. The intention of the Government is clear. It wishes to force the people into blind obedience. The people should try their best to resist such an attempt. It is only perseverance and zeal which overcome difficulties. The National Congress has furnished a constitutional means to bring every grievance to light. We must learn to depend upon ourselves and should not look abroad for help.

Remarks on the recent disturbances at Benares and Calcutta.

2. The *Vaidarbh* (2), in its issue of the 30th May, writes :—Rightly or wrongly, the Benares riot had its origin in the belief that the temple in question was to be pulled down and water-works buildings to be erected in its place. The riot has been suppressed and the ringleaders severely punished. Let also those who gave the false alarm be punished, if possible, more severely. On what principle, however, are the general public to be excluded from the temple? To punish one hundred thousand Hindu residents of Benares and the many pilgrims that go there, because two thousand Hindus and Mahomedans made a riot, is certainly not justice. But this is what the Allahabad Government has done. The religious feelings of the people have been respected so far as to order the temple to remain *in situ*, though the compound is to be made over to the

The order excluding the general public from a temple at Benares owing to recent riots there considered unjust.

Water Works Department. But, of what use is the temple if people are excluded from it? Surely, temples do not exist for the priests, whom their Government resolution has ordered passes to be given for free egress and ingress. Let us hope that the Government order will not long remain unmodified.

Alleged blunders committed by British officers in the Manipur affair.

3. The same newspaper writes:—The papers placed before the Houses of Parliament do not throw any new light on the series of unfortunate events at Manipur that ended with the total collapse of Mr. Quinton's mission in April last. They do not certainly exculpate the Government of India, nor the late Chief Commissioner of Assam, from the charges of gross blundering and bungling, nor do they very conspicuously show that "straightforward and above suspicion dealing which is our strength" in India. It may have been a very wise resolution to send the Chief Commissioner of Assam to deport the Senápati as the archfiend who had fomented all the recent troubles in Manipur; but we cannot but think that six months were too long a time for coming to such a resolution. The British Government showed no signs of disapproval of the *coup de main* at Manipur, which deported from the State the ruler who had been recognized as such by the paramount power. Apparently the Government of India acquiesced in the change, for we do not find from the papers that any instructions were sent to the Resident to let the successful rebel brothers of the ex-Rája think that they had not been recognised as the Rája and Jubráj by the Queen-Empress. The Government of India in their letter of defence to the Secretary of State profess to doubt that Jubráj ever came to the Residency, and say that the Darbár was postponed because a proper guard to receive the *de facto* Mahárája was not ready. But these are mere conjectures which cannot weigh against the clear testimony of the heroic wife of the Resident, who was an eye-witness of how soldiers were placed to guard every door and window, including those of her bedroom. We suppose that the members of the Government itself, if denuded of their official position, would not hesitate to believe, as gentlemen, Mrs. Grimwood's clear, consistent and, above all, disinterested testimony. Bearing these facts in mind, it is impossible to think that the Jubráj "was not lulled into a false sense of security." It will be hard to distinguish between treachery and a stratagem used to capture in a Darbár the Commander-in-Chief of a friendly State without the least shadow of a pretence to show any displeasure, either towards him or towards the ruler he had made and supported. We cannot also see the righteousness of the policy of recognizing as Mahárája one of the two rebels who had subverted the former government and deported its head. If the ex-Mahárája was to be considered as having abdicated and no notice was to be taken of the *coup de main* in November 1890, itself a very graceless thing—and if his heir was to be recognized as Mahárája, we do not see how the heir of that heir could be deprived of his right to become the Jubráj. "All is well that ends well." Let us no more assail the memory of a trusted and valued servant of the Crown who has lost his life. But we are compelled to review the past, because we want to impress upon the minds of the Government the necessity of remembering all this blundering and bungling in meting out punishments to the rebels that have been captured and in settling the future fate of Manipur. Now that British prestige has been re-established, and the Jubráj is easily and honourably deportable, there is no danger in showing the heavenly graces of mercy and justice.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
9th June 1891.

[CONFIDENTIAL.] No. 24 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th June 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	800
5	„ Phœnix	Karáchi	Bi-weekly ...	410
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	500
11	„ Dnyánodaya	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
13	„ Indu Prakásh	Bombay	Weekly	925
14	„ Native Opinion	Do.	Bi-Weekly ...	600
15	„ Prabhákar	Do.	Daily	350
16	„ Subodh Patrika	Do.	Weekly	965
17	„ Sudhárak	Poona	Do.	3,000
18	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
19	The Arunodaya	Thána	Weekly	550
20	„ A'ryávart	Dhulia...	Do.	200
21	„ Bakul	Ratnágiri	Do.	500
22	„ Belgaum Samáchár	Belgaum	Do.	215
23	„ Bhámini Prakásh	Poona	Do.	200
24	„ Chandánshu	Tásgaon	Do.	100
25	„ Chandrodaya	Chiplun	Do.	...
26	„ Chikitsak	Belgaum	Do.	400
27	„ Chitragupta	Karád	Do.	200
28	„ Daivadnya Samáchár	Bombay	Monthly	300
29	„ Dakshin Vritt	Kolhápur	Weekly	150
30	„ Dhárwár Vritt	Dhárwár	Do.	1,000
31	„ Dnyán Ságar	Kolhápur	Do.	335
32	„ Ganga Lahari	Násik	Do.	200
33	„ Hindu Punch	Thána	Do.	600
34	„ Hitechchhu	Bijápur	Do.	60
35	„ Holkar Sarkár Gazette	Indore...	Do.	403
36	„ Jagadádarsh	Ahmednagar	Do.	309
37	„ Jagad-hitechchhu	Poona	Do.	5,800
38	„ Jagan Mitra	Ratnágiri	Do.	150
39	„ Kalpataru...	Sholápur	Do.	250
40	„ Kannada Punch	Bágalkot	Do.	100
41	„ Karmanuk	Poona...	Do.	1,500
42	„ Kesari	Do.	Do.	4,300
43	„ Khándesh Chitragupta	Dhulia	Do.	175
44	„ Khándesh Vaibhav	Do.	Do.	50
45	„ Maháráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
46	The Maháráshtrá Vritt	Sátára	Weekly	150
47	„ Moda Vritt	Wái	Do.	350
48	„ Muteaddi	Ahmednagar	Do.	...
49	„ Nagar Samáchár	Do.	Do.	150
50	„ Násik Vritt	Násik	Do.	300
51	„ Nyáyá Sindhu	Ahmednagar	Do.	170
52	„ Pandhari Mitrá	Pandharpur	Do.	104
53	„ Poona Vaibhav	Poona	Do.	1,100
54	„ Prabodh Chandrika	Jalgaon	Do.	200
55	„ Prabodh Ratná	Bársi	Do.	225
56	„ Pratod	Islámpur	Do.	300
57	„ Rághava Bhushana	Yeola	Do.	140
58	„ Rámdás	Bijápur	Do.	225
59	„ Ratnákar	Kaládgi	Do.	100
60	„ Satyá Shodhak	Ratnágiri	Do.	250
61	„ Satyá Sadan	Alibág	Do.	75
62	„ Sholápur Samáchár	Sholápur	Do.	250
63	„ Shri Shiváji	Poona	Do.	300
64	„ Shubh Suchak	Sátára	Do.	285
65	„ Sudhákar	Pen	Do.	250
66	„ Sumant and Satyá Sudha	Kárwár	Do.	100
67	„ Suryodayá...	Thána	Do.	300
68	„ Vanapriya...	Chikodi	Fortnightly ...	100
69	„ Vengurla Vritt	Vengurla	Weekly	150
70	„ Vidushak	Karád	Do.	300
71	„ Vidya Vilás	Kolhápur	Do.	275
72	„ Vijay	Sháhápur	Do.	200
73	„ Vividh Dnyán Vistár	Bombay	Monthly	500
74	„ Vrittadhára	Dhár	Weekly	132
75	„ Vrittasár	Wái	Do.	285
76	„ Vritt Sudha	Sátára	Do.	200
77	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
78	The Din Mani	Broach...	Weekly	350
79	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
80	„ Gujarát Darpan	Surat	Bi-weekly ...	500
81	„ Gujaráti	Bombay	Weekly	2,450
82	„ Gujarát Mitrá	Surat	Do.	750
83	„ Hitechchhu	Ahmedabad	Do.	500
84	„ Jáme Jamshed	Bombay	Daily	1,600
85	„ Kaiser-i-Hind	Do.	Weekly	2,502
86	„ Rást Goftár	Do.	Do.	1,680
87	„ Surat Akhbár	Surat	Do.	600
88	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
89	The Ahmedabad Times	Ahmedabad	Weekly	250
90	„ Ajab	Surat	Monthly	1,200
91	„ Akhbáre Sodágar	Bombay	Daily	1,000
92	„ A'ryá Dharm Prakásh	Do.	Monthly	384
93	„ Bombay Samáchár	Do.	Daily	1,800
94	„ Broach Mitrá	Broach	Weekly	350
95	„ Broach Samáchár	Do.	Do.	700
96	„ Buddhi Prakásh	Ahmedabad	Monthly	600
97	„ Chának	Surat	Do.	500
98	„ Deshi Mitrá	Do.	Weekly	900
99	„ Dnyán Vardhak	Bombay	Monthly	700
100	„ Fursad	Do.	Do.	450
101	„ Gap Sap	Do.	Fortnightly ...	500
102	„ Gorakshak	Do.	Weekly	...
103	„ Gul Afshán	Do.	Monthly	1,900
104	„ Hindi Punch	Do.	Weekly	225
105	„ Hindusthán	Ahmedabad	Do.	716
106	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
107	„ Kaira Vartamán	Kaira	Weekly	100
108	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
109	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
110	„ Kelavni	Baroda	Monthly	500
111	„ Madhur Vachan	Bombay	Do.	1,412
112	„ Nure Elam	Do.	Do.	330
113	„ Nyáyadarshak	Ahmedabad	Weekly	340
114	„ Pársi Tikákár	Bombay	Fortnightly ...	800
115	„ Praja Matá	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samaher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
118	The Satyá Mitrá	Bombay	Weekly	300
119	„ Satyavakta	Do.	Do.	1,500
120	„ Satyodaya	Dohad	Do.	75
121	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Sneha Sindhu	Kaira	Weekly	150
124	„ Stri Bodh...	Bombay	Monthly	588
125	„ Stri Mitrá	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patrá	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	825
130	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
131	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
132	The Kannada Suvarte...	Bombay	Weekly	800
133	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
134	The Chandrodayá	Dhárwár	Weekly	200
135	„ Karnátak Vritt	Do.	Do.	...
136	„ Lok Bandhu	Do.	Do.	190
137	„ Rasik Ranjini	Gadag	Do.	300
138	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
139	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
140	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
141	„ Bráhma Patrika	Poona	Weekly	200
142	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	ANGLO-URDU.			
143	The Mahomedan Herald	Bombay	Weekly ...	300
	URDU.			
144	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
146	„ Dhár State Gazette	Dhár	Weekly	270
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
148	„ Gwalior Gazette	Gwalior	Do.	850
149	„ Jouhar	Bombay	Do.	...
150	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
151	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
152	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
153	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Instances of alleged breach of trust on the part of the British Indian Government.

1. The *Dnyán Prakásh* (12), in its issue of the 8th June, says that the British administration in India is in many respects undoubtedly morally superior to any of the former Governments, but the people of this country are not likely to admit that the intended arrest of the Senápati in a Darbár at Manipur was to be the first act of treachery on the part of the British Indian Government as believed by the English press, which has condemned the scheme of the Manipur Darbár. The *Dnyán Prakásh* also observes that there is documentary evidence to prove that the British have ere this committed several breaches of trust, and as instances in point refers to the conduct of Lord Clive towards Umichand, the utterances of Lord Lytton in connection with the admission of Natives into the Covenanted Civil Service, and the promise given by Lord Dufferin to the late Jayájiráo Scindia while the latter was on his death-bed.

His Imperial Highness the Czarewitch on the British administration of India.

2. The *A'rydvart* (20), in its issue of the 6th June, refers to the contents of the letters alleged to have been sent by His Imperial Highness the Czarewitch to his august father while he was on tour in India, and to His Imperial Highness's reported utterances in Japan about the policy followed by the British in the administration of India, and says that these letters and utterances prove that the people of India need entertain no fear of a Russian invasion, but His Imperial Highness was not at all justified in saying that if the British had not made certain arrangements in connection with his Indian tour he should not have been certain of passing safely through India. This remark, adds the paper, of His Imperial Highness unjustifiably casts a slur on the character of the natives of India, and this is extremely painful to them as they spent large sums in honour of his visit to their country.

Recent disturbances at Benares, Calcutta and other places and their causes.

3. The *Poona Vaibhav* (53), in its issue of the 7th June, says that the recent riots at Benares, Calcutta and some other places are the results of the discontent created among all classes of Indian subjects by the stringent forest laws, the heavy salt duties, the income-tax, the enhanced land revenue assessment, interference with the rights of Inámdárs, Jághirdárs, and Native Chiefs and Princes, the offence given by the Age of Consent Act and the slaughter-houses such as the one at Bandora. The British statesmen, adds the *Vaibhav*, cannot see the real causes of danger, probably because they are infatuated. As we are perfectly loyal to Government we do not like that such disturbances should take place; but, at the same time, we cannot blame the rioters, seeing how the people have been treated of late by Government. Instead of simply punishing the rioters in a summary way Government ought to find out and remove the cause of these disturbances. [The *Kalpataru* (39), in its issue of the 7th June, expresses similar sentiments.]

Remarks on the assertion made by the *Morning Post* of Allahabad about seditious rumours prevailing in the North-West Provinces.

4. In alluding to the assertion made by the *Morning Post* of Allahabad that seditious rumours are prevailing at Allahabad, Cawnpur, Lucknow, Agra and other important places in the North-West Provinces, attributing these rumours to the people having grown suspicious of Government interference in religious matters, the *Bhárat Bhráta* (140), in its issue of the 5th June, states :—The above is not mere rumour, and the people of that part of the country say that the English administration has of late grown very weak. Whether the Government takes it in good or bad part we will certainly cherish our religion, and make the actual condition of the country public. The original causes of this rumour are the Age of Consent Act, the poverty of India and inattention to the prayers of the people.

Recruitment and expenses of a regiment to be kept at Hongkong.

5. The *Jáme Jamshed* (84), in its issue of the 12th June, writes :—By an edict of the British War Office, Hongkong, which has for generations formed part of China, is to be in future included in the military map of India. The change is to take place in this way. A regiment composed of

natives of India is to be raised in India, officered by Indian Staff Corps officers, and transferred to Hongkong, where it will be permanently stationed. It is to be a regiment maintained up to the war strength of one thousand bayonets, and the men are to be drawn from the Mahomedans of the Panjáb. It is, therefore, intended to be a fighting force capable of meeting the military necessities of the situation. India has heretofore had nothing to do with supplying troops for British service in China. The military and naval force which the British Government found it necessary to maintain in that country has been British from top to bottom and has had nothing to do with India. But by the proposed arrangement India will be required to supply the soldiers for this new force, and the Indian Staff Corps will be required to supply the officers. This new description of military force in China is required not by India nor for India, but by England for England. At the outset the British Government will admit that India will not be responsible for any portion of the cost of this force and that this country will only be called upon to give its friendly aid in providing recruits and a complement of Staff Corps officers. And it will be affirmed that a separate expenditure account will be opened, in which will be included every item of expenditure incurred on account of the New Hongkong Regiment. The Government of India will be told to relieve itself of all anxiety on account of the new regiment, and that every item of expense would be debited to the British Government. The Indian Government may be required to furnish the new corps with arms, ammunition, clothing, transport, &c., but it will be told to charge every expense to the British Government. We must await all these explanations of details, for in the absence of these details there is no room for protest. The only thing to which objection may reasonably be taken at this stage is that in all previous co-partnership arrangements between the British and the Indian Governments the pecuniary advantages have always accrued to the former Government. That Government may not be better financiers than the Indian Government, but they have always had the power of saying the last word, as well as of being arbitrators in their own case. Now that a mixing up of accounts and responsibilities is sure to occur in an Indian Hongkong arrangement, unless the Government of India are strong and firm and insist on a new departure in accounts which will relieve the revenues of this country of every possible liability for the new force in Hongkong, India will be drawn into the Chinese organization.

Remarks on the correspondence between the Secretary of State for India and His Excellency the Viceroy regarding the amendment of the Factory Act.

6. The *Mahratta* (4), in its issue of the 7th June, says:—The correspondence regarding the amendment of the Factory Act between the Secretary of State for India and the Viceroy has been published. It is worth reading. Not because there is much information in it of a useful nature showing the necessity of undertaking legislation, but because therein we get a glimpse of the real state of affairs regarding the position of the Government of India. The Secretary of State is the virtual ruler of India. His orders to the Viceroy are very peremptory. "The Bill must be proceeded with and passed this session without fail." That is the order given to the Viceroy. Why is the order given? Not because the Secretary of State considers the condition of the mill-hands as in any way in urgent need of improvement, but because of the pressure brought to bear upon him by the Lancashire "philanthropists." This is how we are governed. Parliament has very little control over our officials, and what little power it has it rarely uses, and, when using it, uses it to a wrong purpose.

Disapproval of the honour conferred on the Honourable Mr. C. B. Pritchard, Member of the Bombay Executive Council.

7. The *Kaiser-i-Hind* (85), in its issue of the 7th June, observes:—It is quite natural that people should strongly disapprove of the distinction of K.C.I.E. conferred on the Honourable Mr. C. B. Pritchard by the recent Birthday Gazette, as he has made himself very unpopular by his oppressive ábkári policy. Mr. Pritchard has always cared to fill the Government coffers without showing least sympathy for the people, and officers like him, by their mistaken policy, produce discontent among the people. In the Executive Council Mr. Pritchard has been of little use, and as he has completed the full term of his service and

has, besides, got the abovementioned high honour, it is the general desire that he should now retire. [The *Samsher Bakddur* (117) and the *Surya Prakdsh* (88), in their issues of the 5th and 6th June respectively, express similar sentiments.]

Revival of the Vernacular Press Act recommended.

8. The *Bhámini Prakdsh* (23), in its issue of the 10th June, after lamenting the present condition of the vernacular press, says that the recent riots at several places in this country were caused by the publication of seditious articles in several Native newspapers, and requests Government to revive the Vernacular Press Act.

Suggestions made by some Anglo-Indian newspapers to gag the Native press deprecated.

9. The *Native Opinion* (14), in its issue of the 11th June, writes:—Again the cry is raised against the amount of liberty the Native press enjoys. The arguments in favour of putting a curb upon it are not new; they take up their cue from the alleged seditious writings of some Native newspapers. But is it a fact that the Native press is really as seditious as some attempt to represent it? Of course, they do expose official vagaries and irregularities, but is the exposure of such vagaries so necessary to put the Government of the country straight? The expressions of loyalty to the Crown are so frequent and so palpable that a diseased mind alone may refuse to put faith into them. But Anglo-India does not really wish a total extinction of the Native papers, but desires to enjoy full liberty at their expense. And suppose some members of the Native press often outstep the bounds of honest discretion, who is it that sets the example to them? Examples may not be wanting in which some Anglo-Indian journals may be found to abuse their own liberty and thus set a bad example to the Native press, which in its present condition has much to depend for its light and leading on the Anglo-Indian journals. We are not prepared to say that there are no black sheep amongst us; but to condemn a whole brotherhood for the back-slidings of one or two is, perhaps, most uncharitable. These may require timely correction and a timely hint; or the enforcement of the sections of the Penal Code can curb the evil more satisfactorily than a whole machinery organised to hold it under check.

Disapproval of Dr. Pollen's remarks on the agitation in the Bombay Presidency against the Age of Consent Act.

10. The *Poona Vaibhav* (53), in its issue of the 7th June, disapproves of the remarks made by Dr. Pollen, the Agent for Sardárs in the Deccan, in connection with the Age of Consent Act in his speech at the Darbár recently held at Poona in honour of the birthday of Her Majesty the Queen-Empress, and remarks:—A Darbár is not the place to find fault with or praise other men's opinions, and Dr. Pollen's remarks have offended the feelings of several Sardárs who attended the Darbár. When laws are constantly passed to benefit Government at the expense of the rayats, are we expected to say that the Age of Consent Act alone is conducive to our happiness? We have left to the reformers the task of praising Government for the Age of Consent Act and cannot accept the advice tendered by Dr. Pollen as it offends our feelings. [The *Shri Shiváji* (63), in its issue of the 5th June, expresses similar sentiments.]

Remarks on the meeting of Hindus and Mahomedans recently held at Bombay to adopt a memorial to Parliament against the Age of Consent Act.

11. The *Mahomedan Herald* (143), in its issue of the 8th June, observes:—We are unable to see why the meeting recently held at Bombay to adopt a memorial to Parliament against the Age of Consent Act should be called Mahomedan as well as Hindu. It is true that Moulvi Hidáyatullah was called to the chair by the Hindus in order to flatter and coax Mahomedans, and that Khán Bahádur Ghulám Mahomed Munshi, inconsistently with his former sensible and laudable career, took a passive part in it. But we are unable to understand how a meeting composed of one Mahomedan to twenty Hindus—most of the few Mahomedans, again, for aught we know, may have been mere spectators—could be called a Mahomedan meeting. We feel that it would lower our name in the eyes of Government and of several communities that understand the point at issue. We pray the two men of influence and position that were there to think again and give up the vain cry and the unmeaning protest. It is a sham cry "Defence of religion": we are inclined to

exclaim "*Isti defensores.*" [The *Din Bandhu* (9), in its issue of the 7th June, says that the number of persons who attended this meeting was less than a thousand, and this clearly shows that the majority of the people of Bombay are not opposed to the Age of Consent Act, which they are most willing to obey.]

12. The *Rást Goftár* (86), in its issue of the 7th June, writes:—We thought the agitation against the raising of the age of consent was now dead, and we were in hopes that good sense would, in course of time, dawn upon its opponents. It, however, seems from a meeting held last Sunday near the Victoria Gardens that the agitation has not yet completely died out. Here the apostles of unreason, both among Hindus and Mahomedans, combined their forces to make a feeble, expiring effort to make themselves heard. They have adopted a petition to the House of Commons. That they took so long after the measure had been finally passed to rally their forces for one last struggle, shows that the vitality of its opponents is now at a very low ebb. We should have ignored their petition, had it not been amusing on account of its inconsistencies and *naive* absurdities. The petitioners declare that in fixing the limit of age at twelve years, the Legislature has laid down "a numerical and unscientific" limit. The Act violates the Hindu ecclesiastical law, which the memorialists consider has been based on reason and science in the sense in which they take it, and yet in support of their contention they quote with approval from a minute by Sir James Fergusson in which he says that "superstitions and unnatural social traditions can never be abolished by being directly attacked; they become obsolete and perish when civilization has outgrown them." It would seem, therefore, that, in spite of their clamour and protests, these gentlemen have an unconscious and instinctive perception that the custom which they seek to uphold is "superstitious and unnatural." This involuntary perception of truth on their part is again apparent when they state further on that the gracious promises of the Queen-Empress conveyed in the Proclamation of 1858 should not be violated "for the purpose of forcing reform." Then is the fixing of "a numerical and unscientific" limit a reform after all? A sentence in the petition affords a striking illustration of the combination which is found among Natives of intense and advanced radicalism in political matters. If the "rigour" were mitigated by the admission into the Legislative Councils of such "real representatives of the people" as the leading petitioners presumably consider themselves to be, we might expect to go back to the days of Sati, infanticide, Thagism and such other harmless "religious" observances! The petition would be a painful document, were it not so amusing.

13. The *Subodh Patrika* (16), in its issue of the 7th June, writes:—The Bombay opponents of the Age of Consent law had their "mass" meeting, as they called it, on last Sunday. The memorial adopted at the meeting goes upon the old lines and makes it clear that the leading spirits of this opposition to the law have not yet learnt to be accurate in their statement of facts. It is the height of audacity on the part of these gentlemen to assert that the evil which the law seeks to suppress is more imaginary than real, in the face of the fact that even Sir Romesh Chunder Mitter has been forced to admit its existence, though he has said that it does not exist to what he calls a culpable extent. They also forget the boast of their own party, which is a well-founded one, that such cases rarely come to the knowledge of the public, for the social sentiment is entirely opposed to their exposure, and they are almost always hushed up, except when the extreme nature of the injury renders that attempt impossible. The number of cases, therefore, which comes before the Courts or the public forms no index to the extent of the evil. Again, the instances which have come before the Courts in Bengal and of which Sir Andrew Scoble gave a summary in his speech at the second reading of the Bill, have been studiously ignored by the speakers at last Sunday's meeting. This fact alone is a sufficient condemnation of the memorial adopted by it, and Parliament need not go beyond it to justify itself in rejecting the prayer of the memorial as one sought to be supported by inhumanity on the one hand and barefaced inaccuracy of statement on the other. Then there are the speeches of the other members, official and non-official, which deal a crushing blow to every argument the opposition raised to the Bill, but which do not appear to have been even alluded to during the late proceedings. This omission is remarkable when taken together with

the wild and rabid notices taken by the irresponsible press writers arrayed against the Bill. The appeal to Parliament, therefore, quite passes by the grounds on which the decision appealed against is based. It is, perhaps, a natural sequel to Mr. Pincott's article in the *National Review*, and we are not sorry that the appeal has been made, because it will only serve to show the hollowness of the opposition to a measure which in the eyes of all right-thinking Indians (and they are many) errs on the side of moderation and places the limit of protection to tender girls at 12 years instead of raising it at least to 14.

14. The *Vártáhar* (18), in its issue of the 7th June, says:—It was very creditable to the Hindus and Mahomedans of Bombay that they should have forgotten their other differences and joined in carrying out the object of the meetting; but the reformers appear to have been much perplexed by the success of the gathering, since they say that the number of those who attended it was about two thousand in spite of the fact that the audience numbered more than five thousand.

A letter making indecent allusions published in the *Poona Vaibhav* newspaper.

15. The *Poona Vaibhav* (53), in its issue of the 17th May, publishes a letter signed by a woman, named Durga, in which the writer requests the Hindu social reformers who supported the Age of Consent Bill, to find out means for removing the sufferings of innumerable Indian women whose husbands happen to suffer from impotency. She says that these women lead an immoral life and bring ruin upon themselves and their families, and opines that Hindu men and women should live as husband and wife before the religious performance of marriage. This letter appears to be a satire on the Age of Consent Act and is written in indelicate language, making indecent allusions. [The *Bhámini Prakásh* (23), in its issue of the 3rd June, condemns the above letter as indecent, and requests Government to take proper notice of it, as the *Poona Vaibhav* frequently indulges in such writings.]

Rigour of the Arms Act and the consequent increase in the depredations of wild animals.

16. The *Native Opinion* (14), in its issue of the 11th June, writes:—Government may look with just pride upon the strides with which the forest revenue is increasing, but it cannot afford to forget that in proportion to its revenue insecurity of life is also increasing owing to the increased depredations of wild beasts. Ravages on human life and cattle are not confined to any particular part of India; they are general more or less, but Government will not allow free use of arms for protection against wild beasts. Parts of the Central Provinces are so freely infested by these creatures that the entertainment of the services of a special officer for their destruction has become a necessity. We are afraid, however, that no single special officer can protect a whole people against the nightly attacks of these animals, and yet the Chief Commissioner seems to think that such an arrangement may be a guarantee against this evil. According to the *Bombay Gazette*, only in Narsingpur 23 persons were killed and 20 wounded, while in Hoshangabad 95 lost their lives owing to the visits of man-eaters, and one does not know how many more lives may yet be destroyed. For the security of a country against foreign invasion troops are employed, but we have never heard of the security of people against the inroads of beasts being entrusted, not to the people themselves, but to outsiders. Indeed, this is a novel way of according protection to them. Really, Government's determination for a restricted use of arms is highly unreasonable. Pity it is that the question should not receive that amount of serious attention which it so richly deserves. We say, cannot a strong protest be made against Government immobility in the matter of people's protection?

Evils caused by the forest laws including an increase in the number of wolves in the Central Provinces.

17. The *Bombay Samáchár* (93), in its issue of the 11th June, observes:—The forest laws have given rise to several evils. One of these is that the people cannot get sufficient fuel to cook their food, which they are obliged to eat half-cooked. This seriously affects their health, sending them to an early grave. The other evil is the increase in the number of wild animals. Of late the number of wolves has considerably increased in the Central Provinces, and it has been complained that they attack and kill

children as well as grown up persons in large numbers. Great efforts have been made by the authorities of those parts for the destruction of these animals, but appreciable success has not been attained. It is said that in 1888 certain arrangements were made by the Commissioner of the Central Provinces in regard to the conservation of forests, which have thereby grown very thick, affording shelter to a large number of wolves that cannot find their food in the forests themselves and commit inroads on the populated parts of the province. It is, therefore, to be hoped that the arrangements of 1888 will be undone and orders issued for thinning the forests, as in such case the wolves would be deprived of the shelter they now find and their number would lessen.

A lecture given by the Honourable Ráo Bahádur M. G. Ránade on "Public Opinion in India: Is it possible?" at the Poona Vasantotsava series of lectures.

18. The *Sudhárak* (17), in its issue of the 8th June, writes:—On Friday last the Honourable Ráo Bahádur M. G. Ránade delivered a characteristically thoughtful address on "Public Opinion in India: Is it possible?" in connection with this year's Vasantotsava series of lectures. It may be within the recollection of many that, last year a clever article on this subject appeared in the *Madras Christian College Magazine* from the pen of that able, but not very sympathetic, gentleman—Mr. Lee-Warner. The article attracted considerable attention at that time, and was approvingly noticed by the Anglo-Indian press. Of course, the writer's conclusion was that, circumstanced as India was, it was not possible for her to have a public opinion. Mr. Lee-Warner's position was this: The Indian society was divided into an infinite number of castes and divisions. The religious cast of the mind of the people and their *vis inertia* or passivity made them pre-eminently conservative, and the ignorance of the masses was phenomenal or abysmal. Owing to all these reasons, it was impossible to have anything like a real public opinion in India. There was no warrant for saying that the Native mind was longing for political reform, because it was unreasonable to expect that a people who hugged with desperate energy all the religious and social institutions of the past, with all their corruption and all their degradation, could really desire change in political matters. Mr. Lee-Warner pointed to the condition of Native States as an illustration of what he said. Mr. Ránade dwelt at considerable length on the subject, speaking for nearly two hours. In his opinion the real question to ask was not 'Is public opinion possible in India?' but 'Why is public opinion in India so weak and so spasmodic?' Mr. Ránade agreed with Mr. Lee-Warner in regard to the evil influences of our divisions and superstitious tendencies, *vis inertia* and ignorance. But he was of opinion that these hindering forces were bound to disappear before the spirit of the age, which was towards unification and knowledge, and was destructive of sectarianism and false pride and false patriotism. It was impossible, he said, for the Indian nation to stand still while the rest of the world was moving towards the happy land of knowledge and enlightenment, and the only question before the Indian people was whether they would consciously and volutarily move forward or whether they would merely drift along the current. In earnest and eloquent terms, the speaker exhorted his hearers to realize the dignity of man as man, and strive for the happiness and elevation of the whole human race. Mr. Ránade intends to shortly put his thoughts on the subject in writing, and his views will therefore soon be available to the public in a durable and permanent form.

A recommendation either to re-employ Ráo Bahádur Mulé, Huzur Deputy Collector, Sátára, in spite of his indebtedness or to give him full pension.

19. The *Nyáya Sindhu* (51) of the 8th June regrets that the Bombay Government should have made Ráo Bahádur N. B. Mulé, Huzur Deputy Collector of Sátára, retire on half pension on account of his indebtedness, without taking into consideration his long and meritorious services to the State, and requests Government either to re-employ him or to give him full pension.

Instances of alleged inefficiency of the police and unbearably wanton conduct of the military.

20. The *Mahratta* (4), in its issue of the 7th June, writes:—The protection of our persons and properties is, we know, entrusted to the police and the military, and their security mainly depends upon the efficiency and morality of the latter. The whole country has been crying against the inefficiency of the police and unbearably wanton conduct

of the military, but Government has paid no heed to our cries. The necessity of reforming the Police Department so as to attract into its ranks men of good birth and education is admitted, but beyond making a convenient admission Government has not gone. In the case of wantonness of conduct indulged in by the members of the military service Government is pleased to issue important resolutions now and then, but no effective action is ever taken. This looseness of conduct on the part of Government has had a very degenerating effect, and cases in which police constables stand charged before the Magistrate for theft and other offences are becoming frequent. It was only about a month ago that a police peon in the head-quarter lines at Poona was convicted by a Magistrate of stealing the clothes of his comrade in the lines, and a Presidency Magistrate at Bombay convicted two policemen of committing theft. Employés of the department are thus making practical protests against the quality of the personnel composing the ranks, and it is a thousand pities that notice is not taken of such specific instances and the department overhauled. The Provincial Conference that met during the last month passed a resolution condemning in respectful terms the present Police Department and suggesting that a commission of inquiry be appointed. In commenting upon this resolution the *Bombay Gazette* observed that there was not the least chance of Government conceding to the request of the Conference, because the District Police Act was but recently passed. We really fail to see what the Act has to do with the reform. The Act lays down the four lines of the department, gives the gradation of officers and the powers of the police generally. It does not touch upon the personnel of the department at all. This must be done under the rules, and we think the reform asked for can only be subsequent and not antecedent to the passing of such an Act. Neither the formation of detective and protective branches, nor the admission of persons qualified to become members of the service, nor the subject of their pay and promotion, involves any change in the Act. There can be no greater disgrace to a department than that there should ever arise a necessity for making use of the fetters upon themselves which are entrusted to them for use upon others. This is a grievance grave enough; but the grievance of soldiers shooting innocent persons is graver still. There are other grievances of a more serious nature. One of this kind has recently come under our notice. It does not refer to any action by a Government servant against an innocent private fellow-subject, nor does it refer to fellow members of the service. It is wanton conduct by military men against Government and law. Cases in which soldiers drive carriages and camels, and horses and dogs, through toll-bars without paying tolls—cases in which they levy compulsory labour upon carts and coolies—are not seldom, and the indulgence with which this conduct is noticed is encouraging these privileged servants of the State to indulge in still greater wantonness and commit a breach of the law. Without mentioning names, we shall here relate a case in which a military gentleman, not only refused to follow the requirements of civil law, but threatened to punish the gentleman charged with its administration for trying to enforce it. But what is more surprising and, for the matter of that, more annoying was that he broke the law and is reported to have passed unpunished. About ten biscuit boxes weighing 17 maunds arrived at the railway station of Poona, and one —— asked the keeper of the toll-bar to let them pass without payment of octroi duty. The keeper objected. Whereupon the said —— wrote to the Náka Kárkun to the following effect: "Allow these boxes to pass at once as they have done before on several occasions for two years. If my orderly reports that you will not allow him to take them away after receipt of this, I will come down myself and see that you get punished for delaying the delivery of the boxes." It appears from this that on more than one occasion municipal octroi duty was evaded and goods taken away. We understand that by allowing the biscuit boxes to pass free of duty the kárkun saved himself a good deal of thrashing, but the municipality lost about Rs. 3. We have no doubt everybody that reads this will agree with us in saying that the sepoy and the kárkun at the toll-bar ought not to have let the boxes go. As the municipal rules require, they should have detained the goods and applied to the nearest Magistrate. In letting the goods go they showed culpable timidity. But the gentleman to whom the goods belonged turned a single fault to three. He obstructed a public servant in the performance of his duty, he mulcted the

municipality in the sum of three rupees, and he intimidated the gate-keeper. We can quite conceive how the weak-hearted kárkuns and timid sepoys should give way to such threats from European gentlemen. To save their own disgrace, and, perhaps, to avoid a scuffle, the kárkuns, if we believe the gentleman, let such goods go and never bring such cases to the notice of their superior officers, so that such cases never come to light; but now that a case has come to light, the municipality ought not to fight shy of the matter. They must take steps to legally proceed against the importer of the biscuit boxes, recover municipal dues and get the gentleman to pay exemplary fine so as to serve as a warning. Such cases ought not to occur at least in Poona, where we have a strong municipality, a strong magistracy and impartial officers and strong public opinion. Unless Government takes notice of such cases and metes out exemplary punishment, it will teach a very bad lesson to the Natives. We remember two or three instances in which the Government of Lord Reay made examples of high European officers, and we have every hope Lord Harris will do the same. We take up these three cases to show to Government that disregard of public opinion is gradually doing mischief, and if the same disregard to public opinion continues to be shown, the officers of Government will themselves produce more disorder, greater discontent and more lasting ill-fame than any organs of public opinion can. Municipalities and local boards are not less to be respected than Government. They are a part and parcel of the governing machinery, and their orders and prestige ought to have as much weight and respect in their respective areas as the central Government must have within theirs. It is not altogether out of place to mention here that during the official administration of the Poona Municipality a distinction was made between European and Native importers, and this faulty practice must have encouraged such conduct. But to the credit of self-government let us say that they deal with members of both the communities with equal justice. Had Mr. East been in Poona at this time, perhaps action by the municipality in this case would have added one more item to the long list of charges, but now that we live under a changed atmosphere we have no such fears. Let the matter be thoroughly gone into and municipal servants be protected.

21. The *Kaiser-i-Hind* (85), in its issue of the 7th June, writes:—We feel we would be wanting in our duty as publicists if we allowed this opportunity to pass without referring to the highly commendable spirit in which the Coroner of Bombay conducted his inquest over the two Pársi ladies who died by a fall from the Rájábái Tower and the still more commendable and fair spirit in which he acquitted himself in the arduous duty of summing up the mass of evidence piled during the course of the inquest. The Coroner may rest completely satisfied that his conduct throughout has been the theme of universal praise by all classes of the community. But for his firmness and impartiality, worthy of a Rhadamanthus, we do not know how the inquest might have ended. It is a trial of this character that tests the worth of a really fair-minded and independent Coroner—a Coroner who conducts his investigation with an open mind and without any preconceived and fantastic theories of his own. The masterly and elaborate summing up of the evidence shows in each line how impartially he has acted throughout. It is a document which might have done credit to any experienced Judge of our High Court. We, along with the entire community of Bombay, cannot withhold our meed of praise for the patience, perseverance, ability and judicial equanimity he brought to bear upon this undoubtedly the greatest and most historical inquest ever held in the city.

The Coroner of Bombay highly praised for the patience, ability and judicial equanimity shown by him in the inquiry into the Rájábái Tower tragedy.

22. The *Jáme Jamshed* (84), in its issue of the 13th June, writes:—The Government resolution on the Rájábái Tower tragedy case has advanced that case a step forward and in the only right direction in which it could well be advanced. The Chief Magistrate will now re-open the investigation and take the most material evidence. A second investigation will be rendered easier than the previous one, because the chief points in the case have been laid bare by the first exhaustive inquiry. Will the police still conduct the inquiry with the view of supporting a foregone conclusion, or will they go to

Remarks on the resolution of the Bombay Government on the Rájábái Tower tragedy.

the work with open minds? The difficulties of the second inquiry will not be diminished by calling upon the previous witnesses to answer with exactness all the questions which were previously asked of them. This difficulty is increased with each subsequent inquiry. It is probable that the friends of the deceased ladies will employ counsel to conduct their case. This will equalize the cross-examinations and bring out the facts. Government have made no reference to the conduct of the police beyond reminding them that "they have every confidence that the Bombay Police appreciate that for the honour and reputation of the force they belong to, extraordinary efforts to clear up a dark mystery are required of them." This is just what the public have been saying for the last six weeks, and yet the mystery remains as mysterious as ever and the time for successful action is passing rapidly away. Government are not in favour of offering a money reward to informers, and the resolution discusses at some length the principle and the effects of these money rewards. Parliament is referred to as a final authority in favour of discouraging these rewards being offered by Government Though there is not any very great experience of the good or bad features of these rewards in Bombay, yet such experience as we have does not show that they lead to injustice or to mischief. Private persons, we are told, are not precluded from offering rewards, and in this venture they will be allowed to risk their money if they chose to do so. By not offering a reward Government will certainly save their money. Our own impression is that the *Jáme Jamshed* fund should have been freely used for this purpose during the early days of the inquest. The police did not succeed in ascertaining all those who were on the tower premises at the time the ladies were killed. They did not know that the four Pársi children were there, and if these children escaped their scrutiny might not others have escaped it also? The thing was quite possible, and yet the search for persons who may have escaped ended in nothing.

23. The *Bombay Samáchár* (93), in its issue of the 11th June, observes:—The conduct hitherto adopted by the police in regard to the detection of the perpetrators of the Rájábái Tower fatality lends little encouragement to the public to expect such efforts on the part of the police as would succeed in throwing appreciable light on the mystery. It is, however, to be hoped that the confidence in the police entertained by the Bombay Government is founded upon good reasons and will bear good fruit. Government are unwilling to offer a reward and quote the practice followed in England in support of their action, but the offer of rewards made by the Government of India for the apprehension of Jubráj and other insurgents at Manipur does not support the policy advocated by the Bombay Government. Hitherto there has been material difference of opinion between the public and the police in connection with the mystery, and hence the former will not be satisfied with the advice of Government to put every confidence in the working of the police. It is desirable, therefore, that a public meeting should be early convened by the leaders of Native society for the purpose of deciding upon what further steps should be taken in regard to the mystery. [The *Akhbár-e Sodágar* (91), in its issue of the 12th June, expresses similar sentiments.]

Disapproval of the verdict of the Coroner's jury in the Rájábái Tower tragedy case.

24. The *Dnyán Prakásh* (12), in its issue of the 8th June, writes:—It is said that the verdict of the Coroner's jury in the Rájábái Tower fatality case on its being read was received with loud applause by the crowd assembled in the Court, and that the Coroner himself on leaving the Court was loudly cheered. The jury have, no doubt, had a very difficult and complicated case to deal with; but we must confess that, let the real solution of the mystery be what it may, the verdict of the jury has taken us quite by surprise. In our opinion, the evidence placed before the jury was not such as to justify them in returning the verdict they have done. We for our part would say that the evidence was of such a conflicting character as to preclude all reasonable possibility of any definite and decisive verdict being returned; for, we are inclined to think that the evidence recorded by the Coroner does not conclusively support any of the three theories put forward in connection with the tragedy, viz., accident, suicide and outrage coupled with murder. It would seem that the evidence given by the Pársi girl,

Nawásbái Engineer, and her two uncles, as well as by Arjun Ráma, Abdul Kádar and others, has been almost exclusively relied on by the jury in arriving at the particular verdict they have given. It is unnecessary at this stage of the inquiry to closely examine the evidence, but we may briefly indicate the reasons why we consider the verdict returned by the Coroner's jury to be unsatisfactory. According to the jury's verdict the facts held by them to be established are (*a*) that the two deceased ladies were quite gay and cheerful when at or about 3-15 P.M. they went down from the top balcony of the tower followed by Mánekji Asláji; (*b*) that shortly before that time two persons, who are said to be Khojás, had gone down the top balcony after having had a brief conversation with Mánekji Asláji; (*c*) that shortly before 3-30 P.M. the two deceased ladies returned to the top balcony with their dresses disarranged and in some parts torn, and with sad or mournful countenances, and that they were followed by Mánekji Asláji; (*d*) that the two deceased ladies with Mánekji Asláji went to a different part of the balcony, from which they were not visible to the three Pársi children; and (*e*) finally, that shortly after 3-30 P.M. Mánekji Asláji ran past them with his coat unbuttoned and with his hat in hand, and hurriedly went down. Shortly after this Nawázbái and her party returned to the ground floor and saw the bodies of the two deceased ladies. Now, having regard to what was deposed to by a Gujaráti Hindu witness (Bhagwándás) in the earlier part of the inquiry before the Coroner about the abusive and indecent expression said to have been uttered by Mánekji Asláji within the hearing of the two deceased ladies before the latter first ascended the staircase leading to the tower, it is in no small degree surprising that after having reached the top balcony and after having seen him following them they should not have avoided Mánekji Asláji and sought the protection of Nawázbái and her party or any of the other parties which had been there, instead of going down with him. Again, it is inexplicable that after having escaped from those who had attempted to ravish them without success the two deceased ladies again went up to the top balcony of the tower. Is it not more reasonable to suppose that their first impulse under such circumstances should have been to go down and seek protection against a repetition of the alleged dastardly attempt to ravish them in a place of public resort? Again, if the story about the alleged unsuccessful attempt to ravish them be really well-founded, it is inexplicable that Mánekji Asláji should not have made good his escape along with the two Khojás who are alleged to have made that attempt, instead of going up with them to the top balcony and of thereby running the risk of being seen in their company under such suspicious circumstances. Moreover, it is still more inexplicable that Mánekji Asláji, if he be really guilty of the charge alleged against him, should have been seen along with the crowd in the University Buildings compound after the tragedy had taken place. Is it not more reasonable to suppose that, as in the case of the two Khojás who are alleged to have made the unsuccessful attempt to ravish the two deceased ladies, he too would have run away from the scene of his alleged crime and sought safety in the retirement and seclusion of his own residence? It is equally inexplicable that, if the elder of the two deceased ladies had committed suicide by throwing herself down from the top balcony, Mánekji Asláji should have committed murder by throwing the other lady down, when it stands to reason to suppose that she would have followed the example of the other and committed suicide. And, finally, it is in no small degree surprising that the two deceased ladies, on their return to the top balcony after the alleged unsuccessful attempt to ravish them, should not have said a word to Nawázbái and her two uncles, who were not much younger than the younger of the two deceased ladies, about the alleged attempt to ravish them. In short, we agree with the writer in the *Times of India* in holding that the verdict of the Coroner's jury on Wednesday last has made confusion worse confounded. In our opinion, the forementioned points require to be cleared up before the verdict given by the Coroner's jury can be accepted as satisfactory and convincing. In the second place, if there be any truth in the story about the mysterious bundle of tattered clothes with four currency notes of Rs. 10 each in the pocket of one of the said tattered clothes and a letter by Mánekji Asláji making an appointment with the person, or persons, to whom it was addressed, to meet them at the tower, and, moreover, if there be any truth in the allegation made that the two ladies on whose behalf or in connection with whom the appointment

was made by Mánekji Asláji did not keep the appointment, it does not stand to reason to suppose that Mánekji Asláji, even if he were the greatest villain, could have abruptly fixed upon the two deceased ladies, who, it is believed, accidentally turned up at the University Buildings, as the victims to be handed over to his profligate employers. If what is alleged about Mánekji Asláji be well-founded, then he must have been an old and experienced hand at his disgusting and dirty profession, and it is scarcely reasonable to suppose that an old and experienced hand at that kind of work could have acted so indiscreetly and clumsily as he is alleged to have done in this instance. Be that as it may, it is certainly not easy to account for the absence of screams during a period of well-nigh fifteen minutes during which the two deceased ladies are alleged to have been subjected to a brutal outrage even though it was not successful, and that too at a place of public resort actually visited by a lot of persons on the particular afternoon; while it is still more difficult to account for the absence of any complaint by the two deceased ladies when on returning to the top balcony they encountered Nawázbái and her party. It is equally difficult to understand why Nawázbái and her two uncles, after having seen the two deceased ladies in that particular condition, should not have followed the most ordinary and reasonable course of endeavouring to ascertain from the two deceased ladies the cause of the sudden change in their condition after so short an interval. Having regard to the intelligence of Nawázbái and her two uncles, it is surely not too much to expect from them a reasonable explanation of their failure to ascertain from the two deceased ladies or from Mánekji Asláji the cause of the former's sufferings. We have thus briefly indicated the reasons why we cannot consider the verdict given by the Coroner's jury to be satisfactory. As we have already stated at the outset, we confess that the evidence recorded would not have equally justified a verdict based on the theory of voluntary suicide; in short, there was not, in our opinion, sufficient evidence before the jury to enable them to arrive at a definite conclusion. [The *O Portugues Britannico* (159), in itsi ssue of the 6th June, and the Bombay correspondent of the *Kesari* (42), in its issue of the 9th June, also express surprise at the verdict.]

25. The *Din Bandhu* (9), in its issue of the 7th June, writes:—The verdict of the Coroner's jury did not come upon us as a surprise, because we knew how the wind blew and we could very well anticipate the result of the inquiry. To the Pársi community and to those who from the very beginning strongly imagined that the fall of the ladies was due to some foul play, the verdict will be highly satisfactory; but to those who can weigh and appreciate evidence, it is most astonishing and quite contrary to the facts elicited during the investigation. From the verdict the jurors have given it would appear that the jury, instead of confining themselves to the evidence before them, must have weighed in their minds other matters touching the deaths of the two ladies about which all sorts of rumours were afloat; otherwise we fail to find clear and positive evidence to warrant them to come to the conclusion they have arrived at. We are equally anxious to arrive at the truth of this mysterious catastrophe, but the more we sift the evidence already given the more uncertain and doubtful do we become as to its positive bearing on any one of the three theories of suicide, accident or outrage. Besides, the evidence is so very conflicting and contradictory that the verdict of the jury seems to us to be quite unnatural and opposed to probabilities. A good deal has been made of the evidence of the three Pársi children, but the very fact of their giving evidence in a parrot-like manner and their identifying a man whom they had an opportunity of seeing only for a minute or so, show what value should be attached to their evidence. One most remarkable feature of this incident is that although the two ladies saw these children there when they were being chased by Mánekji Asláji neither they nor the children, who seem to be very intelligent and bold, screamed out for help. Moreover, the jury seem to have quite ignored the important evidence of Dr. Sidney Smith, who does not support the theory of outrage at all. Of course, our sympathy is fully on the side of the two deceased ladies, and we trust that no stone will be left unturned to find out the most conclusive evidence, if it could be had, before the case goes to the sessions. We admire the unity of the Pársi community and the vigorousness of their press, but we cannot help thinking that they have in the present instance

shown themselves extremely biased and crochetty. Their insinuations against the Bombay Police and their demand for a special commission to inquire into this case are groundless and unreasonable. We have seen how some of those matters, out of which the Pársi press tried to make a great capital, when came to be deposed to before the Coroner, dwindled into insignificant and unreliable facts. We think the appointment of a commission composed of mofussil police officers would be a reflection on Colonel Wilson, our energetic Police Commissioner and on the able force which he commands, and we feel certain that Government will not, unless they are fully satisfied about the inefficiency of our police, appoint a commission. [The *Vártáhar* (18), in its issue of the 7th, and the *O Anglo Lusitano* (158), in that of the 4th June, also disapprove of the verdict of the jury.]

The verdict of the Coroner's jury in the Rájábái Tower tragedy belauded.

26. The *Kaiser-i-Hind* (85), in its issue of the 7th June, writes:—The Coroner's jury has done wisely in looking at the whole case of the Rájábái Tower fatality as presented to it by the Coroner from a broad point of view. Who will deny that there was not ample circumstantiality in the evidence brought forward, in the absence of direct proof of Mánekji Asláji's intimate complicity, in conjunction with two unknown accomplices, to implicate him. We are convinced that only the hare-brained would dare say that there was not. The jury would have been wanting in vision and comprehension had it brought in an open verdict in the face of the facts disclosed. It has really rendered a service to the public and a service to the misguided police also. It has confirmed the public suspicion of Mánekji Asláji's direct complicity in the crime, and at once lifted the veil of the mystery in which the dual murder was hitherto *supposed* to be enwrapped. There may be minor threads of the mystery to be picked up, but we repeat, despite the blatant assertions of the apologists of the police to the contrary, that the principal incidents of the deaths have been cleared up. The public are now satisfied that there was neither an accident nor a suicide. The deaths entirely arose from the infamous attempts of Mánekji Asláji and his black accomplices to outrage the girls. So far the verdict is satisfactory and the public may rest and be thankful. Not that therefore the crime is avenged, or that the culprit already in custody may not escape judicial trial. But the first step towards such a trial proving *not* abortive is now taken. The police is bound now to discover the accomplices of Mánekji Asláji and find out the minor links which must carry the guilt home. It would be a shame and a disgrace to its detective reputation if after this verdict it failed to do so. It would be a shame and a disgrace to the local Government if it allowed the inquiry to be again misdirected, bungled and misinterpreted as it has hitherto been. If it allowed further evidence to evaporate or be evaporated or made *non est*, then the crime of having allowed the murderers to escape will have to be shared by it with the police. Thus has closed the second act of the tragedy. There yet remain the third and final acts which should bring retributive justice on the heads of those who have perpetrated the infamous crime of rapine and murder. May it be in the power of the local Government to avenge the cruel wrong, appease the indignation and allay the alarm of all right-minded persons who have been shocked and unnerved by this horrible tragedy!

What Government should do after the verdict of the Coroner's jury in the Rájábái Tower tragedy.

27. The same newspaper writes:—What next? That is the question which addresses itself to all classes of the community, now that the matter of the Rájábái Tower fatality has advanced a stage. The next step is, of course, a magisterial inquiry in which the police will have the entire responsibility of conducting the case. The relatives and friends of the deceased can have no *locus standi*. Mr. Craigie and Mr. Inverarity may be there to watch proceedings. But if fresh witnesses be not forthcoming to complete the chain of evidence, of what public advantage will be the magisterial investigation? We have seen that before the Coroner the police failed to track any evidence worth mentioning. Whatever evidence there was to enable the jury to return a verdict implicating Mánekji Asláji and some unknown persons, was brought by Mr. Craigie's clients. Now, if the same party are really to render effective assistance in

attempting to bring to book the actual offenders, how are they to proceed? The present attitude of the police is entirely forbidding and discouraging. We appeal to the Public Prosecutor and the higher authorities to say whether after the deliberate opinion expressed by Mr. MacDermott at the close of the inquest, that he had no ground to suspect that there was any outrage and murder at all, it is at all possible for him and others to prosecute the inquiry further. And, if the police is so obstinate and defiant as to reject any further witnesses whom Mr. Craigie's clients may endeavour to bring, is it not certain that the magisterial inquiry must prove abortive and a public waste of time and energy besides? The whole matter, so far as we can view it at present, is brought to a dead *impasse* by the inexcusable conduct of the police. This aspect of the matter needs to be thoroughly considered by the Public Prosecutor and brought to the notice of the Government before any appearance is put in Mr. Cooper's Court. Are we to understand that because a couple of recalcitrant and headstrong policemen have taken into their heads, without showing any satisfactory cause for such an attitude, not to move as much as a single muscle towards the tracking out of the criminals, that therefore the matter should be allowed to die a natural death? Is this the state of affairs which the Government wishes? Is this the state of affairs with which the entire community of Bombay are likely to be satisfied? In short, is it, we may ask, the way to bring justice home to the offenders? If it be not, then, in the name of all that is just and honourable, we demand what is the Government going to do? Surely, it is not going to allow public indignation to rise to boiling point in this matter and force its hands? For the sake of its own reputation we deem it imperative that the Government should, without delay, consult its law officers as to what practical and effectual step should be taken to fully establish the guilt of the murder. There has been a rumour touching some commission which it is the intention of Government to nominate. Unless such a commission is charged with the immediate object above referred to, and unless the members composing it are men in whom the public can repose implicit confidence, it would be worse than useless to have such a commission. It may do more harm than good. We cannot approve some three names that have been pointed. They are utterly undesirable. But be that as it may, what the public demand is some immediate effectual action. In this connection the paramount question to be considered is whether the policemen now in charge are the right and proper persons to be entrusted with further investigation after what has happened at the Coroner's inquest? Delays are also dangerous, because each day that the matter hangs fire diminishes all chance of confirmatory evidence. It is, therefore, the solemn duty of Government to act decisively, expeditiously and with wisdom, so as to allay further popular alarm and indignation.

28. The *Ilám Goftár* (86), in its issue of the 7th June, writes:—In the face of a soul-stirring tragedy which still continues to agitate the public mind, it will not do for the Government to continue their silence. It would have been premature on their part to have taken any action before this. But after the verdict of the jury their intervention has become absolutely necessary in the interests of truth and justice. The police having all along stuck to a theory to which they had in a manner pledged themselves, they cannot now be expected to put forth honestly and conscientiously all their energy in discovering a clue to the crime. If they were set to work for it, they would be working against their will and against what appears to be their conviction. If Government hold the same view as the police, then their inaction will be proper. But if they are struck, as the public has been, with the strange attitude of the police, if they do not consider that those persons are either fools or knaves who refuse to acquiesce in the police theory, then it is their duty to appoint, without any loss of time, a committee of police officers of tried ability and experience, in whom the public may have the fullest confidence, with power to inquire into all the circumstances of the case. In order that Government may be moved to take prompt and sufficient measures it is now incumbent on the Pársi community to send a united representation to them. The sacred memory of the dead, as well as the general safety of the public, demand that there should be a full and impartial inquiry, embracing an investigation into the conduct of the police—that the men who are guilty of violence or murder shall not go free. The dead

have paid with their lives a tribute to their noble womanhood,—a tribute so rare and so glorious as to exalt humanity itself. This is a tribute of which the Pársi community ought to be proud, even while it mourns. How they should cherish and preserve the memory of such a deed is a question of the future. Their present duty is to meet and represent to the powers what they think and feel—to show that money shall not be wanting to reward those who can give a clue to the detection of the criminals so that they may not escape their just doom. Now is the time for action, as now alone is the proper time for journalists to speak out on the merits of the case, the inquiry having been closed and a verdict given.

Comments on the conduct of the Bombay Police in the Rájábái Tower tragedy case.

29. The same newspaper writes :—After a patient and careful inquiry into the circumstances connected with the deaths of the two Pársi girls by a fall from the Rájábái Tower, the Coroner's jury have pronounced a deliberate verdict that the poor girls were the victims of attempted outrage to which Mánekji Asláji was privy, that one of them, Bachubái, threw herself from the top balcony of the tower in consequence of the attempt, and that the same Mánekji Asláji threw over the younger of the two, Pirojbái, in order to destroy the evidence of his complicity in the foul deed. The verdict has, in the main, been on the lines of the Coroner's summing up, and the summing up was as able as it was impartial, showing a correct grasp of the mass of conflicting evidence which the Coroner had to record for eighteen days, and which he sifted and analysed in a way that brought out all sides of the case clearly, forcibly and truthfully. Scarcely any point of importance escaped Dr. Blaney's keen and searching review of the evidence. He wisely refrained from any pronounced or positive opinion, leaving it to the jury to draw their own inferences and conclusions from the presentation to them of a lucid and honest weighing of the evidence. Whether Mánekji Asláji can be brought to the gallows on the strength of such evidence as has been tendered in the inquiry or not, there is no longer any room for the slightest doubt as to the cruel fate of the poor innocent girls. Most disgraceful surmises were made as to the deaths, and, what is worse, they were allowed to appear in print; but the verdict of the jury—a verdict perfectly in accordance with the weight of the evidence—has vindicated the memory of the poor girls, in spite of all that could be done by a strong and well-organized police to prop up the theory of suicide and to be-little, minimize and discredit the theory of outrage. Contrary to their usual plain duty, their bias, and the weight of probabilities in favour of the supposition of foul play, the police moved heaven and earth to prove that the theory which they had evolved from their inner consciousness, or from the omniscience of their soul, was the only theory to account for the falls. But the truth has forced itself out, in spite of the zealous endeavours of the police to stifle and smother it. They may not have consciously intended to shield a horrible crime. If they did so, they deserve to be ignominiously dismissed from the service. We have no proofs to impute any bad motive to them. Having recklessly committed themselves to a certain view, they may have tried all along to uphold it in sheer perverseness of spirit. They may have considered that it would injure their name and reputation to recede from a position once firmly taken up in the midst of a vehement outcry against it. But their action being most extraordinary, it naturally gave rise to suspicion. For, while the public was crying aloud that a crime had been committed, while the inherent probabilities of the case, apart from independent evidence, pointed to it, the police only shut their eyes and went to sleep. To some very pertinent questions put by the Coroner, Superintendent McDermott replied that even before a single night had passed over the tragedy, even before medical examination by the Coroner's Surgeon—and, it may be added, after the evidence of the two doctors who were positively of opinion that an outrage had been attempted upon the girls—he was convinced that there had been no foul play whatever, and acting upon that conviction he at once released Mánekji Asláji. It did not, at all events, appear from the way the police conducted themselves at the inquest that they were burning with desire to go about the right track. They frittered away their energy in taking sides at the inquest, in treating every witness whose evidence went at all against their own pet theory as a hostile witness, in putting all sorts of questions, ingenious and frivolous, to such witnesses, and, lastly, in indulging occasionally in frivolties, intended to be humorous, which in an inquiry full

of such deep pathos and tragedy jarred and grated on the ear. The duty of the police in this sad business was plain from the beginning. Since the verdict of the jury, which has blown up their theory and at the same time the evidence of Dr. Smith, that duty has been rendered urgent and imperative. They can only perform it in one way. But after all that has been said and done, will they now perform it conscientiously and to the best of their power? [The *Indian Spectator* (2) of the 7th, the *Sudhárak* (17) of the 8th, and the *Káthiáwár Times* (3) of the 9th June also express similar sentiments.]

Disapproval of the remarks of the *Times of India* on the evidence placed before the Coroner's jury in the Rájábái Tower tragedy case.

30. The *Rást Goftár* (86), in its issue of the 7th June, writes:—Following the police, the *Times of India* is disposed to view with suspicion the evidence of those witnesses who volunteered to give it some weeks after the Rájábái Tower tragedy. We are not surprised at the suspicion of our contemporary. As an Englishman, the writer's ignorance of the fact that Natives generally—especially the more ignorant among them—go in mortal dread of the police, may be easily accounted for. Natives have exaggerated notions of the might and power of the police, and of their capacity to abuse that power. It is not to the purpose to inquire whether this view of the police is correct, or how far it is correct. We have only to see whether this is the fact. In the present inquiry it was noticed that the police had taken up what seems to be a hostile attitude towards a particular view, and therefore the reluctance of witnesses to come forward in support of that view is quite natural and intelligible. Expression was given to this terror of the police by a witness, Mr. Enti, when he appeared before the Coroner. His evidence is of great value and importance in the case. It was given in a straightforward manner, and we believe it in spite of the flat contradiction given to it by Mr. MacDermott. Although Mr. Enti came in late to give his evidence, we do not suppose that even the *Times of India* will cast suspicion upon it on that account, because within a day or two after the tragedy he communicated what he had seen, and the conversation which had passed between him, Mánekji Asláji and the Superintendent, to several gentlemen of position whose word even the police cannot dare, we think, to doubt. We can understand an Englishman's ignorance of the fear with which the police is regarded by ordinary Natives. But we cannot understand his complaint, which is an echo of what the police have stated, that the Pársi children had not been brought forward till a late stage of the inquiry. If the writer had observed the most extraordinary attitude of the police in this inquiry, it would have been clear to him that keeping back the children from the police influence admitted of an easy explanation. There is also a want of appreciation on his part of the evidence recorded by the Coroner and of the inherent probabilities in favour of the theory of outrage when he gravely opines that "although no motive is suggested this (suicide) is the easiest and, we might almost say, the most natural theory." Surely we shall not deny that suicide is by far the easiest theory for the police to maintain. But it is now authoritatively declared that it is not the correct theory, and it was never the most natural theory. While the *Times of India* has carefully noted and put together all that could possibly be said by an avowed advocate of the police, it sees nothing to condemn in the extraordinary conduct of the police, nor in the evidence of the Coroner's Surgeon, whose manner of examination of the dead bodies and whose opinion about the marks found upon them were justly condemned by a very able correspondent whose letters the *Bombay Gazette* had the fairness to publish. [The *Kaiser-i-Hind* (85) of the same date makes similar remarks.]

Criminal prosecution of the University Havildár and peon in charge of the Rájábái Tower for receiving money for giving admission to the building recommended in connection with the tower fatality.

31. The *Jáme Jamshed* (84), in its issue of the 10th June, says:—Several witnesses have stated on oath at the Coroner's inquest in the Rájábái Tower fatality case that they had to pay a reward to the Havildár and peon in charge of the tower for being admitted into the building, and it has been asserted by a Pársi young man named Mr. Reporter that an objectionable use was made of this building. It is therefore desirable that the Havildár and peon should be criminally prosecuted by the University authorities. If this is done, some new material evidence would very likely come to light in connection with the tower tragedy.

32. The *Bombay Samáchár* (93), in its issue of the 10th June, notices the telegram of the 5th idem from Bombay published in the *Statesman* of Calcutta, to the effect that in revenge of the report spread by the Pársis of Bombay that two Mahomedans were concerned in the Rájábái Tower fatality, the Mahomedans of this city have resolved to make an attack on the Pársis after saying their prayers in the Juma Masjid this day (Friday), that the intended attack is not likely to be made as the police is upon the alert, that angry feelings have been excited between the two communities, and that it is likely that very few Pársis will this day go to their callings. This telegram, observes the *Samáchár*, which was despatched by the Bombay correspondent of the *Statesman*, is both surprising and mysterious, and the police ought to obtain an explanation from the correspondent and place it before the public.

A telegram from Bombay to the *Statesman* of Calcutta in connection with the Rájábái Tower tragedy, stating that the Mahomedans of Bombay intend to make a wholesale attack on the Pársis.

33. The *Indian Spectator* (2), in its issue of the 7th June, says:—A citizen, who has no quarrel with the police, writes:—Terrorism prevails in Bombay. Men and women alike are afraid of going out in day-time. Robbers and murderers seem to be all-powerful. Strangely enough, the police is helpless to protect the lives and properties of the public for whose benefit it is supposed to exist. It is horrible that under the rule of the benign British Government in the first city in India, in spite of a once first class and efficient police now almost useless, within the sacred precincts of learning, in broad daylight and before the very eyes of justice, murders most foul and unnatural, outrage most inhuman, cowardly and cruel, on two innocent, happy and blooming girls should be allowed to be committed, and that the criminals should escape! The very idea is shocking. Does it not clearly show that the *badmáshis* seem to have no dread of the police? Does it not prove that this public place of resort must very often have been used by bad persons for immoral purposes, and that many women, not so courageous as those two who so heroically sacrificed their lives for their honour, the most precious jewel of a woman, may have silently tolerated the dishonour? It also proves the miscreants to be hard-hearted villains, not afraid to lay hands on women of respectability and honour. Surely, matters have now gone too far to demand the immediate attention of the authorities.

Alleged prevalence of terror in Bombay and the inefficiency of the local police.

34. In noticing the censure passed by Mr. Hamilton, the Second Presidency Magistrate, on Superintendent Grennan of the Bombay Police for not releasing on bail under Section 169 of the Criminal Procedure Code a Márwádi named Gaina Veena who was accused of theft, the *Bombay Samáchár* (93), in its issue of the 9th June, says:—It is a general complaint that police officers act high-handedly with the people, but the largest portion of those coming in contact with the police being poor and illiterate, they do not possess sufficient courage to oppose the wrong acts of the police. Even sensible persons are dissuaded from opposing the improper conduct of the police, because it is very powerful. Superintendent Grennan is one of the few police officers who are said to be religious and anxious to act justly; but since he has been found guilty of having twice made a careless use of his discretion, it is but meet that an inquiry should be made by the Commissioner of Police as to whether the mode of working followed by the Superintendent is very common with the other police officers; and if it be established that the officers under him work on objectionable lines, the Commissioner will, it is to be hoped, issue proper instructions to them.

An enquiry into the mode of working of the police officers in Bombay desired.

35. The *Bakul* (21), in its issue of the 7th June, says:—Last year two accused persons died in the Ratnágiri District while they were in the custody of the police for the purpose of making inquiries into the offences with which they were charged. One of the accused died while he was in charge of the police of the Devgad Táluka. The Superintendent of Police will be good enough to make minute inquiries into the causes of the two deaths.

A request to the Superintendent of Police, Ratnágiri District, in connection with the deaths of two accused persons while in police custody.

36. A correspondent of the *Akhbáre Sodágar* (91), in its issue of the 10th June, states:—A woman of the Halái Luhána caste recently died at Karáchi. It is rumoured that she was murdered and had several wounds by a knife on her person. The police does not seem to have made inquiries into this suspicious death, which ought to be duly inquired into.

A suspicious death at Karáchi.

37. The *Gujarát Darpan* (80), in its issue of the 7th June, disapproves of the practice of letting off fireworks at marriage and other processions while passing through the narrow and thickly populated streets and busy bazars of Surat, which frequently suffers from extensive conflagrations, and requests the Collector of Surat to put down the dangerous practice.

A request to put a stop to the practice of letting off fireworks in the streets of Surat at marriage and other processions.

38. The *Bombay Samáchár* (93) and the *Jáme Jamshed* (84), in their issues of the 13th June, briefly describe the overcrowding of Mahomedan pilgrims in passenger vessels, and their not getting sufficient and good food and water and the consequent heavy death-rate that prevails among these pilgrims, and exhort the Mahomedan community to represent this scandalous state of things to Government, assuring them that their representation will be supported by the reports made from time to time by the Port Health Officer, and that no difficulty will be found in obtaining redress of the grievances of the Hájis.

The grievances of Mahomedan pilgrims on board passenger vessels.

39. The *A'rydvart* (20), in its issue of the 6th June, says that there being extensive inter-communication between the people of the Khándesh District and those of the Indore State, the coin current in His Highness Holkar's State is largely imported into Khándesh. But the State coin not being current in the latter district much difficulty is experienced by the people in transacting business, and hence it is desirable that Indore coin should be declared current in Khándesh.

Difficulty experienced by the people of Khándesh owing to the coin of the Indore State not being current in that district.

40. The *Rájyabhakta* (116), in its issue of the 5th May, received on the 13th June, asserts that some of the prisoners in the Ahmedabad jail send letters through the jail peons to their relatives and obtain money, half of which is appropriated by the peons and from the remaining half opium, tobacco and other intoxicating drugs are supplied to the prisoners by these peons. The paper praises Mr. Premshankar, the jailor, for his honesty, but regrets that such laxity should prevail under him. The same newspaper, in its issue of the 9th June, makes the following suggestions to Government in connection with the management of the jail, which it condemns:—That the European and Native prisoners be treated alike; that better food, clothing and bedding than issued at present be given to the prisoners, and the contract system be abolished in order to do so; that the prisoners be allowed to perform religious ceremonies on their respective holidays; that better medical arrangements be made; that the salaries of the jail peons be increased, in order that they may not be tempted to ask *bakshis* or largess from prisoners, and that a better watch be kept on their behaviour. The *Rájyabhakta* suggests that old prisoners to whom the jailor may give a good character may be released on parol on the lines followed in the case of prisoners at the Andamans.

Complaints regarding the management of the Ahmedabad jail and suggestions in the matter.

41. The *Satya Shodhak* (60), in its issue of the 7th June, says:—It takes four days to carry the Bombay mail to Ratnágiri *vid* Chiplun in the rainy season. If the mail is taken *vid* Kolhápur it will reach Ratnágiri in half the time without entailing any additional expenditure. We request the postal authorities to favourably consider this suggestion, as its adoption will prove very advantageous to the people of Ratnágiri.

A request to the postal authorities regarding the conveyance of the Bombay mail to Ratnágiri.

PART II.—*Education.*

The Director of Public Instruction on physical exercise in schools.

42. The *Phœnix* (5), in its issue of the 3rd June, writes:—Our Director of Public Instruction has given us a note of warning. He has recently issued an order to his subordinates that gymnastics and school-games should be practised with moderation, that sickly boys should be excused and that the objections of parents against making physical exercise compulsory for their children should be attended to. In the promulgation of such an order we are afraid that the Director has unconsciously dealt a blow which will discountenance physical training and compel us to revert to the old order of things unless it be immediately modified. Who is to determine the physical condition of a child, and whose authority ought to be conclusive on the point as to whether the child is in a fit state for physical exercise? If this point is to be abandoned to the discretion of parents and they are to be the only judges in a matter in which nine out of ten would inevitably err, physical training might as well be banished from the schools; and this seems to be virtually the effect of the third paragraph of the resolution, which provides that in case of objections being made by parents they should be attended to. It is this paragraph to which we should strongly object. If a child be weak and delicate, although that weakness and delicacy should principally arise from a lack of physical exercise, parents would be loud in protesting against their children being compelled to undergo any physical training; and it is just these very children that require it the most. Neither would we maintain, on the other hand, that teachers should be the exclusive judges in determining as to whether a child is physically fit for active exercise, for it may happen, considering the number of pupils they have to attend to, that they err on the side of severity and force some who are really incapacitated to take part in games. What we think would be a safe mode of procedure in such matters of doubt and difficulty would be to procure a medical certificate from some independent experienced practitioner to testify to the physical condition of a child. Then and then only could those be exempted who really deserve exemption, without giving any opportunity for individual likes or dislikes. We will not deny that the Director of Public Instruction in issuing the order in question has been actuated by a laudable anxiety for the interests of students in general, but the terms of the order are such as will not, in our opinion, bring about the desired end. Every trivial and frivolous objection will be laid hold of by students to escape from the bugbear, as some imagine, of athletic games, and if their own objections do not prove of sufficient weight, the authority of the parents will be drawn in to supplement the deficiency. We are strongly of opinion, therefore, that the order needs some modification before it becomes a formidable weapon in the hands of parents.

PART III.—*Municipalities.*

The assurance given by Dr. Pollen about the keen interest taken by His Excellency Lord Harris in local self-government at Poona considered very gratifying.

43. The *Native Opinion* (14), in its issue of the 7th June, says:—His Excellency Lord Harris will do well to remember that it is not with the people alone that the good conduct of a municipality rests. The officialdom is a powerful element in this connection, and if they wish it they can successfully defeat all the good aims of a municipality, as was already amply evidenced in the case of the Poona City Municipality. Under the circumstances we hail with joy the soothing message conveyed by Dr. Pollen, in the hope that Lord Harris will, in the words of Lord Dufferin, water the tender plant planted by Lord Ripon. In this connection the tendency now-a-days is to saddle the municipalities with various items of expenditure, particularly educational, sanitary, police and others. It is to be remembered, however, that mofussil municipalities in general are a poor lot that always find it difficult to make both the ends meet, and consequently they ought not to be charged beyond actual local needs. And if we remember aright, Lord Reay expressly laid it down in one of his speeches that no educational charge should be made on them, and we do believe that the principle so laid down is being now (not?) acted up to in all righteousness. We are thankful to Lord Harris for the assurance of the general

interest he feels in municipal matters, but we should like His Lordship to study the question personally and not to look at it through the stained official spectacles.

Remarks in connection with the proposal for taking securities from a number of clerks and officers in the service of the Bombay Municipality.

44. The same newspaper, in its issue of the 11th June, writes :—Under the powers conferred by Section 81 (1) (*a*) of the Bombay City Municipal Act, steps are being taken to demand securities from a number of municipal officers and clerks. We have nothing to say against the principle on which securities are demanded. We are not going to question their utility. Our intention in taking up this subject is simply to point out to the Corporation that in preparing the schedule no attempt appears to be made to pursue a consistent and equitable policy. One who peruses it does not know what to say about it. For want of space we cannot place the whole of it before our readers. What we will therefore do is to point out some of the glaring omissions and hard cases. In preparing it the Commissioner himself seems to have felt some misgivings in the beginning. As a man of conscience he naturally thought that, while the minor officers and clerks had been marked out for securities, no provision had been made for demanding any from the heads of departments. The Chief Accountant, the Assessor and Collector, the Revenue and Refund Audit Officer, the Superintendent of Licenses, and also the Auditors, gave no securities, notwithstanding the fact that they held the most responsible offices! The Chief Accountant, no doubt, at present gives a security of Rs. 10,000, but that is not for the due discharge of his present duties: it is the old one he gave while a Deputy Accountant. He simply continues it. But afterthought seems to have led the Commissioner to give up this idea and to oppose any proposal to that effect. He thought that no security was necessary from heads of departments, on the principle that no pecuniary security can in their case at all approach in value in any way the security which the municipality derives from the consequences which their dismissal for misconduct would entail upon them. So he was pleased to think, and his opinion has been meekly endorsed by the Standing Committee. It resolved "that in the opinion of the Standing Committee it is not necessary that heads of departments should furnish security." A reference to the proceedings of the Standing Committee's meeting on the 21st ultimo will show that this motion, which was proposed by Mr. A. M. Dharamsi and was seconded by Mr. Mulji Bhawánidás Bárbháya, was passed without any discussion or a single dissentient voice. What an equitable policy! Here are officers holding responsible offices of trust,—officers who have the collection and disbursement of 60 lakhs of revenue, the direction of the affairs of the various loans worth krors, and the auditing of the finances,—let off without any security! The Assistant Assessors, too, are not required to give any, and yet registration clerks, for instance, having no connection with the collection and disbursement of revenue, but simply doing the duty of preparing the bills,—not framing them, but only filling the forms from schedule books and forwarding them for passing to their superiors,—and drawing petty salaries ranging from Rs. 15 to Rs. 50 a month, are to be called upon to furnish securities to the amount of Rs. 500! Is this not monstrous? Is there any principle in this? Is this fair? Will any Corporator have the moral courage to rise and question this most objectionable procedure? What are these poor clerks to do? Whence are they to procure the security? If they have no private resource, they must pay fees to the guaranteeing associations or companies and do the needful, or give up their posts. Have they any other course? Besides this, it must be borne in mind that positions are relative. If the loss of appointments for misconduct and the sad consequences proceeding therefrom be in the eyes of the municipality a sufficient security in the case of the high officers mentioned above, why is not the same consideration allowed force in the case of the petty inspectors and clerks? To them dismissal will carry direr consequences for having no other resources to fall upon; they will either have to beg or starve, and this though they hold no responsible posts. The higher officers thus exempted may swallow thousands and lakhs, and may, therefore, though dismissed, live in ease upon their ill-gotten gains. Of course, we are talking of hypothetical but not impossible cases. The Commissioner himself at first rated the responsibility of the

position of the Chief Accountant, formerly called Controller, so high that he thought that in his case the security should be at least to the extent of half-a-lakh. The same may be said of the Assessor and the other exempted officers, and yet they are to be let off on a principle wrong on the very face of it, while poor registration clerks and several others drawing salaries so low as Rs. 15 a month are to give securities worth Rs. 500! In this way are the affairs managed in our municipality! Will the Corporation seriously look into this? We hope it will.

Remarks in connection with the alleged suspension of the Jambusar Municipality in the Broach District.

45. In alluding to the report that a resolution has been passed by Government suspending for two years the municipality of Jambusar, in the Broach District, and entrusting its work to a Government official for that period, the *Bombay Samachár* (93), in its issue of the 11th June, says:—It is not known for what reasons this municipality has been visited with the punishment of suspension. There are no elected members in this corporation, which is entirely made up of members nominated by Government. It is an interesting question, therefore, what reason should have been given by these nominees to dissatisfy Government? The report on the last year's municipal administration in this presidency recently published is likely to furnish some explanation on the subject. Pressure was brought to bear upon all municipalities, irrespective of their financial status, to undertake the execution of drainage and water works, and when the plea of the inability of a corporation to meet the expenses of such costly works was advanced, the corporators were told that they should either enhance the existing house-tax or impose a new one. When the nominated corporators, who are well acquainted with the actual condition of the rate-payers of such poor towns as Jambusar, refuse to adopt the proferred advice for imposing a house-tax, they are denounced by Government as incompetent to carry on the work of local self-government. Since the Jambusar municipal commissioners have, in spite of the treatment received by the Mehmadabad Municipality at the hands of Government, refused to adopt the advice of Government, it shows that this corporation is unable to incur the heavy expenditure desired by Government, and hence the refusal of the commissioners to undertake the heavy responsibility.

Alleged mismanagement of the Wái Municipality.

46. The *Vrittasár* (75) of Wái, in its issue of the 8th June, says:—The local municipality is suffering pecuniary loss owing to mismanagement at the toll-gate. Complaints have reached us that suits are filed against defaulters of house and halálkhor taxes without serving notices on them for the default. It is not just that the rate-payers should be thus unnecessarily harassed.

Part IV.—*Native States.*

Appointment of Natives to command bodies of cavalry maintained by Native Chiefs for imperial service repommended.

47. The *Native Opinion* (14), in its issue of the 7th June, writes;—In our own presidency three Native States of Káthiáwár, Bhávnagar, Navánagar and Junágad, have promised to maintain bodies of cavalry for imperial service. Káthiáwár is celebrated for its horses, and these three States are comparatively better placed to supply cavalry than any of their neighbours. In this connection the most delicate point is that of command, and that in the words of the *Bombay Gazette* seems to be solved in a half-hearted spirit in this wise: The scheme, in addition to giving the States participating in it an opportunity of loyally assisting the paramount power, will open a career to Rajputs and others of good birth, who by tradition and instinct are fitted for military service and for whom it is of the first importance that some honourable occupation should be provided. It is to be hoped, therefore, that nothing will arise to interfere with its smooth and successful working. It however appears that the headship or command of the army will vest in the States, so far as its maintenance alone is concerned, and not beyond. If this be the real significance of the sentence above, we regret Government should not be prepared to requite the spirit in which offers for imperial defence were made a few years ago. We may assure them that knots of small troops entirely under Native command will

be a tower of strength in the British army, as had been the case during the Mahomedan rule, but this latitude of freedom does not seem to find favour, and this spirit of uncompromising suspicion is not calculated to make the service either popular or honourable among the people, and to encourage them to deeds of bravery. British statesmen profess "the love of the Indian people" as the very basis of their rule in this country, but the half-hearted spirit in which these offers are availed of makes clear the difference between saying and doing. Why this spirit of suspicion should be allowed to reign is not very clear, even though Government knows that the fate of Native States is bound up with the British rule; remove that rule and all Native States will be nowhere.

Approval of the Government resolution on the hospitalities of Native States to the political officers in charge of them.

48. The *Gujarátí* (81), in its issue of the 7th June, says:—For years past the Native press has been complaining of the frequent demands made by some political officers upon the generous hospitality of Native princes, and in some instances, it is rumoured, the tax upon the liberality of the Darbárs had become so intolerable that many will welcome with pleasure the recent circular issued by Government forbidding the continuance of the old practice in future. Native princes also will hail these instructions with a sense of relief. We are prepared to admit that in some instances the profuse hospitality of the Native princes was the outcome of generous instincts and in others of politic considerations. At the same time what was formerly a mere matter of choice and discretion grew into an imperative custom, the violation of which made Native rulers not a little uncomfortable sometimes. It was not always that political officers were as self-denying as the late Colonel West, and, so far at least as the Government are concerned, they have made their views known. How far they will be practically carried out remains to be seen. Most of the ruling puppets are such timid and ignorant creatures that even a whisper is enough to bully them into doing anything for pleasing the omnipotent Sáheb. Very likely political officers will endeavour to keep within the lines of the instructions contained in the circular, and we expect that Native princes also will have enough of manly sense in them not to hold out temptations to the former to disregard the rules now authoritatively laid down by Government.

49. The *Native Opinion* (14), in its issue of the 11th June, writes:—A very important circular has just been issued by the Political Department of the Bombay Government. Whatever the reasons that must have prompted its promulgation just at this period, official responsibility to act up to its spirit is a true index of the strong desire of the Government that its officers should be above all suspicion, and that no temptation, howsoever trivial, should be allowed to come in their way while discharging their official functions. It is quite apparent that the motive with which the circular is issued is to discourage both the presentation and acceptance of presents by any parties. Where officials are on friendly terms with the Native Chiefs, or other nobility or gentry, it is quite natural that one party is anxious to oblige the other in a variety of ways, say by looking to the comforts of officials on the one part, or by the acceptance of them on the other in the course of a friendly relationship; but even such relations Government does not wish to encourage, on the ground that so long as human nature is what it is, possibly these relations may, even though unconsciously, influence the feelings of officials in connection with those in whose friendly contact they often come. An attempt has been made to blunt the edge of this stringency by the suggestion that the "receipt of the offerings of fruits and flowers, where such offerings cannot be rejected without causing offence," might be allowed. Eastern manners and customs do admit of the practice of such offers, but then it is the province of Government to see how far such acceptance may or may not be reasonable. Government lays great stress on the payment of proper charges for goods received. It says that where an officer must "depend on the assistance of the Darbár for his supplies, he must request the Darbár to appoint dealers from whom the articles required can be procured for proper payment." Obviously the injunction contained in the above is applicable not only to political officers in Native States, but to Government officials in British territories also. In British India dealers are paid for the supplies given

to the officials on circuit, but then if the latter were to make private inquiries in the matter, they would learn to their surprise that all the money that goes out of their pockets does not always find its way to the coffers of the dealers. Often the Khánsama or the butler is too grasping, and the dealer has no easy access to the mofussil Huzur. The result may thus be easily imagined. We do not mean to cast a slur upon anybody; our object is simply to impress upon their minds the supreme necessity of vigilance in these matters upon their underlings. In the last part of the circular Government calls upon Native States not to regard such prohibition as a sign of discourtesy to them, but to help it in the full enforcement of the said circular even in their own territories. Thus the attitude of Government in this matter is highly commendable, and we have every hope that not only the revenue and other officers and politicals, but even Native States will heartily join in a matter calculated not only to conduce to the good governance of a territory, but to place all mutual relations above the shadow of merest suspicion. Government have done their part in the full light of their administrative responsibilities, and the only thing that now remains to be seen is how far both the officials and the public help their rulers in the maintenance of a high tone of official morality which it seems to have so much at heart.

A recommendation to keep more British troops in Káthiáwár.

50. The *Káthiáwár Times* (3), in its issue of the 10th June, states:—It is understood that after the disbandment of the 24th Regiment, Native Infantry, at present located here, only a wing of a Native Infantry will form the entire garrison. We do not know how far this is correct; but should it be so, it would be, we are afraid, a very short-sighted policy on the part of the military authorities to remove from here what little garrison we have. With the instance of Manipur fresh before us it is very necessary that we should keep ourselves wide awake. Without implying the least disparagement to any of the States of this province, we must say that some of them are often found unequal to the occasion in maintaining peace in their dominions in case of a strong outbreak of outlawry, and have to depend entirely on the British police and troops for the protection of life and property. In the face of such a hard fact it is quite a mystery to us how British Government can depend on the tag-rag and bob-tail Native State troops. Are the military authorities satisfied that in the hour of need we can safely rely upon such troops? We not only strongly object to the removal of the British troops from here, but, on the contrary, earnestly recommend Government to strengthen the garrison both by cavalry and infantry as much as possible, for Rájkot is the head-quarters of the Káthiáwár Agency and is the most central station. The Political Agent should point out to Government the necessity for strengthening the garrison. To remove the garrison from here on the score of economy or as a stroke of diplomatic policy will be, we fear, a most misguided act. We do not think the present garrison is adequate. It must be strengthened.

Alleged brutal murder committed at Ujjein in the Gwalior State by a Police Superintendent in the service of the Indore State.

51. The *Mahratta* (4), in its issue of the 7th June, writes:—We sympathise with the Mahárája Holkar. He has so many enemies surrounding him on all sides—not the least important and malignant of these being such as call themselves his friends, and yet by their acts most unconsciously do the Mahárája a grievously bad turn. Acts of brutality are reported from those quarters with an alarming regularity. The Mahárája is above all just, and punishes wrong-doers in rather too exemplary a fashion, and even this is turned and twisted against him and dark hints are thrown out about the necessity of a Commission of Inquiry being appointed, &c. All this is very unfortunate for the Mahárája. As an instance of how the Mahárája's servants manage to create embarrassing situations for him we may cite the case of Balvant Váman Booti, which is said to have created quite a sensation in those parts. The paper then relates the story of an alleged brutal murder of the above-mentioned gentleman reported from the *Kesari* (42) at paragraph 44 of the last Weekly Report, and observes:—The particulars of this case, though not full, are yet sufficient to give

an idea of how great a sensation the incident must have created. We hope His Highness Mahárája Holkar will cause fullest inquiry to be made into the matter by independent persons.

A Press Act in the Hyderabad State.

52. The *Bombay Samáchár* (93), in its issue of the 13th June, states that a Press Act has been introduced by His Highness the Nizám into his State, that the proprietors and printers of vernacular newspapers in that State have been made to sign a binding to the effect that they would not publish any matter exciting the feelings of the people against either the British Indian Government or the Nizám's administration, or inciting quarrels between two communities professing different religions, or creating fear to a Government officer of suffering a loss, and that if any such writing were published the newspaper publishing the same would be suppressed and visited with other punishments provided by the law of the State.

The Thákor of Bhávnagar praised for desiring the application of the Age of Consent and Gambling Acts and applying other salutary laws to his State.

53. The same newspaper, in its issue of the 8th June, praises His Highness the Thákor of Bhávnagar for issuing orders to frame a law similar to the Age of Consent Act and a Gambling Act, in which provision will be made for making rain speculation unlawful and punishable, for introduction into his State, observing that this State has been foremost in adopting salutary laws from the British Indian Code, and exhorts the other Native States of this presidency to follow in the footsteps of Bhávnagar in this matter.

Remarks on the reply from Colonel Hancock, Acting Political Agent, Káthiáwár, to the Managing Committee of the Shetrunja temples in connection with his visit to the Shetrunja Hill.

54. The *Gujarát Mitrá* (82), in its issue of the 7th June, observes that the reply given to the Managing Committee of the Shetrunja temples by Colonel Hancock, Acting Political Agent, Káthiáwár, in connection with his visit to the Shetrunja Hill in the Pálitána State, is skilfully couched in general terms, and advises the Jains not to take further steps in the matter and to put up boards at different localities on the hill for the guidance of visitors, supplying the custodian of the hill with copies of an English translation of the rules and asking him to give a copy of it to each visitor. The *Mitrá* adds that if Government officials do not like to respect the superstitious customs of the Natives such as taking off shoes, they should not visit their sacred places, otherwise a misunderstanding might arise between them and the illiterate orthodox people, leading to serious consequences.

55. The *Rájyabhakta* (116), in its issue of the 9th June, has heard that the Jain community throughout India has been greatly distressed by Colonel Hancock and Mr. Cooke walking over certain prohibited places with their boots on and taking their dog with them, and that some of the Jamindárs of Bengal were prepared to criminally prosecute these officers at their own expense, but they have been advised by the Managing Committee of the Shetrunja temples not to take the extreme step as it believes that Colonel Hancock will give satisfactory explanation. The *Rájyabhakta* advises the Jains to treat Colonel Hancock's reply in the light of an apology, but asks Government to take severe notice of the officers' conduct by issuing a resolution publicly censuring them for the satisfaction of the masses who consider that their religion has been insulted.

A highway robbery between Bagasra and Hadála, in Sorath Pránt under the Káthiáwár Agency, and a request to the authorities in the matter.

56. A correspondent of the same newspaper observes:—On the 14th May last the passengers of two bullock-carts that were proceeding from the Kukawáo Station to Bagasra, in Sorath Pránt under the Káthiáwár Agency, were attacked and robbed between Bagasra and Hadála by three horsemen, who carried away valuables worth Rs. 1,000. Enquiries into this highway robbery were commenced by the police but have been left incomplete and the robbers have not been yet arrested. This road is much infested by highwaymen and a police station ought to be located on it.

57. The *Akhbáre Soddgar* (91), in its issue of the 9th June, states that about twelve days ago a cartman, by caste Ghánchi, who had with him Rs. 10 and was returning to the town of Muli in Jhálávád, Káthiáwár Agency (?), was, it is said, robbed and murdered by some thieves near that town, that the corpse was put into the cart and the murderers decamped, and that if this report be true the police ought to trace the offenders and get them duly punished.

Alleged murder of a cartman near Muli in Jhálávád, Káthiáwár Agency (?).

ATMARAM V. PATKER,

Acting Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
16th June 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th June 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ Á'ryávart	Dhulia,...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	403
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Maháráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
47	The Maháráshtra Vritt	Sátára	Weekly	150
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutaaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyá Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrá	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,100
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratná	Bárai	Do.	236
57	„ Pratod	Islámpur	Do.	300
58	„ Rághava Bhushana	Yeola	Do.	140
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	100
61	„ Satyá Shodhak	Ratnágiri	Do.	250
62	„ Satyá Sadan	Alibág	Do.	75
63	„ Sholápur Samáchár	Sholápur	Do.	260
64	„ Shri Shiváji	Poona	Do.	300
65	„ Shubh Suchak	Sátára	Do.	255
66	„ Sudhákar	Pen	Do.	250
67	„ Sumant and Satyá Sudha	Kárwár	Do.	100
68	„ Suryodayá	Thána	Do.	300
69	„ Vanapriya	Chikodi	Fortnightly ...	100
70	„ Vengurla Vritt	Vengurla	Weekly	150
71	„ Vidushak	Karád	Do.	300
72	„ Vidya Vilás	Kolhápur	Do.	275
73	„ Vijay	Sháhápur	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	132
76	„ Vrittasár	Wái	Do.	285
77	„ Vritt Sudha	Sátára	Do.	200
78	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach	Weekly	350
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
81	„ Gujarát Darpan	Surat	Bi-weekly ...	500
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrá	Surat	Do.	750
84	„ Hitechchhu	Ahmedabad	Do.	500
85	„ Jáme Jamshed	Bombay	Daily	1,600
86	„ Kaiser-i-Hind	Do.	Weekly	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakásh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakásh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Furaad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Nyáyadarshak	Ahmedabad	Weekly	340
115	„ Pársi Tikákár	Bombay	Fortnightly ...	800
116	„ Praja Matá	Ahmedabad	Weekly	500
117	„ Rájyabhaktá	Bombay	Do.	687
118	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
119	The Satyá Mitrá	Bombay	Weekly	300
120	„ Satyavakta	Do.	Do.	1,500
121	„ Satyodaya	Dohad	Do.	75
122	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Sneha Sindhu	Kaira	Weekly	150
125	„ Stri Bodh...	Bombay	Monthly	588
126	„ Stri Mitrá	Do.	Do.	697
127	„ Svadesh Bandhu	Mahudha	Weekly	200
128	„ Svadesh Vatsal	Ahmedabad	Monthly	300
129	„ Udichya Hitechchhu Patrá	Do.	Do.	550
130	„ Vidnyán Vilás	Rájkot	Do.	525
131	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
132	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
133	The Kannadá Suvarte...	Bombay	Weekly	800
134	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
135	The Chandrodayá	Dhárwár	Weekly	200
136	„ Karnátak Vritt	Do.	Do.	...
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
141	The Bháratá Bhráta	Rewáh...	Fortnightly ...	367
142	„ Bráhma Patrika	Poona	Weekly	200
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	65
	URDU.			
144	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	33
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	21
146	„ Dhár State Gazette	Dhár	Weekly	270
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	64
148	„ Gwalior Gazette	Gwalior	Do.	850
149	„ Jouhar	Bombay	Do.	...
150	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
151	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
152	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
153	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

1. The *Káthiáwár Times* (3), in its issue of the 16th June, writes:—The resolution of Sir Auckland Colvin, Lieutenant-Governor of the North-West Provinces, on the recent Benares riot is very disappointing. The facts have not been carefully sifted, and the entire resolution seems to be characterized by indecision and indifference. What is most objectionable as regards the issue of the resolution is the unseemly hurry with which it was issued. Did it never occur to so experienced an administrator as Sir Auckland that, as the judiciary was under the orders of the Executive Government and as there was risk of its being influenced and prejudiced, he should wait till the final disposal of the riot-cases? After their decision Government would have been in a better position to form an opinion and to come to a decision of their own. Sir Auckland takes the citizens of Benares to task for not having employed constitutional means to remedy their grievances. We do not understand what Sir Auckland means by this, when meetings were held to protest against the demolition of the temple and when petitions were sent to the Magistrate, the Commissioner, the Lieutenant-Governor and the Viceroy. It appears that Sir Auckland himself with the assistance of two Engineers sanctioned the arrangement which was considered a direct outrage on the religion of the ruled. This Sir Auckland seems to admit in the resolution; but he attempts to explain it away by saying that he "desired that arrangement should be come to with those interested in the temple; and was informed that in this there would be no difficulty." It seems that His Honor was assured by parties other than the right ones that there would be no difficulty in coming to an arrangement regarding the temple. Of what use could such an assurance be? The assurance of the people who were directly concerned in the matter was necessary. The resolution does not state why this particular site was selected for the pumping station. It appears that a better place was available from where purer water could be had, but nobody cared to inquire about it. Sir Auckland cannot plead ignorance of the state of popular feeling on the subject, for he admits that he learnt from an extract in a vernacular paper that "owing to the establishment of the pumping station of the Benares Water-works at Bhadaini, the fate of the temple situated there caused great anxiety to the Natives." What steps did His Honor take to allay this anxiety of the people? He simply forwarded the extract to the Commissioner of Benares for report. A few days later His Honor's attention was again drawn to the subject by a petition from the Ráni of Barhár, praying that orders might be issued prohibiting the demolition of the temple. After keeping the petition for a week he sent it on to the Commissioner for "early report." This "early report" the Commissioner did not submit for more than a month. The Commissioner's report was to the effect that Mr. White, the Magistrate of Benares, had assured him that the image in question could be removed from the temple without hurting the religious feelings of the Hindus and that his authority was Rája Shiva Prasád. Mr. White, a Christian, and Rája Shiva Prasád, a Jaina, cannot be regarded as proper authorities to be consulted in this matter. It was the clear duty of the Commissioner to call together the leading men who worshipped at the temple and to learn their views. It appears that for a third time the attention of Sir Auckland was drawn by a petition from the Secretary to the Temple Protection Society. If all these are not constitutional means, we should like to know what Sir Auckland means by 'constitutional means.' After failing in all their endeavours to get redress from the local authorities the people naturally turned to the Viceroy. They sent the following telegram to the Private Secretary: "Popular Hindu feelings of the sacred city are greatly excited and alarmed by the authorities' interference with the temple of Rámji at Bhadaini. You will kindly move His Excellency to pass such orders to the local authorities as are urgently needed. Full particulars of the repeated protestations from the 18th October last to the authorities from the lowest to the highest will follow in memorial. Solicits orders for immediate postponement of further interference until final decision." To this the Viceroy replied that no representation to the Government of India should be submitted

Sir Auckland Colvin's resolution on the Benares riots considered disappointing.

except through the local Government. In doing so the Viceroy might have been justified, but should not the Lieutenant-Governor have been instructed to take adequate measures for the safety of the temple and to allay popular excitement? All that the Lieutenant-Governor had to do was to give an assurance to the people that no harm would befall the temple. It is very bad for responsible officers of Government to turn a deaf ear to representations from the public. In this case, as in that of Manipur, there seems to have been much fearful bungling. Government officials through their short-sighted policy often force the people to desperation and bring discredit on Government. We are glad that the rioters, though their case deserved a very lenient punishment, have been punished; and we should be glad to see those through whose incompetence the riot was brought about likewise punished. Christian England demands that the affairs of all her subjects should be conducted on principles of honour and humanity and not on those of cynical disregard.

The recent Benares riots and their causes.

2. The *Mahratta* (5), in its issue of the 14th June, writes:—We are really at a loss to see why the Benares riot cases have been given such a terrible character. The so-called riots were a purely local disturbance due to purely local causes; but the proceedings of the cases and the comments of some of the newspapers thereon justify a belief that there might be something behind, and it is for this suspected something that the public at large should interest itself in these cases and make a united effort at sifting the whole affair with a view to bring truth to light. We can have little sympathy with individuals. But when we find that each individual case has something in it affecting the general welfare of the public, we certainly cannot sit with our arms folded, our mouths pinned, and our eyes shut. Happen what may, we must fight for truth and justice—fight for the Government and for the people—and it is in this light that we take up this question of riots in the different parts of the country as a whole. Many of these riots are attributed to religious fanaticism, as they call it, and repressive measures are adopted to crush the so-called religious fanaticism. 'Reformer' organs are endeavouring to support this policy and uphold the action of the authorities, and it is an open secret that, if possible, they would have it believed that the Age of Consent agitation has much to do with these riots. We must enter as strong a protest as we can against such a connection being established or even suggested. But beyond that we do not like to go, because we believe such insinuation to be silly and undeserving of notice. But we cannot help giving a warning to Government while it is not too late. The attempt to connect the Age of Consent agitation with the several riots is another silly and mischievous attempt at misleading Government and putting them on a wrong track altogether. It is an obvious truth that though a single unjust or oppressive act may lead to an outburst and may be described to be the cause of such an outpouring of people's feelings, it is simply impossible that the feelings of the people should ever assume that dangerous form unless, preceding the last act, there is a regular train of similar acts which have wounded the feelings of the people on each occasion. To us it is no matter for surprise at all that religious riots are now becoming more frequent. They are the results of the unreal religious neutrality principle, and the longer this false plea is urged the greater will be the encouragement given to such riotous risings. Government by holding to its principle of religious neutrality is giving encouragement to the work of the more pushing of religious enthusiasts. The indirect encouragement which is given to the propagation of the gospel is bringing into existence and encouraging the growth of conflicting religious elements, and when those grow sufficiently strong it would be impossible to prevent them from fighting. The example of Christian missionaries making endeavours at spreading Christianity have induced the followers of Islam to appoint their own missionaries to carry home to the doors of people of other sects the truths of their Kurán. The Hindu religion has always been exclusive and unaggressive. But even in this community a class of people has arisen which would make Hinduism inclusive and aggressive. This is the class of the Samájists. We have Samáj missionaries. The followers of Gautama have their own preachers, who are fast taking to travelling and preaching. Thus we have four different conflicting elements living and growing together—the direct results of the so-called policy

of religious neutrality, and yet we expect that there should be harmony and peace between them all. We are, in fact, asked to manage matters in a way that will make it possible to make fire and water be together. In the resolution which the Government of the North-West Provinces published on the subject of the Benares riots, we find perhaps the best illustration of this. In a portion of the resolution the Lieutenant-Governor says: "The Government is always prepared to give due consideration to the religious feelings of the Hindus"; and in the same breath it says that it appears doubtful whether according to the requirements of the Hindu faith the idol is immoveable. This is just the Consent Act story. The Act would not in the slightest degree violate the religious feelings of anybody; but if it did, religion must give way to morality, of course as understood by those who hold the power. Whatever religion it may be, the religion as interpreted to Government and understood by them almost always differs from that interpreted to and understood by those who follow it. Hindus interpret their Shástras in a particular way, the official interpretation of them is different, and the same is the case with the Kurán. When they have an occasion to do so, Government follow their own interpretation, set the feelings of the people at defiance, and yet we are called upon to admit that Government are prepared to respect our religious feelings. One might exclaim with the sage: 'As rulers you may claim to govern my physical body, but my mind you can never govern.' Yes, if Government say we cannot assemble in a public meeting and declare that Government have misinterpreted our feelings, they can well prevent us from doing so. But no amount of physical force will prevent us from thinking so. We do feel differently, and when repeated acts of misinterpretation and disrespect of popular feelings intensify the grievance, such feelings cannot but find expression, and if any such outbursts are to be prevented, public opinion ought to be more scrupulously respected. Immediately we come to this we come to a very touchy question. The Benares riots, however, suggest the solution. In giving an account as to how the resolution of the Municipal Board was arrived at, our contemporary of the *Indian Mirror* tells us that the resolution was carried by a majority of 6 to 1. Out of the majority who voted for it 2 were Europeans and 4 Mahomedans. The two Hindus who voted for the proposition were, according to the *Indian Mirror*, gentlemen who cannot be expected to vote against any proposition of the Government Executive. As against this there were hundreds and thousands of people against the resolution. Here, too, we have the Age of Consent story again. That the handful of men who supported the idea of demolition do not make the real public opinion of the place is evident on its very face. We are told Rája Shiva Prasád gave Government to understand that the idol was moveable. It must be borne in mind that the Rája is himself a Jain. Thus, as in the Consent Bill, the advice of those entitled to give it was cast to the winds and those who gave convenient advice were listened to. If Lord Lansdowne has not been able to leave any other impression on the administration, he has certainly taught heads of Government how dissatisfaction and discontent can be most successfully created and kept up. Now, the Satrap of the North-West Provinces argues that the conduct of the malcontents was not constitutional. We fail to see how it could be constitutional. It is only when constitutional means fail that the argument of the club comes to be used by the mob of illiterate and generally uneducated people. It can be pointed out on the side of the people of Benares that just as they ought to have waited until the day of the next meeting came, why should the President not have introduced the question as a question of urgency? In a municipal town where the people voluntarily contribute large sums of money for sanitary work in addition to the usual taxation, it is simply idle to say that leading people can be found to obstruct works of improvement and even to go to the length of encouraging or actively helping a riot. We can quite realise how this comes to pass. The tale-tellers of the city, and, let us say, the angelic advisers of district officers, carry tales and poison the minds of the authorities against those gentlemen in the city who have the brain and the power to lead public movements, and the officials then await an opportunity and see if they can haul up such men and damn their reputation. In this honourable work the reform-wallahs in these days could render much help. The tale-tellers do their part of the business by speaking to the *Sáb loques* and the

Sudhárani-wallahs do similar service by writing against these persons in any way they like. The *Sáb* is innocent and does not know how matters really stand: he takes his informant on his faith, his information having been corroborated by the paper, and when sufficient material to pluck out the thorns in their sides is ready, off goes the scheme and honest, respectable, loyal persons are blown off into a miserable life. We are quite prepared to believe that the *Sáb loques* might be quite innocent of what passes in the kitchen where these worthy plots against popular leaders are hatched; but we are unwilling to believe that those who thus mislead the *Sábs* are equally innocent. We regret to note that the mischief-mongers in the different cities are being made friends of by the reformers and that the columns of reform organs are being misused. Of course, we know our Sudhárak friends best, and their mischief will only be short-lived. But in the meantime Government will have suffered immensely. So far as the Benares riots are concerned, the people have already commenced to say that the punishments meted out owe their ghastly nature to something more than the nature of the offence. The trying Judge, it was publicly said, was biased, and the Government of Sir Auckland Colvin acted very kindly, indeed, in not having taken care to protect the reputation of the Benares Magistrate. Under the British rule, if we have more faith on the working of one department rather than upon another, it is the Judicial Department, and we hope the High Court of the province will interfere and set things aright. Sir Auckland Colvin is credited with having a sincere regard for public opinion, and so far as the Benares riot cases are concerned we think Sir Auckland's Government is on its trial. Failing to find justice here, we suggest that Parliament should be moved to take notice of the proceedings. In conclusion, let us hope that our Sudhárak friends will mend their ways and Government will do the public justice if they endeavour to find for themselves whose advice—of the Sudhárakas or of the loyal masses—it is safe to follow. Lord Lansdowne's Government already stands discredited in the eyes of the English nation and here is the best opportunity for him to regain his reputation.

3. The same newspaper writes:—Recent events have evidently disturbed the equanimity of the Government. The *fiat* has gone forth, says the *Indian Mirror*, that the number of volunteers is to be increased throughout the country and the police are to carry arms. If the Government allowed respectable Natives to form volunteer corps and took in hand first the reform of the police, making the *personnel* more worthy of the important duties they have to perform, we shall have nothing to say to the step taken by Government. But, unfortunately, Government does not seem inclined to do anything of the kind. Public opinion, so far as it has been focussed, has declared that in both these matters Government should change its policy of apathy. Nothing injures the cause of the Government so much as the conviction of the people that they are not trusted and the conduct of Government is strengthening the conviction. When the people find that they are not trusted, can we wonder if they gradually cease to feel much interest in the safety of the Government? We do not fear that the loyalty of the people will ever perish. What we are afraid of is that it may cease to be an active feeling. The police are everywhere looked upon with distrust and often with positive terror. Government has entrusted them with considerable powers and often these powers are abused. Person and property are tolerably safe, but no thanks are due to the police for it. They, by their imbecility, are doing their best to encourage wrongdoers, and in many cases we find them actually co-operating with them. This is a disgraceful state of things, and the sooner the Government remedies it the better for it and its subjects.

Remarks on the rumour, which is said to have its origin in the recent events, regarding increase in the number of volunteers and the permission to the police to carry arms.

4. The *Subodh Patrika* (17), in its issue of the 14th June, writes:—It is difficult to understand why Government officials should think of reviving the old Cotton Frauds Act and even of moving Chambers of Commerce to ask Government to do so. Adulteration of cotton is a subject in which the English consumers of the article are, it would seem,

Disapproval of the attempts of Government officials to revive the old Cotton Frauds Act,

greatly interested, and in the opinion of the Commissioner of the Northern Division the Government, as the landlords of the soil, are concerned to see that the rayats do not mix local and foreign seed in the growing of cotton. To say the least, it is a hitherto unheard-of right of the landlord to control the operations of his tenants, and is hardly likely to meet with approval anywhere outside the official world.

Remark made by the Secretary of State for India about improper use being made of liberty of the press by the Native press in India commented on.

5. In noticing the remark made by Lord Cross, Secretary of State for India, that the freedom of the press was carried to great lengths in India by the Native press, the *Bombay Samáchár* (94), in its issue of the 16th June, observes:—This opinion of the Secretary of State is evidently founded upon information supplied to him by the Government of India, which necessarily must be or rather is of the same opinion, and confirms the report that prevailed some time ago that Government wished to check the reckless writings of the vernacular newspapers, but had given up their intention. It was understood that it was the intention of Government to place the Native press under restraint by enacting certain rules, and this had raised the fear that both the respectable as well as the disreputable portions of the press would be subjected to equal restraint. Government appear to have been dissuaded from taking this course by the inveterate dislike of the English people to gag the press. The observation made by Lord Cross that it was better that Native discontent should find an outlet than smoulder, shows more the inability of the authorities to cure the evil than political wisdom. If Government really consider that the freedom of the press is carried to great lengths and fear evil consequences proceeding therefrom, are there no means to remove the danger, and if there be any, why do not Government use them?

6. The same, in its issue of the 17th June, says:—There can be no doubt that a certain portion of the Native press publishes improper writings and puts Government in confusion. It possesses power to unsettle the minds of the people by putting forth careless and vehement effusions, and this power is used in connection with Native States and other matters and the high name of the press is lowered. The discreet portion of the public as well as Government know that this conduct of the press produces a serious evil that needs to be cured in the interest of Government as well as the people. It is, however, to be regretted that Government should not possess sufficient information about the press, and should on account of its carelessness on the subject allow the interests of the people as well as of itself to be injured. The only cure it thinks of is to gag the vernacular press and is dissuaded from adopting it by a fear of English public opinion. Government, however, has to thank itself for putting itself in this undesirable position.

A suggestion to Government for stopping agitation against the Age of Consent Act.

7. The *Bhámini Prakásh* (24), in its issue of the 10th June, says that the *Shri Shivájí* (64), the *Poona Vaibhav* (54) and the *Vártáhar* (19) newspapers have been publishing articles and dramas condemning the Age of Consent Act, but no notice seems to have been taken by Government of this, although these productions are such as would create a misunderstanding in the public mind about the Act. These newspapers, adds the *Prakásh*, should be strictly prohibited from writing against the Act. Government should also prevent the performance on the stage at Poona of the drama against the Act which has appeared in the *Shri Shivájí* newspaper, and see that the students of the Medical Class at Poona who receive Government scholarships are warned against taking part in the dramatic performance if it should happen to be given, and that in the event of their disobedience they are turned out of the class.

Government resolution on the Rájábái Tower tragedy considered satisfactory and the Pársis advised not to hold a public meeting at this stage of the proceedings.

8. The *Indu Prakásh* (14), in its issue of the 15th June, writes:—The Rájábái Tower tragedy has reached its second stage. Mánekji Aláji was placed before Mr. Cooper, Chief Presidency Magistrate, on Saturday last on a charge of murder. Once put on its career of a judicial enquiry, the case is in no danger of being stifled. It will run its smooth course and have a full and fair opportunity for a thorough examination. The Government has

taken official notice of the case by issuing a special resolution dealing with some of its aspects and explaining why a reward could not be offered at this stage. A special commission of police officers is further appointed to assist the investigation. The public has thus every reason to be satisfied that there will be nothing lacking on the part of the Government to make the enquiry thorough. There seems to be an uneasy feeling in some quarters, which we believe is quite unfounded, that the police have put themselves in a position of antagonism to the enquiry and that they do their work half-heartedly, if not with absolute hostility. We have always thought such a feeling unreasonable, but whatever the basis of the feeling, it ought to be set at rest by the measures now taken by the Government. Some Pársi gentlemen have issued a requisition for a public meeting. We should deprecate a public meeting being held at this time. Government has shown itself fully sensible of its responsibility, and a public meeting cannot make that sense livelier. On the other hand, with the unfriendly and distrustful feeling entertained by some persons towards the police, there is a risk of hot and unpleasant words being spoken. For our part, therefore, we should wish the meeting not held at all, or put off until the angry feeling may subside. In any case, if a meeting is to be held it should not be confined to one community. The offence, if there is one, was committed against the whole public and not in respect to the particular community alone to which the sufferers belonged, and if a public meeting is to be held, it is right that the entire public, or at least the Native public, should be represented in it.

9. In noticing the same resolution of Government the *Gujarát Mitrá* (83), in its issue of the 14th June, expresses approval of the refusal of Government to offer a reward for the detection of the alleged criminals at this stage of the case, however observing that the police have not properly exerted themselves in the matter, and says that the time has not arrived for holding a public meeting to memorialise Government on the subject.

10. The *Káthiáwár Times* (3), in its issue of the 13th June, writes:—We felt sure that Government would speak out after the verdict of the Coroner's jury in the Rájábái Tower fatality. They have done so and we have to thank them. Our only regret is that at the preliminary stage of the enquiry Government should not have reminded the police of the extraordinary efforts required from them to clear up the mystery. As long as Sir Raymond West has charge of the judicial portfolio the public may rest assured that the cause of justice will never suffer. As this is a case in which many knotty questions of law and legal technicalities are likely to arise, it is to be hoped that Sir Raymond will kindly keep a careful watch over it.

The Government of Bombay thanked for issuing the resolution on the Rájábái Tower tragedy.

11. The *Indian Spectator* (2), in its issue of the 14th June, writes:—As it is, the resolution of Government on the subject of the offer of a reward for such information as will lead to the apprehension and conviction of the offenders in the Rájábái Tower murder case does not seem to be very disappointing. It is hard to trace in it a desire on the part of the Government to mince matters or shirk its own share of responsibility in the affair, though we wish it had now warmed itself to action instead of assuming a position of self-complacency and placidity, thinking that the time is not yet ripe for the higher authorities to intervene. We are told that the practice followed in England by Home Secretaries and endorsed by Parliament is one of not giving large rewards in cases of serious crime, for they are productive of but ineffectual and mischievous results; that rewards lead to no practical result beyond satisfying a public demand for conspicuous action; and that they operate prejudicially by relaxing the exertions of the police. In some cases these may seem to be cogent reasons; but there are cases and cases, and we are inclined to think that when the circumstances of a particular case demand it, the offer of a reward must not be deemed out of the question. The existence of such circumstances in the tower affair cannot be denied, for the proceedings in the Coroner's Court have made it quite clear that the police shelved all inquiry the very next day after the occurrence, thus affording the culprits an opportunity to make good

Comments on the Government resolution on the Rájábái Tower tragedy.

their escape, if they were minded to appeal to this resort, or enabling them to take the necessary precautions to defy the law. This grave dereliction of duty apart, the subsequent conduct of the police—their so-called cross-examination, their pinning their faith to a crotchet of their own, their carelessness to bring the clue to a successful issue—was not only tantamount to a denial of justice to the party suffering from this terrible calamity, but we shall not be surprised if it gave the culprits a capital opportunity to avail themselves of whatever means of self-defence and protection they could lay hands on, and thus forewarned and forearmed to mock the majesty of British justice. Such being the circumstances connected with the tower case, we believe it would have given no little satisfaction to the public if a reward had been declared by the Government for truthful evidence leading to the satisfactory detection of crime. However, there is a feature of the resolution which may or may not abate the impatience of the people. Government are careful to state that this preliminary declaration must not be understood to bind them to a line of action from which there can be no departure, if one were needed. Government only consider that exceptional circumstances, such as would justify a departure from the salutary rule laid down, do not exist at this moment. This is certainly moving at a pace perhaps slower than the proverbial snail, in a case demanding prompt action and decisive measures. It is true that after the verdict of murder returned by the Coroner's jury against Mánekji Asláji, any pecuniary inducement for the production of evidence against the same culprit might be superfluous. But what is to be borne in mind is that his accomplices have not yet been apprehended, and move about as any free and harmless being. We are not in a position to know what the police have done to bring them to justice, but what is known is that the police are yet in no possession of knowledge about them. If the danger of speculative misleading suggestions or of a false charge be the fear which induces the authorities to postpone the offer of a reward, they had better dismiss such a fear as that, for it is a mere truism to say that falsehood has never a leg to stand upon. Nevertheless, we ought to be thankful for small mercies even; and while acknowledging the good will and kindly intentions of the Government, we hope that they will exert themselves with greater promptitude, concern and vigour in the matter.

12. The *Káthiáwár Times* (3), in its issue of the 15th June, writes:—With due respect to the views of Government embodied in their resolution on the Rájábái Tower tragedy, we beg to point out to Government that there is immense difference between the criminal history of England and that of India, and that it is not always safe to be guided by English methods in Indian matters. Our view is that the present is the proper time for offering a Government reward. We might also add that we do not quite approve of the idea of convening public meetings in connection with the tragedy just at this stage. By doing so at present we shall be hampering a fair enquiry. All that the public has to do at this stage is to get as much reliable evidence as possible and to find out Mánekji Asláji's companions in crime.

13. The *Kaiser-i-Hind* (86), in its issue of the 14th June, writes:—The profane have a saying that the road to hell is paved with good intentions; and it would seem from the tenor of last Wednesday's resolution of the Government on the subject of the Rájábái Tower tragedy that His Excellency the Governor and his advisers are fully of that profane conviction. They seem to fancy that the indignant and impatient public, who are clamorous for some effectual and expeditious means to get at the bottom of the truth in the matter of the two lamentable deaths, would appreciate the good intentions which have prompted that resolution. It remains, however, to be seen in what directions those intentions gravitate eventually. For, after all that has been said and written, what does it propose to do? We emphatically say, *absolutely nothing*. We do not care two straws about its arguments touching the inadvisability of offering the reward from the subscriptions which a contemporary has raised. Even if it had made up its mind to accept the offer, we do not think the public would have been nearer the discovery of the perpetrators of the crime. For, we suspect that owing to the reprehensible neglect of

Disapproval of the Government resolution on the Rájábái Tower tragedy.

the police to display due diligence in tracing the criminals, a good deal of what might have been important evidence is fast disappearing. The Government may wait till doomsday to be any nearer the discovery, with or without a reward. To expect for those "exceptional circumstances" which "may present themselves at a later stage" to justify its offering a reward, is as much as to expect that the man from the moon will reach the earth to tell what he decried on that eventful 25th April from his lunar position. We say (and what we say is, we repeat, simply an echo of popular opinion) that so long as the enquiry is still allowed to be carried on by the present police it will be simple insanity to hope for any further revelations. The *Bombay Gazette* properly observes that ever since the verdict of the jury (now 11 days old) nothing material has been discovered. Of course not. How could you expect a tittle of fresh evidence to drive the charge of murder home to Mánekji Aláji and his accomplices, with a police which, even before any formal investigation began, jumped to the preposterous conclusion that there was no evidence of outrage and murder? They have only played the makebelieve and sham farce of identifying the suspect Mahomedans. For that matter they may bring forward every Mahomedan in the town *save the real culprits* and go on with the mockery of identification for the next twelve months if they like. Now, what has Mr. MacDermott said even *after* the conclusion of the inquest? In reply to one of the searching questions put to him by the Coroner, he obstinately adhered to his preconceived theory, built on nothing but the cobwebs of his own imagination, that there was no human hand in the deaths of the two girls. And yet with a strange appreciation of the motives which inspire ordinary humanity, the sagacious Government of Bombay observes with an infatuation which is simply astounding, that it has "every confidence that the Bombay Police *appreciate* (the italics are ours) *that for the honour and reputation of the force they belong to*, extraordinary efforts to clear up a dark mystery are required of them." This is not the language of practical statesmanship, but of a proud bureaucracy which is always pretending to justify, *urbe et orbi*, its own existence as the very personification of infallible wisdom. In the first place, we deny that there is any mystery now left. The principal facts are already disclosed, unless the Government is prepared to say that the circumstantial evidence disclosed at a later stage before the Coroner is all moonshine, as the apologists of the police are deliberately trying to make out in some public prints. The Government seems to exonerate the police from the public charge of negligence by observing that "important witnesses did not present themselves before the Coroner until weeks after the enquiry had commenced." Whose fault was it, the witnesses' or the police's? Is the Government unaware of the fact that somehow witnesses other than those whom the police selected to bring before the Coroner did not care to come at an earlier stage for two reasons: firstly, because they thought the reputation of the police was so dear to it that it would not fail to find out the miscreants; and, secondly, because of the fear of the police. The police would have found no "difficulties" whatever if it had from the beginning gone on the right track; but for some reason or other it chose not to do so. Has the Government demanded from the Commissioner of Police a categorical reply why the police behaved in this fashion? If it has, will it publish the reply? If not, will it demand it? Then, has the Government assured itself that Mr. MacDermott has spoken the truth with regard to the statement made by Mr. Enty? That statement is of a most important character. It deliberately charges that police officer with having heard from Mánekji Aláji's mouth that two Mahomedans had a scuffle with the girls and that he was there to interfere. Either Mr. Enty has perjured himself or Mr. MacDermott. The former was corroborated by Mr. Confectioner. What has the Commissioner of Police to say in defence of Mr. MacDermott? Has the Government called for a report on this matter? Then take the story of the bundle, true or false. Why did the Commissioner refuse *personally* to accompany his informer and identify the parcel? Was it or was it not his duty in a serious case like this to have made personal enquiries? And why did the Police Superintendent delay to inspect it and allow 56 hours to lapse before repairing to the locality where the bundle was supposed to be? Has the Government called for a satisfactory explanation from the Commissioner and his subordinates, and, if not, why not? But are not these sufficient facts to disprove the statement that the police had not early information? It is all nonsense to say the police had difficulties.

The allegation requires to be verified. All the difficulties were of its own creation and we regret that the Government, which ought to be an impartial judge of such matters, should have committed itself to this one-sided cock-and-bull story of the difficulties of the police. This very fact shows that the Government has no sincere intentions on this subject. Government seems to be so hopelessly out of touch with popular feeling and sentiment that it is infatuated enough to believe that everything will be conducted in a fair spirit. Humanly speaking, is it possible that under existing circumstances even those who know facts will care to come forward? The moment they do they will be on the black list of the police. If the Government is *really sincere* in its intentions to go to the bottom of the truth and bring the culprits to justice, then the steps it has announced in the resolution are the last steps to bring about the object. They will never do. What is wanted is this: (1) That the investigation be placed in other hands than those in which it is now given; (2) that a small committee be appointed, consisting of a Presidency Magistrate and two independent Native gentlemen of unimpeachable character, to take down evidence of informers and pass it on to the Government Solicitor, and that all possible steps be taken to keep free from harm the witnesses. Then alone will the public have confidence, and then alone will witnesses come forward to give the right evidence. Otherwise the investigation before the Magistrate, as we observed last week, is doomed to failure. And so long as that is the case, we consider the present resolution to be a mere eyewash. In short, for that matter it may as well have been buried in oblivion or consigned to the waste-paper basket of the department whence it emanated.

14. The *Broach Mitrá* (95), in its issue of the 17th June, observes:—Government would have done better if they had kept quiet instead of issuing a resolution regarding the Rájábái Tower tragedy justifying the conduct of the police and thereby adding insult to injury. The public does not think that the police officers in charge of the case will be able to throw fresh light on the fatality; and if His Excellency Lord Harris be really desirous of getting the mystery cleared up he should transfer Messrs. MacDermott and Brewin from Bombay and appoint Mr. Dhanjisháh Dádábhái, Acting Superintendent of Police, Thána, or some other able officer on special duty.

15. The *Pársi Tikákár* (115), in its issue of the 15th June, regrets that Government should have failed to take severe notice of the conduct of the several police officers who in spite of public opinion instituted enquiries into the tower fatality on a wrong line from the very commencement, and hopes that Government will take proper steps in the matter after the close of the criminal trial of Mánekji Asláji for the honour and prestige of the police. The *Tikákár*, however, hopes that the police officers who are entrusted with the case will change their line of enquiry and try to bring the offenders to book. It also advises the Pársis to offer a reward for the detection of the criminals.

16. The *Indian Spectator* (2), in its issue of the 14th June, writes:—We hear that Government have deemed it fit to postpone the appointment of the talked-of commission of police officers not connected with the Bombay force to make strict enquiries to find out the culprits in the Rájábái Tower tragedy case. This is, to be sure, a piece of intelligence which will disappoint the public very much. We wish an order yet came from the Government, contradicting this rumour of non-appointment of the commission, as in the absence of earnestness in the local police the need for such a committee for the elucidation of the whole affair is apparent. The Bombay police, either from remissness, lack of resourcefulness, or something else, have failed to bring to light the dark crimes that are said to have been committed in the tower within the sacred precincts of the temple of learning. If half the stories which are rife, of attack and outrage on women of other castes, be true, it seems that the tower has long been lent for nefarious purposes by the sepoys in whose keeping it has been; and if from one of the embellishments of the city it is converted into a rendezvous for miscreants and ruffians, it implies the complicity of not one, two, but many men. That the police failed to track the perpetrators of this heinous

Appointment of a commission composed of police officers not connected with the Bombay Police recommended for enquiring into the Rájábái Tower tragedy case.

crime is in itself a grievous fact, but it further adds to the impatience and anxiety of the public. What is needed is the extirpation of this horrible crime and atrocity, and that must be an impossible feat as long as the crotchety police officers, who change their mind in a night and hop from one conclusion to another instead of persevering in the enquiry, have the field. Now more than ever is it imperative on the Government to appoint the commission, so that the remaining truth may raise its head. The University havaldár and witnesses of this sort said that they followed the girls to the top of the tower, but the Pársi children, whose evidence has never been called in question and who were from the beginning there, deposed that the sepoys never came up. It is really important to enquire which evidence is based on fiction and which on fact. The reason why the police assumed a position of stubbornness and hostility is, again, worth enquiry, and it would be simply defying common sense to allow them to sit in judgment over their own share of doings. In the name of truth and justice, therefore, we recommend the Government to take action in the matter very soon, and expedite the appointment of the commission to unravel the many mysteries connected with this black business.

Rumour about the Mahomedans of Bombay thinking of making a wholesale attack on the Pársis for connecting two Khojás with the Rájábái Tower fatality.

17. The *Jáme Jamshed* (85), in its issue of the 15th June, says:—On seeing the telegram in the *Indian Statesman* that the Mahomedans of Bombay, being exasperated on account of the names of two Mahomedans being rumoured in connection with the Rájábái Tower fatality, intended to create a disturbance on Friday last, but the police having taken necessary precautions the event did not occur, we called upon the Bombay correspondent of the *Statesman* for an explanation. He stated that at the last sitting of the Coroner's jury in the Rájábái Tower tragedy case he heard some persons talk on the subject and he accordingly wired the information to the *Statesman*, considering it a sensational rumour, and he did not think he did anything improper in not ascertaining if there was any truth in it before he wired it.

Rumours about the two Khojás said to be the accomplices of Mánekji Aláji in the Rájábái Tower tragedy, and about the missing bundle of clothes.

18. The *Pársi Tikákár* (115), in its issue of the 7th June, observes:—It is rumoured that one of the two Khojás who are said to be the accomplices of Mánekji Aláji in the Rájábái Tower tragedy had gone to a very distant country called Nandbár, whence he returned about a fortnight ago and has again left Bombay for a near town for change of air. The other Khoja or Memon is also said to have recently gone to some cool hilly station for a change. It is also rumoured that the missing bundle of clothes belonging to one of the two Khojás is in the possession of a European gentleman, whose name we, however, do not like to disclose at present.

Reform of the police and of the criminal law recommended.

19. The *Indian Spectator* (2), in its issue of the 14th June, writes:—We have known instances of triple and quadruple murders remaining undetected or unpunished in the mofussil. The criminal law requires the most stringent proof of guilt, specially in capital crimes. The High Courts by their rulings have, if possible, increased this stringency. The eminent barristers who appear before them are masters of the science of advocacy, and in a trial of wits they easily distance the police. A case which to a man of common sense may appear to be well proved is, thanks to the forensic art, shown in a trice to be utterly unsustainable, or at least open to doubt. The police can never anticipate all the resources of argument available to counsel. They require a legal adviser during their investigation to tell them how far the evidence collected by them will go at the trial, and what more evidence will be necessary. But, curiously enough, though the Public Prosecutor appears in every sessions trial, his services are not available during the preliminary investigation. An executive order empowering the police to take the advice of the Public Prosecutor in all sessions cases during the course of investigation will remove one glaring defect in the present procedure. Again, the time allowed to the police for finishing their investigations is too short. If they suspect any one they cannot detain him for more than 24 hours without the order of the

Magistrate. But this provision of the law is not, in practice, strictly enforced, and the police have coined a new word *nazarband* to distinguish their informal detention of suspects from formal arrest. We have heard of cases in which accused persons were detained in such informal custody for over a fortnight, and we have heard of others in which Magistrates refused to grant any extension to the police in very serious cases in which such extension was extremely necessary. Very often the law is "more honoured in the breach than in the observance," and as often the observance of the law is worse than its breach. It is high time, therefore, to reconsider this law. Again, the trying Judge is supposed to be bound to examine only those witnesses for the prosecution whose evidence was heard by the accused before the committing Magistrate. There have been actually some rulings to this effect, though the Criminal Procedure Code authorizes all courts to call any persons as witnesses at any stage of the case. It often happens that a Judge wants further evidence to remove his doubts. But the uncertainty of the law created by the rulings we have mentioned is such that a trial is seldom adjourned to procure it. The subordinate Magistrates, like the police, seldom realize the exigencies of a sessions trial, and very often evidence which appears to them convincing is found at the trial to be utterly insufficient. The benefit of the doubt is then given to the accused, and though later there may be conclusive evidence forthcoming against him he cannot be tried again. We are not against this rule of *res judicata* in criminal cases. But the rule itself makes it imperatively necessary that the investigation of the police and the enquiry of the Magistrate should be of the most thorough-going character before the trial is held. In this connection we are reminded of a decision of our High Court to the effect that Magistrates enquiring into sessions cases should, as a rule, commit to the sessions if there is any evidence of the commission of the offence forthcoming. The High Court has practically deprived the Magistrates of the power conferred upon them by the Legislature of determining whether a *prima facie* case has been made out, for the High Court has ruled that the Magistrates should not weigh the evidence in such cases and should leave it to be weighed by the higher court. The effects of this decision have been extremely mischievous, for it has altogether done away with the responsibility of committing Magistrates, and they no longer care to see that only cases likely to end in conviction are sent to the sessions. The law, as it stands, gives ample authority to the higher courts to order the committal of any case not committed by a Magistrate, and it is difficult to understand why the High Court has passed a decision which is entailing unnecessary committals and waste of time, labour and money. But the defects pointed out above are as nothing compared with the defects in the organisation of our police force. The lower ranks are recruited from undesirable classes, and are paid on a scale which bears hardly any proportion to their powers or to their duties. The Government has learnt during the recent agitation against the Age of Consent Bill how unpopular the police are in all parts of India. Few care to give any information to them, for the informants may themselves be run in as criminals. The police expect the aggrieved persons to act as detectives, and the aggrieved have also in some parts of the mofussil to play the host and to see that the police are comfortably housed and fed. There are very few sessions cases in which police torture is not alleged, and the frequency of these allegations indicates a dark plague-spot in our administration. As usual, it is the poor that suffer the most, and it is on this account, perhaps, that nothing has as yet been done to reform the Police Department. But we hope that the Government will now pay some attention to this matter, and at least direct the organization of a special detective force, if it cannot deal with the question in its entirety.

Proposed appointment of Mr. Webb as Third Presidency Magistrate in Bombay strongly protested against.

20. The *Kaiser-i-Hind* (86), in its issue of the 14th June, writes:—When we broadly hinted four weeks ago that a scandalous judicial job was on the *tapis* and endeavoured to arouse public opinion on the unjustifiable character of it, we had some hopes that outside criticism would make the Government of Bombay think twice before it irrevocably committed itself to its perpetration and offered a strong ground for protest on the matter. At any rate, it was hoped that from his personal knowledge and official experience the Judicial Member of His Excellency's Council would be the last person to be privy to the nomination of Mr. Webb as Third Magistrate

in view of the early transfer of Mr. Richardson elsewhere. That enlightened section of the community which can always reason and think for itself has been disagreeably surprised at Sir Raymond's marvellous vagaries in matters legislative and administrative. The Honourable Justice West who fulminated from the High Court Bench and criticised the high-handed bureaucracy of the administration is now the Honourable Sir Raymond West, member of that irresponsible administration and its greatest admirer! So much for official consistency. We are now credibly informed that the local Government has recommended Mr. Webb for the Third Magistrate's place and that the nomination is now actually before the Secretary of State for *sanction*. It is superfluous to remind the reader that under the rules and instructions for the selection of persons to high judicial appointments issued by the Secretary of State for India in 1879, this nomination could not be legally made till it was sanctioned by that authority. Under the circumstances, the protest which the Bombay Presidency Association raised two weeks ago is certain to commend itself to all persons who know how in nominating Mr. Webb to the post the Bombay Government has absolutely cast to the winds, not only the original orders of 1879, but the same orders almost wholly approved by the Public Service Commission and the Government of India and confirmed by the Secretary of State. The memorial is a credit to the Secretaries, for we have seldom seen a public document emanating from a recognised representative public body so sober and yet so replete with incontrovertible facts—facts, which the section of the Anglo-Indian press which moves heaven and earth to get in Mr. Webb into a comfortable berth anyhow, at the expense of a qualified Native, has not been able to controvert despite its flippancy and light raillery. When a barrister has been out of practice for virtually ten years and when in reality he had no practice worth mentioning during his entire career at the Bombay bar, is it not mockery to appoint him a *pucca* Third Magistrate? We challenge those who have recommended Mr. Webb to give us proofs whether such an appointment would be conducive to public interests and to the efficiency of a most important branch of our judicial administration. Another fact should not be lost sight of. It is this that since the retirement of Mr. Dosabhoy Framji we have not had a single Native Magistrate on the bench. This we consider to be a positive scandal. They have more than one Native Magistrate on the Calcutta and Madras Police benches, and yet here we have had none for the last three years and upwards. Nay worse. The local Government is so callous of conscience, and is so reckless in over-riding the emphatic orders of the Secretary of State, that it would appoint a briefless *European* barrister of no practice, of no distinguished ability, and blissfully ignorant of the very A. B. C. of the vernacular languages of the local Court, to a post for which there are over a dozen *Native* gentlemen of proved ability—men who have been for years serving the Government zealously and assiduously, men who look to a vacant Presidency Magistracy as one of the few and rare prizes to which they have a special and a legitimate claim. Is that justice? Is it fair play? Of what use are the recommendations of the Public Service Commission, precious few as they are, if instead of appointing Natives to places strictly reserved for them, Dowbs are pitch-forked regardless of orders, instructions, rules, regulations and everything else? Lastly, age, again, is against Mr. Webb. He is over 45. And it is well-known that such a person is a real burden to the State, that is to say, to the tax-payers. For he must retire at the end of 10 years and add to the existing list of State pensioners. Thus the tax-payers are to be made to suffer doubly and trebly. The legitimate claims of their own countrymen are to be flagrantly ignored in the teeth of the orders of the Secretary of State, the burden of pension is to be increased in a shorter period than necessary, and, lastly, another instance of conspicuous judicial failure is to be flouted in their faces. Was there a job more scandalous than this? We therefore once more urge on the Presidency Association to prepare another memorial and send it to the Secretary of State without further loss of time if it is determined in the interests of the public to prevent the job from coming into play. [The *Gujarátí* (82), in its issue of the same date, expresses similar sentiments.]

Grievances of Mahomedan pilgrims to Jeddah.

21. The *Mahomedan Herald* (4), in its issue of the 15th June, writes:—The pilgrim steamer "Sculptor" which left Bombay with 789 passengers was forced to leave Jeddah, the port of her destination, without disembarking any pilgrim.

When she returned to Bombay she had only 755 passengers on board. Thirty-four had perished in the interval of her departure and return. Making every allowance for the aged and the weak, this shows a death-rate of over 40 per 1,000 in the brief space of about 29 days. There must be some chronic causes to answer for this high mortality. Any one who has been fortunate enough to make the cherished trip, or has had occasion to hear the tales of woe, of those who have returned safe, will remember how general is the complaint that not the slightest regard is paid to the convenience of the pilgrims. The small vessels are so thickly crowded that each passenger barely gets 2 yards of space, which little room undergoes a further sensible diminution when we recollect the bundle of clothes of each passenger. What little room remains is just sufficient for him to squat down upon. It is in this cooped-up, uncomfortable position that he has to make a voyage of about 14 days. Such an unwholesome state of things produces its natural effect: accumulation of filth, followed by fever, diarrhœa, and cholera. The last carries off a large number of victims. Added to these avoidable causes there is the infliction of a doctor. This gentleman, who perchance failed to do anything on land, has gladly accepted a miserable pittance on board of a pilgrim-ship, in return for which he kills more than he cures. We have heard of a gentleman of this type, who possessed no diploma from a respectable medical school, but was a self-constituted authority on medicine. An idea can be formed of the professional worth of such men when it is known that they consent to serve a pilgrim-steamer for 50 rupees. Hence it is no wonder that such wasting influences as anxiety, despondency, general insanitation, sickness, unskilled treatment, doom to a watery grave a large number of the poor pilgrims. It has been estimated that fully one-third of the devotees never return to their homes. Those who escape the disastrous consequences of the voyage have one more danger menacing them on the land journey to Mecca. The roads are reported unsafe. Gangs of robbers fall upon the unwary traveller. It is high time that Government took a serious view of this state of affairs. We would recommend Government to appoint a commission similar to the Native Passenger Ships Commission, whose business should be to make a thorough investigation of the quantity of space allowed to each individual, of the causes that breed malaria, fever and cholera, of the qualifications of medical attendance, and of what steps should be taken to guarantee security of life to pilgrims on the *hdj*.

Remarks on a decision of Mr. Plunkett, City Magistrate, Poona.

22. The *Mahratta* (5), in its issue of the 14th June, writes:—Some Europeans went to fish in the river near Dehu. The Pátil, the Kulkarni and the Mulla objected to their doing so there. Then there was a row, in which the village people assaulted the European soldiers. The Magistrate, Mr. Plunkett, sentenced the last to two months' rigorous imprisonment, the first to fifteen days' simple imprisonment, and the second to pay a fine of Rs. 200. The Magistrate in giving his decision observed that cases in which villagers assaulted Europeans had come to be of frequent occurrence, and hence the punishment inflicted in this case was purposely severe so as to make an example. For ourselves we have not heard of many cases of assault by Native villagers on Europeans. Our men are extremely timid, just as the European soldiers are bold to rashness. We therefore must demur to the remarks of the Magistrate.

23. The *Native Opinion* (14), in its issue of the 18th June, writes:—We beg to call the attention of the High Court to the case just now decided by Mr. Plunkett, the City Magistrate, Poona, in which three Natives have been convicted and severely sentenced for assaulting Europeans. If the facts are as they are stated to be, it must be said that the awe which the presence of a European in the mofussil inspired has disappeared and that Natives have become bold enough to venture upon attacks, wanton or otherwise, upon Europeans. This is what this case and the remarks of the Magistrate, to the effect that assaults of the kind were becoming frequent of late, would make us believe. For ourselves, however, we are loath to think that such a state of things has as yet come to pass. We think, and also know from experience, that the real facts are otherwise. It would not be far from truth if we say that assaults by Europeans upon Natives are becoming more frequent. In testimony of this we need only

point out the numerous cases that come up before our tribunals in the various parts of the country, not to speak of those that are suppressed. The usual pleas of rupture of the spleen, &c., are, of course, in nine cases out of ten, given weight to, and the offenders let off with a nominal punishment. Natives may die, but that does not matter. The Dum-Dum murder case has not yet been forgotten, and so also the Delhi case of last year. We are, it is said, entering upon another aspect. We are told that it is the Natives who have now taken to assaulting Europeans, so much so, says Mr. Plunkett, that severe notice of it requires to be taken. Mr. Plunkett has been working as a Magistrate for many years. Will he have the courage to place statistics before the public in support of what he says? We hope he will, and we shall be thankful to him for undeceiving us. Let us see in the meanwhile what the alleged facts of the case, which is the occasion of the above remarks, are. In the district of Poona there is a village called Dehu, on the Indráyani river, famous for the tomb of the great Maráthe saint Tukárám Bowa. This river affords good fishing and so three young military officers, Captain Thomas, Lieutenant Westmacott, and Lieutenant Hamington (Worcester Regiment), took it into their heads on 1st May last to go out there on a fishing excursion. They had, of course, their servants and horses with them. This calvalcade went to the village with tents, and after pitching them there at a little distance from the river the operations were begun. On the first day they had plenty of fishing without any obstruction from the naughty villagers. But their good fortune deserted them the evening of the next day. Poor fellows! Had they ever dreamt that they would fare so badly at Dehu? That was indeed an evil day to them. They again resumed their sports, at that time trusting fully in the good sense and kindly feelings of the villagers. But the rogues cheated them. A number of them sally forth in a threatening attitude, and assuming a haughty and defiant tone tell the officers that they will not be allowed to fish in the river. Not only this. They produce and flourish before them an order from the District Magistrate, prohibiting fishing within 50 yards on either side of the temple there. The officers are completely non-plussed. Poor fellows! they are entirely frozen as it were. They desist and meekly appeal to the Pátil to point out to them the spot where they might fish. This that impudent village officer refuses to do, and the villagers, notwithstanding the submissive attitude of the officers, prostrate at their feet, rudely seize their fishing rods, their arms and wrists. Not only this. They play a still more revolting part. They pull them and attempt to drag them for trial before a fictitious court in the village! The officers were, however, very considerate. They generously refrained from retaliation in self-defence. They wisely saw no use in arguing or remonstrating with such villains. They give up their rods and return to their tents, cogitating over their bad luck. But still the villagers are not satisfied and pursue their aggressions further, emboldened by their previous success. They rush to the tents and do not leave until the officers give them their names. They return to their cantonment with fallen crests, but with the inward satisfaction that they had not in any way taken the law into their hands. Like so many children coming to their father or mother against their playmates after a quarrel, they report the matter to their Commanding Officer. He at once communicates with Mr. Reid, the Collector and District Magistrate. He forthwith orders a trial, and the insolent assailants on the meek European officers are at once hauled up before Mr. Plunkett. (We doubt whether he had jurisdiction in the matter, as he is the City Magistrate only. The case ought to have gone before the Mámlatdár and Magistrate of the táluka in which the village is situated. The accused were, however, dragged 20 miles to Poona, in order, perhaps, to suit the convenience of the complainants.) Three villagers, viz., Bálkrishna Bábáji, officiating Kulkarni, Bhagwantráo Dámodar, the Maráthe Pátil, and Mahomed Dadoo, the Mulla, are arraigned as principals of the unprovoked and cowardly assault. The trial lasted for nearly four days, and all the three being convicted under Section 352 of the Penal Code, of using criminal force, the first accused was sentenced to pay a fine of Rs. 200, in default, two months' simple imprisonment; the second to 15 days' simple imprisonment; and the third to one month's rigorous imprisonment. Addressing the first accused the Magistrate is reported to have said that "he was the principal instigator of the offence and that the two accomplices were influenced (by him?) in the commission of the dastardly

assault, which would have become most serious had the officers taken it into their head to act in self-defence." He also thought himself warranted in remarking that "the frequency of the assaults on European soldiers and officers by the villagers justified him in dealing as he had done" with the accused. So the trial came to an end, but the matter will not end there with two of the accused. In all probability the Kulkarni and Pátil will be declared by Government ineligible for their posts any longer. Such are the facts of this case. The reason why we request the High Court to send for the papers in it is that it presents several important points tending to show that the enquiry has not been exhaustive. The whole matter looks dubious. It is improbable to suppose that the villagers were guilty of an unprovoked assault. This is especially so when it is seen that the persons punished as ringleaders were not unknowing villagers but village officers, and as such knowing what the responsibilities of their positions were. It is quite possible that a provocation was given. The place is a sacred one and the villagers must have been annoyed to see Europeans fish in the river. There was also the District Magistrate's order prohibiting fishing in a certain portion of the stream. Moreover, the officers were allowed to fish without molestation for one day. It is impossible to suppose that the villagers were non-cognisant of their presence on the first day. Supposing that the case as presented is true, there seems no reason why they would not have made the alleged "wanton and unprovoked" assault on the very first day. The only probable story seems to be that the villagers on seeing the officers fishing, first remonstrated with them, and then on their refusing to desist, proceeded to prevent them from fishing. The very statement of their producing the District Magistrate's order goes to show that parleying was going on. If the officers were all along yielding and open to correction as they are represented to be, when they are said to have appealed to the Pátil to show them the spot where they might be beyond the pale of the District Magistrate's order, it is too much to suppose that the villagers were obstinate and not open to reason. Such an act of consideration would naturally have cowed down all opposition. This would have been so even if Natives had come to fish there; much more so if Europeans had been so noble, considerate and yielding. The villagers would have simply been overcome with joy. The statement that they retaliated indicates that the European officers were, in the beginning at least, obstinate and unyielding. On this supposition the subsequent conduct of the villagers, if it was such as was represented, becomes easily explicable. Their subsequent action, too, strengthens our theory. What did they do? They simply seized their rods and arms and proceeded to take them to the Fauzdár's *chauki*. That seems to have been the "fictitious" court and nothing else. The officers declined to go to the *chauki*. The villagers therefore rightly went to the tents to demand their names. This is what any person considering himself offended would have done. Very probably they wanted to report the matter to the District Magistrate whose order for the prohibition of fishing they possessed and exhibited to the officers. For these reasons we pray the Honourable the Judges of the High Court to look into the matter to see whether there has not been a failure of justice. The punishments are very heavy. [The *Kesari* (43), the *Poona Vaibhav* (54), the *Arunodaya* (20), the *Rájyabhakt* (117) and some other papers of the week are dissatisfied with the sentences passed by Mr. Plunkett in the case and call for a thorough enquiry into the matter by Government.]

The action taken by the Bombay Chamber of Commerce and the postal authorities in connection with the delivery of letters in Bombay considered highly creditable.

24. The *Indu Prakásh* (14), in its issue of the 15th June, writes:—It is highly creditable, both to the Bombay Chamber of Commerce and to the Post Office, that the former moved and the latter promptly responded to the call for reform in the matter of the local delivery of letters. The Chamber of Commerce went the length of posting trap letters, and thus getting exact information as to the irregularities of postal deliveries, pointed out to the Post Office the precise abuses which wanted correction. The Post Office has readily consented to make the necessary changes, and Bombay will have the benefit of some additional deliveries, which will surely add to our convenience. The Post Office has in this case shown an example of ready compliance with popular wishes such as is not often shown by the executive departments of Government.

The Chamber of Commerce, too, shows a praiseworthy regard for public interests and an example which our public associations will do well to follow. Nothing is too small or too high for the Chamber to take notice of. From postal deliveries to high questions of State policy everything falls within the scope of the Chamber's deliberations, and its representations always command the respect of Government.

25. The *Gujarátí* (82), in its issue of the 14th June, writes :—The public of Bombay ought to be thankful to the officiating Postmaster-General for the promptitude with which he has arranged to meet their wishes as expressed in the representation made to him on the subject by the energetic and resourceful Secretary to the local Chamber of Commerce. The new arrangements are calculated to remove many of the delays and inconveniences now experienced, and for this firstly Mr. John Marshall and secondly Mr. Atkins deserve the thanks of the commercial as well as the non-commercial public. [The *Kaiser-i-Hind* (86), in its issue of the same date, expresses similar sentiments. In acknowledging the receipt of the "Postal Service" of Bombay recently issued by the Presidency Postmaster, the *Káside Mumbai* (109), in its issue of the 17th June, says that it has supplied a long-felt want to the public, and that its translation into the local vernaculars would be a still greater boon.]

26. The *Bombay Samáchár* (94), in its issue of the 20th June, prays His Excellency Lord Harris to accord favourable consideration to the petition presented by about one thousand Native cricketers praying for the exclusion of polo from the Esplanade at Bombay as the sport of cricket has been growing quite popular among school-boys, who have little else to resort to in the shape of physical exercise, and their habitations are situated in quarters close to or round about the Esplanade, while the polo-players, who are very few and wealthy, will not be much inconvenienced by resorting to another piece of ground.

The petition of the Native cricketers in Bombay for exclusive occupation of the Esplanade recommended for the favourable consideration of His Excellency the Governor.

27. A correspondent of the *Indu Prakásh* (14), in its issue of the 15th June, says :—It is widely rumoured at Dhulia that on the 18th ultimo, while some travellers were going from Dhulia to Chálisgaon by *tángás*, they were attacked on the road at night by a gang of about eight highway-robbers, who were armed with swords, and were deprived of the valuable articles they possessed. As a thief is at times entrusted with valuables in order to prevent his stealing them, Government will do well to engage the services of the numerous Mángs, Rámoshis and Bhils in Khándesh for protecting life and property, and then the number of robberies will surely lessen. It is very desirable that Government should ensure the safety of passengers travelling at night on the Dhulia-Chálisgaon road.

A highway robbery on the Dhulia-Chálisgaon road.

28. A correspondent of the *Bombay Samáchár* (94), in its issue of the 19th June, writing from Daman says that an armed highway-man of the caste of Dubla is to be seen slily moving along the banks of the small river Kothal, which is about a mile from the town of Párdi, and he attacks and plunders lonely travellers both by night and day. The correspondent requests the police of Párdi to arrest and bring to justice the daring highway-man.

An armed highway-man near the town of Párdi in the Surat District.

Part II.—*Municipalities.*

29. The *Bombay Samáchár* (94), in its issue of the 20th June, says that the silence observed by Government in regard to the appeal made to them by certain municipal commissioners of Sholápur on the question raised by the latter as to the Collector of that station having acted legally in having convened a meeting of the corporation a second time on the same day, without calling for explanation on the subject from the Collector

The conduct of Government in regard to the disagreement between certain municipal commissioners and the Collector-President of the corporation of Sholápur disapproved.

and the Legal Remembrancer to Government, who has given his opinion on the point in not sufficiently clear language, is certainly objectionable, and shows that the conduct of the two officials has been approved by Government. Such conduct, remarks the *Samdchár*, on the part of Government will, however, have the effect of making local self-government distasteful to the people, who will try to remain aloof from it.

Disapproval of the proposal of the Bombay Government to fill up the tanks at Broach.

30. In alluding to the letter from the Bombay Government to the Collector of Broach on the subject of closing the underground cisterns for storing rain-water in the city and supplying water to the city by other means, the *Broach Mitrá* (95), in its issue of the 17th June, observes:—It is not right to ask people to close their underground cisterns before a suitable provision is made, and we do not think the financial condition of the municipality is so good as to admit of undertaking expensive water-works. There are about 1,300 underground water cisterns, 29 wells and 2 tanks in the city. But these tanks get dried up within a short time and are therefore quite useless to supply water. Only half a dozen wells supply water, but these too sometimes dry up and people cannot entirely rely upon them for any length of time. Moreover, these wells are outside the city and are very deep, and are therefore inconvenient. The water from the river is drinkable only in certain parts of the year. Some of the officers are of opinion that the stored rain-water is not fit for drinking purposes, but they probably do not know that about three years ago, when cholera broke out, the authorities advised people to use only the stored rain-water.

The action of Government in regard to the Jambusar Municipality not approved.

31. The *Bombay Samdchár* (94), in its issue of the 19th June, says:—A material enhancement in the house-tax levied at Jambusar was desired by Government for the purpose of meeting the large expenditure which would be required for providing drainage and other sanitary works, but the municipality of that town having refused to make the enhancement on account of its unsuitability to the condition of the rate-payers, the municipal management has been taken by Government into its own hands. Similar disagreement has before this arisen between Government and several other municipalities. Taking for granted that the octroi duties are objectionable as maintained by Government and that the larger portion of the municipal income should be raised by a house-tax, it is not right to insist upon the complete adoption of this principle at one stroke as the people are not yet educated enough to understand its excellence and advantages and to be rid of old prejudices. Government itself has advanced the same plea of people not having progressed in education, when refusing to grant new concessions prayed for by them.

Part III.—*Native States.*

Remarks on the trial of the Senápati and others at Manipur.

32. The *Rájyabhakta* (117), in its issue of the 16th June, observes:—The conduct of the British Government in regard to the late Malhár Ráo Gáikwád of Baroda, the Rána of Porbandar, the Begam of Bhopál, and the Kashmere affairs was not fair and evoked adverse criticism, and the Government, in order not to give cause for similar remarks again, held a public enquiry into the recent disturbance at Manipur; but the decision of the military court will not satisfy the public, who desired that the trial should be held by able judges. Moreover, Government had no reason to interfere with the management of the Manipur State and to send an army, and therefore the disturbance so aroused cannot fairly be called a war waged against Her Majesty the Queen, and the Regent and the Senápati cannot be held responsible for it. The defence made by the Senápati is sufficient to warrant his acquittal, but if it be quite necessary to punish him for political reasons Government will be pleased to commute the sentence of death to one of transportation for life.

Resolution of the Bombay Government on Native States and the political officers in charge of them.

33. In alluding to the recent circular issued by the Bombay Government forbidding political officers from accepting Darbár hospitality, the *Rájyabhakta* (117), in its issue of the 5th May, received on the 13th June, observes:—Similar circulars were issued on previous occasions and Government have been induced to issue the recent one

by the deposition given by Major Ferris, in the action for libel brought by him against the *Rájyabhakta* to the effect that political officers generally accepted Darbár hospitality for a day or so. The Native Chiefs will be glad if Government see that this circular is properly respected and its injunctions strictly carried out by political officers, since these Chiefs are menaced by even an ordinary Agency peon and it is hardly possible to expect that they will in any way displease high officials. Some of the Chiefs are made to defray the expenses incurred by political officers on their tours, and we know of certain cases in which such items are specifically entered in State accounts. Moreover, they have also to pay bills for articles purchased by the wives of Political Agents. It is necessary that the Bombay High Court should be vested with judicial powers over the province of Káthiáwár.

Alleged mismanagement in the States of Bhávnagar and Jámnagar and a request to Government in the matter.

34. The same newspaper, in its issue of the 21st April, received on the 13th June, complains that there is great mismanagement in several Native States in Káthiáwár and observes:—Although the Thákore of Bhávnagar has recently been honoured with the personal distinction of 'Mahárája' and notwithstanding Colonel Hancock's showering praises on him on his getting this honour, he hardly deserves them, for he has no spirit of independence in him and his subjects are hardly happy. The people of Bhávnagar seem to be so much exasperated against Mr. Sims that, if the latter had been present on the scene of a recent great fire that broke out in that city, some serious consequences would have ensued. The State is being filled with Pársis and other strangers, who have been enjoying themselves at the expense of the State. The Jám of Navánagar has not fulfilled the promises made by him to Lord Reay, and has become a puppet in the hands of Jánbái and Mr. Rághav Khavás, the latter of whom has very recently been dismissed from the State service. Mr. Maganlál, the Diwán, has failed to improve the State, and a Joint Administration alone will set matters right.

Complaints in connection with the Porbandar State.

35. The same newspaper, in its issue of the 12th May, received on the 13th June, learns that the mismanagement in the Engineering Department in the Porbandar State has so much taken up the time of Ráo Bahádur S. P. Pandit that he has scarcely had leisure to go into the districts, and that owing to a want of supervision the State servants in the districts have become arbitrary. The paper further learns that the police also has become oppressive, that long delays take place in disposing of law-suits, and that several intriguing persons with selfish objects are said to misdirect Mr. Pandit.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
23rd June 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th June 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolháp ur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolháp ur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
47	The Mahárashtra Vritt	Sátára	Weekly	150
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutaaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyá Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrá	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,100
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratná	Bárai	Do.	235
57	„ Pratod	Islámpur	Do.	300
58	„ Rághava Bhushana	Yeola	Do.	140
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	100
61	„ Satyá Shodhak	Ratnágiri	Do.	250
62	„ Satyá Sadan	Alibág	Do.	75
63	„ Sholápur Samáchár	Sholápur	Do.	250
64	„ Shri Shiváji	Poona	Do.	300
65	„ Shubh Suchak	Sátára	Do.	235
66	„ Sudhákar	Pen	Do.	250
67	„ Sumant and Satyá Sudha	Kárwár	Do.	100
68	„ Suryodayá	Thána	Do.	300
69	„ Vanapriya	Chikodi	Fortnightly ...	100
70	„ Vengurla Vritt	Vengurla	Weekly	150
71	„ Vidushak	Karád	Do.	300
72	„ Vidya Vilás	Kolháp ur	Do.	275
73	„ Vijay	Sháháp ur	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	100
76	„ Vrittasár	Wái	Do.	285
77	„ Vritt Sudha	Sátára	Do.	200
78	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach	Weekly	350
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
81	„ Gujarát Darpan	Surat	Bi-weekly ...	500
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrá	Surat	Do.	750
84	„ Hitechchhu	Ahmedabad	Do.	500
85	„ Jáme Jamshed	Bombay	Daily	1,600
86	„ Kaiser-i-Hind	Do.	Weekly	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakáh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakáh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakáh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Fursad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Nyáyadarshak	Ahmedabad	Weekly	340
115	„ Pársi Tirákár	Bombay	Fortnightly ...	800
116	„ Praja Matá	Ahmedabad	Weekly	500
117	„ Rájyabhaktá	Bombay	Do.	687
118	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
119	The Satyá Mitrá	Bombay	Weekly	300
120	„ Satyavakta	Do.	Do.	1,500
121	„ Satyodaya	Dohad	Do.	75
122	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Sneha Sindhu	Kaira	Weekly	150
125	„ Stri Bodh...	Bombay	Monthly	588
126	„ Stri Mitrá	Do.	Do.	697
127	„ Svadesh Bandhu	Mahudha	Weekly	200
128	„ Svadesh Vatsal	Ahmedabad	Monthly	300
129	„ Udichya Hitechchhu Patrá	Do.	Do.	550
130	„ Vidnyán Vilás	Rájkot	Do.	825
131	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
132	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
133	The Kannadá Suvarte...	Bombay	Weekly	800
134	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
135	The Chandrodayá	Dhárwár	Weekly	200
136	„ Karnátak Vritt	Do.	Do.	...
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
141	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
142	„ Bráhma Patrika	Poona	Weekly	200
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
144	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
146	„ Dhár State Gazette	Dhár	Weekly	280
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
148	„ Gwalior Gazette	Gwalior	Do.	830
149	„ Jouhar	Bombay	Do.	...
150	„ Kushful Akhbár...	Do.	Do.	200
	PERSIAN.			
151	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
152	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
153	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Abandonment of the Indian Councils Bill regretted.

1. The *Káthiáwár Times* (3), in its issue of the 19th June, writes:—The abandonment of the Indian Councils Bill seems to be quite in accord with the present regrettable policy of Government. The measure was harmless, and by their not passing it the authorities have committed a great blunder, for we are quite at one with the *Bombay Gazette* in thinking that by an indifference to its fate they have left it open to their successor to bring in a Bill of a more adventurous kind. Lord Cross's Bill, imperfect as it was, did not quite deserve to be discarded, for it conceded the solid advantages of the right of interpellation, the doubling of the number of additional members in the Provincial Councils, and of the right of discussing the provincial budgets. This action on the part of Government, we are grieved to say, is to be deplored and must meet with condemnation from every quarter.

2. The *Rást Goftár* (87), in its issue of the 21st June, writes:—The Indian Councils Bill has been finally abandoned. Its authors were evidently not proud of their bantling. It was a weak and puny little thing, but those who had brought it into being were probably afraid that if they were to nurse and rear it it might develop into a veritable Frankenstein. Lord Salisbury seems to have a mortal dread of granting even the smallest modicum of the elective franchise to Asiatic races, and he might have thought that the passing of Lord Cross's Bill would in the near future pave the way to a dangerous change vitally affecting the constitution of the Indian Councils. If the Premier had any such fear, there was really very little reason for it, for the Conservative Bill had not in it the slightest taint of the elective principle. We agree with the *Bombay Gazette* that by abandoning the Bill Lord Salisbury has rendered the possibility of a more advanced measure under the ægis of his opponents, should they succeed the Conservatives to power at the general election, more near and palpable than it might otherwise have been. The Bill would have given the substantial advantages of the right of interpellation and of discussing the provincial budgets. We should have rejoiced over the Bill if it had passed into law, on the principle that half a loaf is better than no bread. It is, therefore, not without a sigh of grief that we read the telegraphic announcement in the papers this week that Lord Cross's bantling, after enjoying a fitful and precarious existence, was at last dead and was laid in its grave, unwept, unhonoured and unsung even by its very parents.

Disapproval of the heavy sentences passed on the rioters at Benares, and a request to His Excellency the Viceroy and the Indian Political Agency in England in the matter.

3. The *Gujarátí* (82), in its issue of the 21st June, observes:—The riot that recently broke out at Benares was a spontaneous one and the local municipal commissioners are responsible for it. They selected the site of a temple for a pumping station and passed a resolution for the demolition of the temple, and thus wounded the feelings of the Hindus. Of those who were accused of taking part in the riot, sixteen have been sentenced to heavy punishment and an exceptional interest therefore attaches to the case. The punishments have caused dismay throughout India. Upon some of those convicted, sentence of solitary imprisonment has been passed. This kind of imprisonment is awarded to those alone who are found guilty of treason, and was hardly brought into requisition at the time of the Indian Mutiny of 1857. The amount of fine inflicted on some is equally heavy. It comes to about Rs. 45,000 in all, and if collected people will consider it nothing but jobbery on the part of Government. We request His Excellency Lord Lansdowne to show mercy to these prisoners, many of whom are said to be quite innocent. We also solicit the Indian Agency in England to move Parliament to take notice of the conduct of Sir Auckland Colvin, who took no steps to prevent the disturbance. Mr. White, Collector of Benares, who is now on leave, and Rája Shiv Prasád deserve censure. [The *Ahmedabad Times* (90) and the *Gujarát Darpan* (81), in their issues of the 24th and 25th June, respectively, express similar sentiments.]

4. The *Dnyán Prakásh* (13), in its issue of the 22nd June, says that the fact of the Government of Bombay not having supplied a copy of Mr. Woodburn's report on the working of the Deccan Agriculturists' Relief Act in the Bombay Presidency to the Poona Sárvajanik Sabha until the latter sent an appeal to the Government of India for transmission to the Secretary of State against the refusal of the Bombay Government, clearly shows the urgent necessity of the people of India bringing their grievances to the notice of their real rulers in England with a view to redress. [The *Sudhárak* (18) of the same date remarks that it is very shameful that a Government professing to carry on the administration in an open and straightforward manner should be so reluctant to furnish a corporation like the Poona Sárvajanik Sabha with a copy of Mr. Woodburn's report.]

The Poona Sárvajanik Sabha and the Bombay Government.

5. In alluding to the case of a female who was charged before Mr. Hamilton, Second Presidency Magistrate, Bombay, on the 20th June, with stealing salt worth a quarter anna from a rock in the creek at Worli, in Bombay, the *Bombay Samáchár* (94), in its issue of the 23rd June, observes:—The Magistrate did well in censuring the officer who prosecuted the female and acquitting the accused, but this is not the first time that he has censured the officers of the Salt and Aṭhkári Departments for bringing before him such petty cases. It appears that the Magistrate's reprimands fall flat upon these officers, and it is time that Government should take due notice of their conduct. In their zeal to increase Government revenues these officers carry the law to its bitter end and thus make Government unpopular. Some time ago, several poor persons, who had used salt-earth in their food without paying duty, were convicted by a Magistrate in the Bengal Presidency of having evaded the duty, and when the question was brought before Parliament, the Under Secretary of State for India promised that steps would be taken to prevent the prosecution of poor people for such offences, but it seems that either he has yet done nothing in fulfilment of his promise, or his instructions, if issued, have been overlooked.

A request to Government to instruct the officers of the Salt Department to be lenient towards the poor people unconsciously committing petty offences.

6. The *Indian Spectator* (2), in its issue of the 21st June, writes:—Thanks to English barristers and High Court Judges, the Judicial Department is growing every year more and more acute in discovering flaws in procedure and defects in evidence. A highly organized bench and an ably constituted bar subject all testimony adduced in serious cases to a process of sifting, almost microscopic in its subtlety. But while the sifting machinery has been brought to such perfection, the collecting agency has remained at a standstill. The Judges and the barristers go through a certain course of training. There are schools of law and there are numerous books provided for such training. The Superintendents of Police, on the other hand, need pass no examination in the art of detection. There is no school to teach the art, and there are no text-books for the purpose. The theory of the Government, indeed, appears to be that detectives are born and not made. But the supply of born detectives is extremely limited, and therefore the public must rest content with the police force as it is now constituted. But is the public content? And we would ask, is the Government itself content? It is fortunate that the ghosts of murdered persons whose murderers have never been punished, have not yet learnt to make their appearance in Government House or to disturb the slumbers of the Inspector General of Police or of the High Court Judges. But it is certain that if the Government were to send for a special report from the trying officer in every case of acquittal of a capital offence, the revelations of the inefficiency of the police would be as astounding as any that a ghost could manufacture out of his unsubstantial brain. The alternatives open to Government are not more than two. Either let the judicial machinery be of a piece with the police machinery, or let the police machinery be polished and galvanized, so as to assort in some proportion at least with the judicial machinery. But it will never do to have a mole for your policeman and an eagle for your judge. Let either both be moles or both

Suggestions for a reform of the police and of the criminal law.

eagles. The collectors of evidence are usually paid a few rupees a month; the judges of evidence are paid thousands. The collectors of evidence are told, "You are so unreliable that a confession made to you is no evidence, and a statement recorded by you is also no evidence. You are not gentlemen." These men, whom the Legislature thoroughly distrusts, have to purvey for tribunals. It is these men who are the first to attend when a murder takes place and the first to hear what is said by the witnesses. The statements recorded by them are no evidence, but the statements *made* to them are evidence for the purpose of corroboration and contradiction. Virtually, therefore, a murderer has only to bribe these gentry, and all the witnesses can be easily shown to be liars. The bribery, of course, thanks to English law, can seldom be proved. We have placed our finger on the weakest point in our present system. We have known several criminals escape by means of such artifices. The Government seldom invites the criticisms of its judicial officers on the police, though it permits police officers to criticise judicial officers with considerable freedom. The Government is now supplied with a copy of the judgment of every court which sentences a prisoner to death or which confirms the sentence. Let it also issue an order for the supply of a copy of every judgment in which a person is acquitted of a capital offence, and request Sessions Judges to state in their judgments or in separate communications whatever might have struck them as defective or irregular in the police investigation. Let this simple suggestion be followed, and in a short time we are sure there will be plenty of material before the Government for a wise scheme of reform.

Approval of the resolution of the Bombay Government on the Rájábái Tower tragedy, and disapproval of the further agitation in the matter made by the Pársis.

7. The *Din Bandhu* (10), in its issue of the 21st June, writes:—We had thought that with the fair and sensible Government resolution, which our contemporary of the *Kaiser-i-Hind* (86) calls an eye-wash, in the matter of offering a reward in the Rájábái Tower case and with the committal of Mánekji Asláji to the Sessions, the Párși community had got what they wanted and that there was no reason to be discontented. But it is not so. A private meeting of some of the Párși gentlemen was held on Monday last in the chambers of Mr. Setna, Barrister-at-Law, presided over by Mr. Sorábji Frámji Patel, and it was resolved that a memorial should be submitted to Government praying for a thorough and independent enquiry into the cause of the deaths of the two Párși ladies. We understand that Rs. 7,000 or 8,000 have been collected in aid of the furtherance of the objects in view, and that a vigilance committee has been appointed to carry them out; but what we fail to understand is the necessity for any further agitation at all in this matter. It would appear that Government are now perfectly cognizant of the whole case, and the resolution they have issued clearly shows their anxiety and solicitude to clear up the mystery. If they had the slightest reason to believe that an independent enquiry was necessary they would have certainly appointed a commission, but such suggestions are sooner made than adopted, and we admire the patience and firmness of Government in not allowing themselves to be carried away by the strong agitation of our Párși brethren. It is but natural that the Pársis should grow impatient and should show want of confidence in the police, but Government have to be fully convinced that there was really any intentional connivance on the part of the police before they sully with a stroke of the pen the prestige and reputation of the efficient Bombay police force.

Appointment of a committee to memorialise Government in connection with the Rájábái Tower tragedy.

8. The *Kási Gofiár* (87), in its issue of the 21st June, writes:—A representative and influential committee of Native gentlemen, among whom we see the names of such distinguished citizens as Sir Jamsetji Jijibhái, Sir Dinsha M. Petit, Messrs. Naservánji M. Petit, Sorábji Frámji Patel, Jamsetji Bomanji Wadia, J. Cowasji Jehángir, Frámji Dinsha Petit, the Honourable Javerilál U. Yájnik, Messrs. N. G. Chandávarkar, Dámodar T. Moolji, Amirudin Tyabji and many others, has been formed for the purpose of memorializing Government for a thorough and independent enquiry into the Rájábái Tower case and all the circumstances connected therewith, and of taking the necessary steps to carry out the object. Messrs. Sorábji F. Patel and Frámji Petit have kindly consented to act as

treasurers of the fund which has been started in connection with the movement and which has already gone up to some 18,000 rupees in course of four or five days. Dr. Bahádurji and Mr. Fardunji M. Banáji are the secretaries.

Disapproval of the memorial sent to Government to appoint a special commission to enquire into the Rájábái Tower tragedy.

9. The *Káseide Mumbai* (109), in its issue of the 26th June, observes:—The Bombay Police are zealously and creditably searching for further evidence about the real offenders in the Rájábái Tower tragedy, and it is not right that the Pársis and others interested in the matter should at this time memorialize Government to appoint a special commission for an enquiry into the tragedy. It is also to be regretted that the leaders of the agitation, in their desire to swell the number of signatures to the memorial, should not have taken sufficient care to explain the object of the memorial, and we feel sure that many of the non-Pársis would not have signed it if they had correctly understood its purport beforehand, and this is corroborated by a correspondent of the *Bombay Gazette*.

An independent commission to enquire into the Rájábái Tower tragedy considered imperative.

10. The *Kaiser-i-Hind* (86), in its issue of the 21st June, writes:—Now that the magisterial enquiry is over and Mánekji Asláji has been committed to the ensuing Criminal Sessions, a *primâ facie* charge having been established against him, it would not be amiss to review the situation in connection with the Rájábái Tower fatality. We refrain on purpose from commenting on all the incidents connected with that investigation, eventful as they are and challenge as they do severe criticism. For the present we leave Mánekji Asláji to his fate and leave the merits of his case to the nine men good and true who will be empannelled to try him on the charges of which he may stand arraigned by the Clerk of the Crown. What we are at present concerned with is the absolutely impotent effect of that ridiculous resolution issued by the Government the other day, warning the police that for the sake of its own reputation it should put forth extraordinary exertions to clear up the "dark mystery," and exhorting the "good citizens" of Bombay to come forward and give evidence on whatever circumstance they might personally happen to know in connection with the fatality. What then has the police done in pursuance of the letter and spirit of that precious Government resolution? Did it care to put forth any extraordinary exertions to obtain additional evidence to solve the mystery? We are absolutely in ignorance of anything of the kind having been done by that body. The only thing that was reported in the papers was that one day it passed in review order a few Mahomedans before the three Pársi children with a view to identifying the two Mahomedans supposed to have been on the balcony along with Mánekji Asláji. But we do not know whether even that report was true, or partially true, or wholly untrue. Beyond that report we have heard nothing. It is, therefore, reasonable to surmise that the police has remained as inactive after the publication of the resolution as before it. And it is for the public to judge whether such inactivity could be reconciled with the supposed reputation which it is said to have as detectives. It was not able to procure a single new witness in confirmation of the offence for which Mánekji Asláji was brought before the Chief Presidency Magistrate. Neither did a single "good" citizen come forward to volunteer as a witness. What are we then to infer from these two incidents? Are we or are we not justified in the observation we made last week on the tenor and spirit of the Government resolution? We said that it was an eye-wash. Is it not already proved to be one? In reality the police has cast to the winds that paper resolution too. It has considered it as much of a waste paper as we did. In other words, the police has all along been laughing in its sleeves, defying the public and defying its own Government. That is the exact attitude of the force under its present far from satisfactory Commissioner. Had the Government of Bombay been *sincere* in its intentions to cause the mystery to be unearthed, it would have never indited that resolution which it did and which is the subject of adverse criticism generally in the press. Both friends and foes have animadverted on it. We called it an eye-wash—and a veritable eye-wash it has proved to be—a perfect mockery, a public delusion and a snare. In fact, we cannot refrain from condemning that resolution

in the strongest possible language at our command. It is a resolution lamentably lacking in statesmanship. It is devoid of any statesmanlike sagacity whatever, because there is in it no grasp at all of the fundamental axiom which constitutes statesmanship, namely, a true knowledge of the feelings, sentiments and aspirations of the people. If the police has egregiously belied its reputation, the Government has even more egregiously wrecked its, and failed to discharge that solemn duty it owed to the entire community of Bombay at this juncture. Here is a Government, supposed to be guided by experienced and sagacious Councillors, egged on by almost the deafening cries of a united public to appoint an independent commission of enquiry, on the ground that with the sort of police entrusted with the investigation of the foul crime no hope of a discovery of the real perpetrators could ever be entertained. Government was told that the public had somehow grown suspicious of it. Now, in times of excitement, when a police first defies public opinion, then proceeds to have its own working hypothesis for detection of crime without the slightest data for its hypothesis, and when, moreover, its attitude and behaviour at the Coroner's inquest plainly appear to be utterly repugnant to popular notions—an attitude and behaviour of an advocate for a criminal, when in reality they should be that of public guardians, sworn to detect crime and bring criminals to the bar of justice—when such were the plain and palpable elements, was it not a mockery to tell the same police that its reputation was at stake and that it should put forth further exertions to discover the "dark mystery"? For that matter they might have addressed that resolution to the police in Saturn or Jupiter. Only simpletons, if not people seized with insanity, could be capable of such a resolution. Ordinary common sense would rebel against it. Judges of human nature and human experience would have taken a warning and indited a resolution of an altogether different character. But it seems the Government was either incapable or had not the slightest intention to respond to the public cry. But because public opinion actually forced it to take *some* notice of the scandal, it went out of its way to allay popular excitement, nominally, of course, by inditing that most ridiculous of all ridiculous resolutions. It added insult to injury. The aggrieved populace ought, in our opinion, to have resented such an insult, so gravely offered. Government has throughout *believed* the police. That is written on the face of the resolution. And on the strength of that belief it actually went to the length of reading a lecture to the public at large, that it was no fault of the police if it failed to discover the crime at an early stage and if it was still baffled in its efforts to do so! What a monstrous travesty of facts! Was it unaware of the reasons popularly assigned to that state of affairs—witnesses appearing later on to volunteer evidence leading to the elucidation of the mysterious deaths? It has been openly said that everybody thought that the police would be able to discover it unaided, as it generally does. Why not in this case? Has it ever before invoked public aid in the fashion it has now done? But when it proclaimed, as it were, its incapacity or inability, volunteers came forward. And when they did, what was done? Is it necessary to remind the Government that they were more or less intimidated? Who after such browbeating could come forward at the Magistrate's Court? Now, in the face of such facts, which it might have learnt if it had cared to, instead of relying on the one-sided reports made by the police, was it not a pure mockery on the part of Government to issue that resolution? If it has deserved the fate which was expected, it is not to be wondered at. We emphatically say the resolution has miserably failed in its object. The police, in reality, is stronger than Government. This is the situation. What then is to be done? Surely, the public-spirited citizens of Bombay are not going to sit silent? To do that would be to belie their public spirit, which has on more than one critical occasion asserted its might and brought to bay the haughty and misguided authorities. Is that spirit sleeping or dying? Or is it awake? If awake, will it boldly venture to assert itself once more and prove to the Government and all India that it will not allow justice to be burked and murder to hide itself with impunity? We therefore call upon every person, male or female, child or adult, to raise an emphatic protest against the action of the Government—such a loud and vigorous protest as shall make its echo reverberate through all parts of the empire, in the Council chambers of Simla and of Westminster, aye, in the sacred hall of the

august assembly at St. Stephen. Bombay to a man should arouse itself. For the honour and safety of its daughters, sisters, wives and mothers it should unite in entering a strong but respectful remonstrance, and demanding from the indifferent, apathetic and utterly misguided Government an independent committee of enquiry—a mixed tribunal, composed (say) of one experienced Judge of our local High Court, and two or three Native gentlemen of unimpeachable character. The conduct of the present police and its head should be searchingly enquired into. The reasons which led it, even before the Coroner's Surgeon had made an examination of the bodies of the deceased girls, to abandon the theory of outrage or attempted outrage and murder in which it firmly believed till that unearthly hour of 3 in the morning after the eventful occurrence, must be carefully sifted. The necessity for withdrawing the present police from the investigation of the case should be insisted upon. The public should also demand a complete reform of the superior and detective establishment of the police. It depends on ourselves, on our energy, our public spirit and our great resources to demand and get such a commission. We must therefore appeal to every man and woman in Bombay to awake, arise, and gird himself or herself to discharge a public duty which the Government has wofully neglected. The Government should be brought to its senses. It is in the condition of Philip the Drunk. Let us try by our united efforts to bring it to the condition of Philip the Sober, and show that Bombay *will not* tolerate the scandal which is now scandalising all classes of the community, irrespective of race or creed.

The Rájábái Tower tragedy and the Bombay Police.

11. The *Rást Goftár* (87), in its issue of the 21st June, writes:—Mánekji Asláji is committed to the Sessions. That was expected to be a matter of course. His fate will be decided at the Sessions. There is strong evidence against him—evidence furnished independently of the police; but, as we have already stated our belief, it may not be found by the Judge and the jury to be strong enough to convict him. The scrupulous regard with which the English law has provided safeguards against punishment being unconsciously inflicted upon innocent persons is illustrated by maxims like the one which holds that it is better that ten guilty men should escape than that one innocent man should suffer punishment by mistake. If Mánekji Asláji is one of the persons who have done the horrible deed, his escape and the consequent escape of his accomplice, will be a grievous and terrible wrong, and the police will be held for all time morally guilty of having, from whatever motive, contributed to that wrong. The proceedings have advanced a stage, but the police have hitherto done nothing that we know of to justify the confidence evidently reposed in them by Government. There is no sign of making amends, however tardy, for their previous extraordinary attitude. They have apparently maintained all through the Police Court proceedings an air of sullen indifference and inaction. The Government might have perceived that the police, after they had pledged themselves deeply to a certain course which was opposed to the discovery of crime and had staked their reputation on it, were not expected to go on the right track, because of the appeal made to their honour and reputation in the resolution. It is painful and lamentable to think that a terrible wrong, which has rent asunder the heart of the public, should go unredressed, simply because it has pleased the professional detectors of crime to say that no crime whatever has been committed. This is a matter of public concern, because the larger question of public safety is involved in it. A due recognition of this fact is to be found in the formation of a large and influential committee which is not entirely composed of the Pársis. This being a question of truth and justice, as well as of personal safety, all men with a conscience are equally interested in it, to whatever section of the community they may belong. The very formation of the committee, headed by leaders of society like Sir Jamsetji Jijibhái and Sir Dinsha Mánekji Petit, is a slur and a stigma on the conduct of the police. It shows that the public have no confidence in them. It reveals the deplorable fact that the public have been forced to the necessity of taking upon themselves a work which, first and last, it is the duty of the police to perform. We hope the committee know full well that to draw up a memorial and to raise subscriptions is the easiest part of their work. By far the most difficult task they have to perform is to gather such evidence as may throw light upon the case and bring the culprits to their doom. It is a

very tough, uphill work for them. In their search for truth they will have to make a hard fight with the Powers of Darkness. The police won't assist them, because they seem to think the public are under a spell of midsummer madness when they hold firmly to the belief that the poor girls have been the victims of foul play. Even now the Government may, if they choose, relieve the committee of a task which, however willing, they have neither the means nor the power to perform well and efficiently, by appointing a commission whose integrity, capacity and willingness for the honest discharge of the trust reposed in them may be beyond a question.

Remarks on the attitude of the Bombay English dailies in the Rájábái Tower case.

12. The *Jâme Jamshed* (85), in its issue of the 25th June, writes :—The Rájábái Tower case, no longer a mystery, has received no sympathy from our English dailies, that sympathy having exhausted itself in pity for the police. Any theory of the police is considered good enough to account for the death of the two Pársi ladies, and any lack of zeal in endeavouring to discover its real cause, or any want of energy to lay bare the villainy that has undoubtedly been perpetrated, is not regarded in some circles as a failure of a public duty. But let us suppose that the ladies who were thrown from the tower were Europeans instead of Pársis, unmarried girls in the prime of life, favourites in society, and members of a highly respectable and respected family, and what would have been the attitude of the European press in that case? Would there not have been a daily outpouring of a revengeful wrath on the heads of the police? Would there not have been a stinging Government resolution, anxious meetings of clubs and cliques, and a large money reward offered for information that would bring home guilt to the real offenders? These things, and much more, would have been done to calm the troubled feelings of that portion of the public who were naturally interested in the fate of the European girls. "Suicide be blowed, and the police!" would have been familiar expressions in every mouth. And the Native press would have helped forward the cry of "justice!" The sympathy would be general and native money would not be wanting in searching out the delinquents. Mature reflection on the Rájábái Tower case reveals that it is only in such a case that the police would turn its back upon itself, and while bringing forward no evidence of crime, would take upon itself the office of advocates for the defence and show its hostility to persons coming forward to aid in the detection of crime. The case may end in a failure of justice because of defects in the evidence. This is probable enough. And when it ends in this way, where will be the public confidence in public safety? New villains and new kinds of villainies are being hatched in Bombay every day. This occurs in all large cities, especially where the people consist of mixed classes. The police should therefore be an ever advancing organization, with a highly qualified detective force. Does Bombay possess such a force, or are the criminal classes gaining in acuteness on the police? If the bereaved parents of the two Pársi girls can get no sympathy from our English contemporaries, their condition is indeed forlorn. The Native press has shown how clearly it has perceived and how willingly it has performed an imperative duty. When may the races of India unite with one heart in universal brotherhood if they may not do so on an occasion when the young, the guileless, and the beautiful are snatched away in a moment and made to perish in a fearful death? The press that will not allow itself to be wrongly influenced when public safety is at stake is the press that India wants.

The rumour about the contemplated wholesale attack on Pársis by Mahomedans of Bombay said to be utterly without foundation.

13. The *Mahomedan Herald* (4), in its issue of the 22nd June, writes :—We have not been a little amused to read in a Calcutta contemporary that the Mahomedans of Bombay, enraged at the repeated assertions of the Pársis that two Khojás were implicated in the mysterious deaths of the two Pársi ladies at the Rájábái Tower in Bombay, had meditated an attack upon the Pársis. We are in a position to assure our readers that the report is utterly without foundation. It is to be regretted that the Pársis, in their infatuation for their virtuous maidens, should have indulged in insinuations and comments involving the honour of two Mussalmans against whom nothing has yet been proved.

However trying and exasperating their expressions may have been, the peaceful attitude of our co-religionists is a sufficient sign that they have the good sense not to attach any importance to the wild effusions of sensational writers.

Alleged necessity for appointing a commission to enquire into all matters connected with the Bombay Police.

14. The *Várthdhar* (19), in its issue of the 21st June, writes:—The state of things prevailing prior to Mr. Forjett's advent in Bombay as Commissioner of Police has again unhappily set in, and it is the bounden duty of the Government of His Excellency Lord Harris to rise and be equal to the occasion; for, we are afraid, much laxity is observable in the manner in which crime is now-a-days detected. The Rájábái Tower tragedy is a case in point. The attitude which the police assumed during the Coroner's inquest was really extraordinary, and has formed the subject of just criticism in every household. The jurymen, save perhaps one, when they saw the bodies of the two poor ladies, were convinced that there was indisputably an outrage, coupled with murder, and the medical men who were on the spot to examine them at the *express* desire of the police conclusively showed that there was foul play. Yet, with all this transparent picture, Mánekji Asláji, who suddenly appeared as soon as the tower gate was re-opened by the police, with *pan supari* in his mouth and in his pocket, is patted as a favourite child of theirs, ghastly and unattractive as his mien was notwithstanding. There is much that is rotten underneath, and an independent executive of the muscular, brave and bold type of the late Mr. Forjett is at this critical juncture sadly needed, not only to unravel the mystery of that sad event which everybody acutely feels as terrific, but of those singular cases akin to Mártand Ráo Bábáji Nágnáth and others (not yet come to public gaze) which have been nipped in the bud by intimidation and by giving threats to the parties concerned. A *secret* committee of able men ought to be nominated at once, whose avowed duty should be to receive every manner of complaint from the citizens of Bombay wherein their wrongs have *not* been redressed, to examine witnesses with closed doors, and then to submit their report to the Government for such action as they may deem expedient. Unless this is done with a strong hand, the present police system will continue to be a farce, and will remain in absolute odium for ever. We wish Lord Reay were still our Governor to put all matters right in respect to our police. We require a strong-minded Governor like Lord Elphinstone and a Secretary like Sir Henry Anderson to guide the policy of our police administration at this crisis in the year of grace 1891. The vernacular press is unanimous in condemning it. It has become altogether intolerable now, and we ought to have an adequate return for the enormous sum of money that is contributed by the people towards its maintenance. The Government, it is stated, has improved the Junágad and Jámnagar police, and we do not know why the Bombay police should thus be neglected. We have had enough of lectures on the duties of political officers, on relations between Collectors and Conservators. What we want now is, decisive action in relation to our city police. The absence of the Government on the Hills and in the Deccan, from April to November every year, does not enable them to see things transparently as they would have seen if they had stayed at the capital for a longer term than four months. They enjoy, and the public are left to their fate. There is no dread anywhere over the executive. The months of December to March comprise short days, and are principally occupied in levées, Native State darbárs, Legislative Council deliberations, convivial parties, balls and the like, which leave the Government no time to listen to the police and municipal complaints of the people of Bombay. We have *salams* on the one hand, frequent *defalcations* on the other. The Government ought to see to this *in personam*, and to hold constant conferences with local bodies, to administer rebukes and to bring them to their senses, if they are found wanting in the conscientious discharge of their legitimate functions. Masterly activity should be kept up, and then only will people be happy and contented. The Bombay Presidency Association, the local Chamber of Commerce and other public bodies ought therefore to bestir themselves and urge on the Government the indispensable necessity that exists at present for an immediate reform in this direction. Let us have a *representative* commission to probe thoroughly into all matters—fiscal, disciplinary and general—affecting the Bombay Police, whereby it may be improved and placed on a satisfactory footing, as it was in the time of Mr. Forjett.

15. The *Rást Goftár* (87), in its issue of the 21st June, writes:—The announcement of Mr. Webb's appointment as Third Presidency Magistrate of Bombay has raised such a howl of criticism that we revert to the subject once more in the hope that the Government will reconsider their decision. The *Times of India* alone stands out as the champion of Mr. Webb and has taken the opportunity to misconstrue the agitation in its usual flippant style. It looks upon the refusal of Lord Reay to appoint Mr. Webb as a gross injustice and his present appointment as a tardy recognition of that injustice and a consolation for his loss. We disagree with this view entirely. Not only do we think that Lord Reay's action was just and honest, but we also regard the permanent appointment as utterly unexpected of the Government of His Excellency Lord Harris. It was no injustice to Mr. Webb to be passed over before; indeed, it was an injustice too often repeated to have appointed him at all. It was unjust to the people of Bombay and to the large staff of Native Magistrates who look to the ordinary promotion in the service as a reward of their labours. By appointing Mr. Webb, Government will favour an individual at the cost of its recognised servants who have a right to look to those appointments as a reward for themselves. What has Mr. Webb ever done to deserve the favour of Government? The Bombay Presidency Association deserve the warm thanks of the people of Bombay for the second remonstrance which they have made in this matter. The rules are so clear and the policy to be followed so emphatically laid down in the despatches that it is impossible to see how they can be set aside. The questions to be asked are simple. Is Mr. Webb under 25 years of age? The answer is—No. Does he possess a thorough knowledge of the vernaculars? The answer is still—No. Is he a distinguished barrister? And the answer is again—No. It is such a gentleman that Lord Harris is asked to appoint to be a Magistrate in the foremost city of India.

Proposed appointment of Mr. Webb as Third Presidency Magistrate in Bombay strongly protested against.

16. The *Mahratta* (5) of Poona, in its issue of the 21st June, writes:—In a short paragraph in our last issue we noticed a case in which three villagers of Dehu were sentenced by Mr. Plunkett, the City Magistrate, to various terms of imprisonment, who held that they were proved guilty of using criminal force towards some Europeans who were fishing in the river near the village. We then expressed our disbelief in the assertion of the Magistrate that such assaults had become frequent. In the very nature of things they could not become frequent. The villagers are yet in great awe of a *topiwálla*. The *topi* is not so familiar a sight as to breed contempt for it in their minds. The few *sáhebs* that they see now and then are all persons high in authority, whom they could never dream of assaulting. It would not be altogether undesirable if this awe in their minds lessened and they thought more of their self-defence. Then cases of assault on European soldiers by villagers would not increase, but rather cases of assault on Native villagers by European soldiers would diminish. However, this has nothing to do with the present case. The reason given by the Magistrate for the heavy (of course, comparatively speaking) punishments is not satisfactory. Moreover, if the Magistrate was convinced by the evidence before him that these villagers assaulted the European military officers, we think that most probably the whole of the facts did not come before him. These villagers showed the officers the Collector's notice prohibiting fishing within fifty yards of the river on either side of the temple. Secondly, they wished to take the officers to the *chawki*. Thirdly, they allowed them to go away on their giving their names. These three facts are very important, and we think they hardly support the theory of assault. They rather show a desire to proceed by constitutional means. If the villagers had been so minded, they could easily have handled these officers very roughly. But nothing of the kind is said to have been done by them. They probably only seized hold of the fishing tackle when they found these gentlemen fishing within the prohibited part of the river. Then, again, there is one more fact which also deserves to be considered when weighing the probability of the assault theory. It is said that the officers were allowed on the first day to fish

Remarks on the decision of Mr. Plunkett, City Magistrate, Poona, in the case in which three villagers of Dehu have been sentenced for assaulting two Europeans.

unmolested; the assault is alleged to have been made on the second day. This is also inexplicable. Why should the villagers have attacked the officers on the second day unless there had been some provocation? It is this which raises the suspicion that the whole truth has not come before the Court. We hope the High Court will call for the papers and see for themselves whether the ends of justice have been satisfied. The public naturally believes that in such cases the colour of the skin is looked upon as preponderating evidence of truth or falsehood in the eyes of the subordinate European magistracy, and although we are not prepared to say that Mr. Plunkett was swayed by race bias in deciding this case, still the suspicion which naturally comes into the mind of ignorant people ought to be set at rest by the highest judicial authority declaring that there is no ground for it.

A circular alleged to have been issued by the Collector of Poona about presents of fruits or other things.

17. The *Dnyán Prakásh* (13), in its issue of the 22nd June, says that it has learnt that the Collector of Poona has issued a circular intimating that presents of fruits or other things should not be sent to him by anybody, and surmises that this intimation is an outcome of a recent resolution of the Bombay Government on the subject.

The way in which Government officers are said to obtain provisions.

18. The *Bakul* (22) of Ratnágiri, in its issue of the 21st June, says:—When Government officers in this part of the country are at their head-quarters, they obtain their provisions from dealers in the surrounding villages without paying them proper price; and when they are on tour they ask the police pátil of a village to procure for them every article they require and he has sometimes to devote the whole of his time to this private work. If Government issue strict orders in this matter and take care for their proper enforcement, the rayats will be relieved of many of their present hardships. Surely, the Government which is anxious for the welfare of the subjects of Native Chiefs cannot be indifferent to that of its own subjects. The only thing necessary is to bring such matters to its notice.

Impressment of carts at Dhulia.

19. A correspondent, writing from Dhulia to the *Indu Prakásh* (14) in its issue of the 22nd June, complains of the impressment of carts by Government peons at Dhulia without minding the inconvenience the forcible seizure causes to the cartmen in various ways, and says that this practice, if continued indiscriminately, will injuriously affect the interests of the large weekly market held at that place.

Proposed change of the head-quarters of the Kolába District from Alibág to Pen.

20. The *Satyá Sadan* (62), in its issue of the 20th June, says that the question of making Pen the head-quarter station of the Kolába District instead of the present head-quarters at Alibág was several times mooted by the district officers before this and is now said to be under consideration once more; but that looking to the inconvenience the change would cause to the people of Alibág and the expense it would entail on Government for building new offices at Pen, and taking into consideration the importance of the Alibág harbour in the event of a foreign invasion of the country, the change cannot be expedient on any ground.

Increase in the number of Coroners for the city of Bombay recommended.

21. The *Akhbáre Soddgar* (92), in its issue of the 25th June, observes:—At the time the Coroner's post was created in Bombay the population of the city was so small that one Coroner was thought sufficient, but the city has since expanded and its population has increased to nearly eight millions, so that one Coroner is no longer sufficient for his increased work, and unnecessary delay is caused in holding inquests and disposing of the dead, which causes great inconvenience to the public. There is at present a Deputy Coroner under Dr. Blaney, the Coroner, but he does not get remuneration and can act only when the Coroner is ill or absent from Bombay. We request Government to appoint a separate officer for holding inquests for each ward or division, for affording facilities to the public in the disposal of the dead.

22. The *Sind Sudhár* (156), in its issue of the 6th June, writes:—What a horrible and fearful sight is this—jail prisoners put to the labour of beasts! That man, superior to all other creation, should be treated in the same manner as a beast, is contrary to common law and common sense. Is there any law under which jail officials are empowered to employ prisoners in drawing bullock carts? We are not aware of the existence of any such law. But the tendency of these officers seems to be to engage prisoners in any work, be it the work of man or beast. We have often seen the prisoners of the Karáchi Jail drawing bullock carts loaded with sand and earth. It is not understood why prisoners are made to do this kind of work. A jail means, in other words, a house of correction, and a house of correction means an institution for the imparting of instruction by which prisoners may be dissuaded from following vicious courses and by means of which they may be enabled to earn their livelihood by an honest calling after their liberation from imprisonment. The labour of drawing bullock carts is not employment of a kind that prisoners after their release from confinement can find.

Disapproval of the practice of employing prisoners in the jail at Karáchi for drawing bullock carts.

Part II.—*Education.*

23. The *Akhbáre Soddgar* (92), in its issue of the 26th June, observes:—The Bombay Government is trying to gradually withdraw its grants to educational institutions in Bombay, but it ought not to do so as the public has contributed its proper share towards the promotion of education in this city by erecting costly buildings for educational purposes, by establishing libraries and laboratories, and by founding numerous scholarships and endowments. The Government has recently intimated to the local University that the annual allowance of Rs. 15,000 hitherto paid by it will be discontinued and that the University must now shift for itself. At a time when the financial affairs of the University are in an unsatisfactory condition this action of Government will tell hard on it. It is to be regretted that educational grants should be discontinued one after another in the *régime* of His Excellency Lord Harris, who has for his Councillor the well-known educationist Sir Raymond West, and it is surprising that Sir Raymond should not have protested against the decision disallowing the University grant. It is true that the Calcutta and Madras Universities are self-supporting and that the Finance Committee have recommended the Bombay Government to stop its grant to the University, but the financial condition of the latter is not good. It is feared that the Committee of the Syndicate, appointed to devise measures to meet this loss, will, along with other proposals, suggest an increase in the examination fees. This will cause students of the middle and lower classes much hardship, for they find even the present fees heavy enough, and the best course, therefore, to get out of this difficulty is to raise a large public fund.

Disapproval of the withdrawal of Government grant to the Bombay University.

24. The *Moda Vritta* (48), in its issue of the 25th June, says that now that Mr. Candy, Collector of Sátára, has, on examination of the New English School at Wái, recorded favourable remarks about its efficiency, Mr. Chatfield, Director of Public Instruction, Bombay, who has without proper reasons deprived the school of its grant-in-aid, should reconsider his decision and sanction a grant-in-aid to that school, and requests the Collector to exercise his influence in the interests of the institution which he has found to be in an efficient state.

Grant-in-aid solicited for the New English School at Wái.

Part III.—*Municipalities.*

25. The *Bombay Samáchár* (94), in its issues of the 25th and 27th June, observes:—We disapprove of the proposed transfer of the Bombay municipal funds from the Bombay Bank to the Exchange Banks, because the latter not being prevented by law from speculating in foreign exchanges and opium are not secure places for the deposit

Disapproval of the proposal to transfer the funds of the Bombay Municipality from the Bank of Bombay.

of municipal funds. Moreover, their head offices not being in Bombay, and as they do not publish weekly statements of accounts, people here are not in a position to know the true state of their affairs. The general conduct of the Municipal Commissioner has been such as to show that he is desirous of exceeding his powers, and under such circumstances it is not desirable to give him full powers regarding municipal funds. The Corporation should try to withdraw some of his powers and request Government to allow them to continue to deposit the funds in the Bank of Bombay even without interest.

Discontinuance of the allowance paid to Mr. Lálábhái, Honorary Magistrate, Ahmedabad, by the municipality disapproved.

26. The *Samsher Bahádur* (118), in its issue of the 19th June, hears that Mr. Lálábhái, Honorary Magistrate, Ahmedabad, will shortly resign his post as the municipality has ceased to pay him the horse-allowance, and says that his resignation will cause widespread regret among the inhabitants of that city, because he is an able and experienced officer, and being of an independent spirit has always taken severe notice of the arbitrary conduct of some of the municipal servants. The paper further observes that it does not speak well of the municipal commissioners thus to deal in a niggardly manner with Mr. Lálábhái, who has regularly worked for about six hours a day, for the sake of making a paltry saving of Rs. 30 a month, when a handsome bonus of Rs. 3,000 has been recently given to the Sanitary Superintendent on his retirement on account of old age. [The *Hindusthán* (84) and the *Ahmedabad Times* (90), in their issues of the 21st and 24th June, express similar sentiments.]

Part IV.—*Native States.*

Foreign Office of the Government of India and the discussion in the House of Commons on Manipur affairs.

27. The *Indian Spectator* (2), in its issue of the 21st June, writes:—The discussion which ensued in the House of Commons on Tuesday last on the affairs of Manipur and the apology for defence made by the Under Secretary of State for India are certain to become a chapter in the history of that unfortunate State. For, they once more bring to light the somewhat odious character of British rule in India, so far as it refers to the influence which it exerts on our Feudatory States, dependent and independent, through that intensely centralising and petrifying bureau which is known as the Political or Foreign Department of the Government of India. Whatever be the history of its relations and influence with Native States in the past, it may be observed that that history has been well nigh effaced and that influence wrongfully abused since the inglorious days of the Penjdeh scare and the still more inglorious era of the forcible seizure of Upper Burmah. The continental instincts, of which Lord Dufferin was full, have almost changed the character of British rule with regard to our feudatories. He was really a master-mind in diplomacy and desirous of making India "imperial." It was, perhaps, during his Viceroyalty that financial embarrassments first commenced, the end of which, it would seem, is as far off as ever. The character of British rule was somewhat changed, and the ancient rights and privileges of the Native States came to be trampled underfoot. It was in him that the Foreign Office found an adroit tool. It is no wonder, therefore, to read in the memoirs of his late father written by his son—the present chief of the Foreign Office, Colonel Durand—that the holder of this office is "regarded by the bulk of the Native Princes as second in importance only to that of the Viceroy." So it is—such is the dread in which the Foreign Office is held by the helpless Native Princes and Chiefs of India. The ceaseless military activity going on on the frontiers of India, east and west, the existence of so many "punitive" expeditions at this moment, the imbroglio with Thibet and Kashmere, the institution of the so-called Imperial Service Corps, and many other political but secret movements unknown to the public, may, perhaps, be traced to the policy which prevailed before the present Viceroyalty. It may be justly said that to the influence which the Foreign Office has been able to exercise over all India from a long time may be ascribed the events which have occurred and are still occurring at Manipur since September last. It may be depended upon that the public will *never* get at the *true* history of the relations of that unhappy State with the Foreign Office, especially since the annexation of Upper Burmah. But whatever be the history of the crime of Manipur, one's moral

sense of truth is shocked at the way in which the Under Secretary of State endeavoured last week to defend the action of the Foreign Office. The position of the Viceroy may be pitied. We take him to be an eminently peaceful and righteous Governor-General, who is sincerely desirous of acting according to his conscience in his relations with Native States. But, after all, what is a Viceroy in these days in political matters? By the very virtue of his position, by his very ignorance of the true knowledge of the past history of our feudatories, he is the unconscious instrument of the sharp business of the Foreign Office. And when he is surrounded by a bureaucracy, civil and military, with all its mischievous fads and foibles, hardly responsible for its acts and defiant towards Parliament—a sort of mortal god in India—it is hopeless to expect him to put down his foot with vigour on those schemes, and emancipate the down-trodden Native States from their existing thraldom. The Viceroy for the time being is helpless to assist them despite his best intentions. It takes him nearly the whole term of office to learn the history of these States—that is to say, history unwatered by the sophistries and the traditions of the Foreign Office. Meanwhile, he is entirely at the mercy of that office. If imbroglios here, there or anywhere occur, it is hardly possible for him to mediate and do good. If he be a strong-minded person and interpose his authority, setting at naught the practices of the Political Department, he must lament to the last day of his Viceroyalty that he ever interfered. For, from that moment the Foreign Department would set its back against him. Every attempt would be made to thwart his wishes. In short, the Viceroy himself may become the secret victim of that department, aided by the Catilines of his own Council. Either he must lay down his office in disgust, or shut his eyes and allow the upper hand to the Foreign Office to do what it likes. Such is its omnipotent influence! Recently some States fell owing to this paramount influence of the Foreign Office, and Manipur is now sharing its fate for the self-same reason. While the English press is, in ignorance, wrongly denouncing His Excellency Lord Lansdowne, we commiserate his unenviable situation. Heaven forbid that one should be a Viceroy surrounded by influences which surround every Viceroy in turn! But it may be seen how Sir John Gorst tried to minimise the "treachery" of the British with reference to the arrest of the Senápati, telling hardly what he ought to have. He tried to hoodwink the House of Commons by asserting that it was no unusual occurrence—the arrest of a Chief in open Darbár! Was ever such a statement made by a responsible Minister of the Queen to her Parliament? But we are surprised that it has passed unchallenged. He alleged that recently there have been several instances of such arrests. Why did he not enumerate them? Reuter has not informed us that he did. If he did not, we ask that some member of the House of Commons who holds truth to be dear to his heart, will have the courage to impinge the Under Secretary and demand from him a list of the arrests. Is it not clear that in these days of self-ambition, power, avarice and self-love, political morality is somewhat at a low ebb? For the sake of the British rule we wish it could be conducted on more righteous principles. Does not the Government seem to be precipitating to the verge of some disaster in the near future? It is this unrighteousness which is the most fatal error in the political administration of India. In the words of the late Major Evans Bell, it is this that "vitiates all our relations with these States, and that must in the nature of things do so, until by some great act of statesmanship they become incorporated with and discharge their true functions as component parts of the empire. That no *real* empire can ever be established in India until this fact is seen and no principles that are *truly* imperial can spread in the country, is a truism." Will the great English nation ever try to realise that truism in reference to Indian political affairs? Never, unless, as Major Bell further observes, there comes to the front a "strong statesman to strike once more the note that resounded for a time in Parliament and throughout the Empire in 1858, and produced that memorable Proclamation," and once more scrupulously and religiously acted on it.

28. The *Kaiser-i-Hind* (86), in its issue of the 21st June, writes:—The discussion ushered in by Sir William Harcourt on the evening of Tuesday last in the House of Commons, when moving for the production of the papers relating to Manipur, may be considered to be a prelude to the regular debate which is immediately on the *tapis*. It is not a little surprising to learn that Sir John Gorst endeavoured as usual to fence with this particular part of the question, as

if such fencing could arrest the tide of the coming debate. We consider it a tactical blunder on the part of that astute lieutenant of the Secretary of State for India to have given to Sir William Harcourt the reply which Reuter has telegraphed. Very few in the House, we mean those on the opposition bench, must have been satisfied with the oracular response of that State official, that a debate on the conduct of the Government of India at this stage was premature. And very few on either side of the House must have accepted that mendacious statement, as mendacious as it is astounding, that "there was nothing unusual in making an arrest at a Darbár, as this had frequently been done recently." We in India have not known of such frequent arrests at Darbár. And it would, indeed, be *news* to the enlightened public to know that such is really the case. If there has been recently cases of arrest of princes or chiefs of Native States in their Darbárs, it may be said without fear of contradiction that Indians have absolutely no knowledge of them. Is it to be presumed that the Foreign Office of the Government of India is accustomed to have private inquisitions on and deport unruly chief or chiefs whose power or influence may be inconvenient and an obstacle to those precious "British interests" of which we hear so much in these days of degenerated politics? If, we say, the Foreign Office has on its private records cases of which Sir John Gorst speaks, the sooner they are made public the better. It is indeed a new revelation of the policy which the Government of India is insidiously pursuing in its relations with Native States, if what he observed to the House of Commons is a fact and not a fiction of the India Office, like so many other political fictions it now-a-days manages to handy before an ignorant and ill-informed House, which has no leisure to follow up such statements with a view to their complete verification. If, however, there really be cases of the character described, then we think it is high time, not only for Sir Willian Harcourt but for all members interested in the true welfare of Indian Feudatory States, whether independent or semi-independent, to demand from the Under Secretary a complete return of such. We would specially urge the British Committee of the Indian National Congress and the indefatigable and accomplished Secretary of the Indian Political Agency to leave no stone unturned to obtain such a return. For, such a return must raise grave political issues. It would show that, in the first instance, the Government of India and the Secretary of State for India in Council are guilty of the suppression of facts relating to Native States from the knowledge of Parliament and of the British and Indian public alike. How are we to know that arrests of the character referred to by Sir John, if made at all, were justifiable? Nay, the circumstance leads us to the serious inquiry whether the Foreign Department of the Government of India is accustomed to carry on its relations with Native States on the plan of the inquisition of the middle ages or on the plan so successfully in these days followed by the Third Section of the Bureaucracy at St. Petersburgh. And if so, is the Secretary of State for India in Council regularly kept informed of these inquisitions? Or is it that the information is entirely suppressed? Either Sir John Gorst is right in his statement or not. If he is, then the inquiries we demand should be at once set on foot. If not, then Sir John ought to be hoisted by some courageous member on his own petard. We think Mr. Maclean could very well perform this kind of execution on a high official of the position of an Under Secretary of State for India. It is also clear from the concluding remarks of Sir John that, owing to the massacre of the Chief Commissioner and other officers, the affair would remain an obscure page of history and that criticisms thereon would therefore be both unjust and futile, that he was intent on stifling the debate. When even his own slavish benchman, the great Sir Richard Temple, is unable to justify the arrest of the Senápati at the Darbár, it may be taken for granted how painfully conscious must the Ministerialists be of the weakness of the case they pretend to defend. Of course, under such circumstances the observations which fell from Mr. Stanhope are perfectly intelligible. While cautious in stating that he would refrain from defending the conduct of all concerned, he thought it his duty to add that Lord Salisbury's Government had full confidence in the policy of the Government of India. That this kind of impotent line of defence is the only line left to be adopted goes without saying. Mr. Stanhope and his party must have, however, been disagreeably surprised to find that the luminous common sense of the leading English press has treated with contempt such defence. Despite the

meagreness of the contents of the Blue-book (Nos. 1 and 2) and of the further correspondence contained in No. 3 which followed it, the British conscience, in this case at least, has not been able to swallow all the sophisticated and plausible arguments urged by the Government of India in support of its action to have the Senápati arrested in an open Darbár. There has appeared on the scene at the most opportune hour an avenging Nemesis of the Government of India in the person of Mrs. Grimwood. She is, indeed, a noble woman. Regardless of official frowns, she, who has suffered so much on account of the moral turpitude of the Government of India in this discreditable Manipur affair, has done her duty by letting out the plain and unvarnished narrative of those two eventful days which preceded the lamentable tragedy of 26th March. There is no escape from it. She has entirely foiled the Foreign Department of the Government of India. It may be presumed that, but for her true narrative, that department would not have hesitated to send quite a different character of despatch than the one submitted to the Secretary of State. That was a virtue of a necessity. And the account that had to be sent was really one which left no other alternative to the public and the press but to declare that there was "treachery" on the side of the rulers of British India, who are never tired of proclaiming their sense of righteousness and justice in dealing with Native States. We are, therefore, sure that the coming debate will be so far useful as to leave emphatically on the records of the House a condemnation of the action of the Government of India. Long before a single paper in India attacked the Government for its unjustifiable interference in Manipur affairs, from the very commencement we observed that it reaped the whirlwind of disasters because it was the first to sow the wind of disturbance.

29. The *Bombay Samáchár* (94), in its issue of the 25th June, observes:—The conduct of the British Government towards some of the Native Chiefs, for instance, towards the late Mahárájas Holkar and Scindia and the ex-Ráns of Porbandar, has led Natives to believe that Government dislike able and independent Native Chiefs and Princes and are anxious to see them succeeded by such princes as would be mere puppets and would follow indiscriminately the wishes of European officers. Since the deaths of the former Holkar and Scindia, who had rendered valuable services to the British Government in the Indian Mutiny of 1857 and who were princes of independent views, the administration of their States has been conducted according to the wishes of the Political Residents, as the present rulers of those States have not the pluck of their predecessors, and it is because these States are governed according to the desire of European officers that the English press has been bestowing praises on their administration. Then again the Rána of Porbandar was dethroned because he would not care to please British officers; while in the case of the Jám of Navánagar, who is, as it were, an ornamental ruler and whose administration is not free from reproach, no steps for reformation have been taken. The recent declaration made in Parliament by Sir John Gorst while discussing the Manipur affairs, that it was better and safer to depend on mediocrity than on ability, has strengthened the general belief above referred to. This statement has naturally given rise to much adverse criticism in England, though Lord Cross tried to explain away the utterance of his Under Secretary in order to quiet the popular excitement; but this will hardly have the desired effect, because it is believed that the Secretary and the Under Secretary of State for India consult each other before replying to any question that is put in either House, and also because Sir John Gorst had once before made a statement to the effect that the Indian Government is quite independent and free to act as it chooses. It is a fortunate circumstance that the English press has censured the Under Secretary and supported the explanation of the Secretary of State for India; but all this is not sufficient to restore confidence among Native Chiefs and the people, who are waiting to see what steps are taken for its restoration.

30. In alluding to the same subject, the *Jáme Jamshed* (85), in its issue of the 25th June, observes that Lord Ripon rightly feared that the statement of the Under Secretary would excite suspicion amongst Indian Chiefs and Princes, and it is just possible that they might in future hesitate to appoint able Natives in their States.

31. The *Gujarátí* (32), in its issue of the 21st June, writes:—It is, indeed, a very difficult feat for an honest and righteous critic to control his pen while commenting on the ghastly and shameful incidents of the Manipur tragedy. If we write on this painful topic with a little less candour than is justified by the circumstances of the case, it is because it is our desire that neither we nor our Native contemporaries should give an additional handle to the dishonest and shameless apologists of Government, some of whom have seriously proposed to the authorities to revive the Gagging Act against Native journals, forgetting that it is they who drive the latter into vehement writing by their enthusiastic defence of official measures, however unjustifiable or immoral. We believe no conceivable justification can be offered for the contemplated arrest of the Senápati in open Darbár, and yet the usual official ventriloquists have proclaimed it *urbi et orbi* that the paramount Government could do so, little caring for the disastrous consequences of such a declaration upon the minds of the feudatory princes within whose hearing it is so loudly trumpeted. Sir John Gorst declared the other day in the House of Commons (a declaration for which a Native journal would have been hanged, drawn and quartered by the infallible and immaculate official organs) that British rule in India is a despotism and a very arbitrary one. On Tuesday last there was a discussion in Parliament on Manipur affairs, and Sir John Gorst again surpassed himself by the statement that there was nothing unusual in making an arrest at a Darbár, as this had been frequently done recently. That such a clever and responsible official in the India Council should mislead the House by such an amazing assertion is simply incomprehensible. We wish he had named a few instances in which Government had arrested princes in open Darbár. It is, indeed, a significant commentary on the policy of the Indian Government that even Sir Richard Temple expressed in Parliament his disapproval of the policy in pursuance of which an unsuccessful attempt was made to entrap the Senápati into a snare. During the last fifteen years the Indian Government have done their best to weaken their moral prestige by embarking upon measures fraught with ruinous consequences to their rule. It was fortunate that Lord Ripon succeeded during his *régime* in once more winning the confidence and affections of the people. But with him departed all real statesmanship founded on the principles of justice, kindness and equality. Then Burmah was annexed by Lord Dufferin in the interests of England and the rayat of India deprived of even the pinch of salt that Lord Ripon had given him. Then came another Viceroy, by nature noble-minded on the whole, who was expected to depart from the Indian shores more appreciated and loved than his predecessor, who was never destined by nature to inspire love or confidence in the population over whom he ruled. We believe Lord Lansdowne would have satisfied the expectations formed of him, if he had shown those robust qualities of mind which distinguished Lord Ripon—inflexible strength and independence of character, and an unflinching adherence to the principles of justice and righteousness. We feel perfectly sure that if Lord Lansdowne had exercised his own independent judgment before sanctioning a wholly unnecessary expedition to Manipur for the removal of the Senápati who had successfully accomplished a revolution without a word of protest on the part of Mr. Grimwood with whom he lived on the closest terms of intimacy, and who was in no sense hostile to the Indian Government, no one would have heard of the disgraceful muddle which has shocked every right-minded person in India as well as in England. Where was the necessity for removing the Senápati after six months, during which interval he had thoroughly established his own and his brother's power? What was the Foreign Office doing till then? This question has never been answered. Lord Lansdowne lived in an atmosphere which has unfortunately proved too strong for him, but which never got the better of Lord Ripon. The series of blunders that have been committed from the beginning is still being continued. Now the Senápati, the usurping Mahárája, the Tongal General and others are being tried by a commission of military gentlemen, who from the nature of things cannot be expected to approach the cases in a perfectly judicial spirit. If Lord Lansdowne's Government wanted to wreak vengeance on the members of the ruling family, many would have liked the summary and straightforward course adopted by the Manipuris when they massacred Mr. Quinton and his

Interference of the British Indian Government with Manipur affairs and the intended arrest of the Senápati in a Darbár condemned.

party. But few people have any faith in the mockery of a trial conducted by the accusers themselves. From the nature of things the accused cannot possibly hope to obtain evidence to prove their case, and of course the evidence in the case must be of a one-sided character. Most shameless attempts are being made in some quarters to paint the Senápati and even his counsel in black colours. These accounts may gratify the hearts of those who are interested in proving black white and white black. But they cannot favourably impress the minds of disinterested spectators about the morality of such procedure. Manipur is not a feudatory State; at most it was a protected State: but Government had no business to interfere in its dynastic quarrels. They were as much, if not more, in the wrong as the Senápati. He had an excellent opportunity of dictating his terms when he made up his mind not to be entrapped so easily as was expected. He, however, acted indiscreetly. He is now convicted of waging war against Her Majesty's Government. Heaven alone knows if he ever really intended to attempt any such thing. He has been sentenced to be hanged, and very likely he will be hanged. The usurper also will probably be transported, and after the horrid executions of the guilty have taken place, the Manipur tragedy will be complete and the ends of justice and morality satisfied. We may, however, frankly tell Government that though they are powerful enough to send the Senápati, the Tongal General and a number of other Manipuris to the gallows in the supposed interests of justice or British prestige, people's faith in the honour and righteousness of British Government, which has already been not a little undermined during the last fifteen years by their own acts, has received a tremendous shock, and it is to be devoutly hoped that nothing will be done further, at least in Manipur, to intensify that shock by the adoption of measures contrary to the principles of justice and morality, which are as much applicable in the sphere of politics as they are in the ordinary concerns of human life.

Comments on Manipur trials.

32. Several other papers have this week made adverse comments on the trials at Manipur and expressed disapproval of the sentence of death passed on the Senápati. The *Poona Vaibhav* (54), in its issue of the 21st June, observes:—If the Senápati of Manipur has been sentenced to death for waging war against the Queen, the sentence is unbecoming to a just ruler. A generous and noble-minded ruler does not ill-treat an enemy taken prisoner in war, but treats him respectfully. In our opinion the decision arrived at by Government in the matter of the Senápati is such as will stigmatise British policy, and we think that it is not yet too late to reconsider the matter and to commute the sentence of death passed on him to simple imprisonment or to being kept under strict surveillance.—The decision come to by Government in which the prince of Manipur has been doomed to death in spite of the absence of evidence against him, says the *Dnyán Prakásh* (13), in its issue of the 25th June, confirms the popular belief of the present Manipur trials being a mere farce, and shows the British policy to be based on the principle of "Might is right" and the English people to be hypocrites in making professions of justice and humanity in their dealings with other nations.—The *Bodh Sudhákar* (9) of the 24th June also considers the Senápati and Jubráj of Manipur to be innocent and ridicules the sentences of death passed on them.—The *Indu Prakásh* (14) laughs at the Military Court at Manipur for sentencing the Senápati to death for having sided with Jubráj, and considers the whole action of Government in the affair to be disgraceful.—The *Kesari* (43), in its issue of the 23rd June, refers to Sir John Gorst's statement in Parliament that arrests in darbárs are not uncommon, and says that the common people are more safe than Native Chiefs, inasmuch as the former cannot be arrested without warrant, which is not necessary in the case of the latter. The same paper regrets that the Senápati and others should be doomed to death, while the questions of the propriety and legality of the intended arrests at Manipur and of the expedition ordered by the Government of India into that State are being discussed in England, and fears that the horrible sentences will be carried out before these questions are decided. So strange, exclaims the paper, is the constitutional procedure of the British Government!

33. The *Indu Prakásh* (14), in its issue of the 22nd June, writes:—The Manipur trials are coming to their close. Prince after prince has been tried

and found guilty of waging war against the Queen, murder, or abetment of murder, as the case may be, and condemned to death. The sentences await the sanction of the Government of India. The trials have proceeded so far unquestioned, and it may be presumed the sentences will be confirmed and the Manipur episode closed in due course. But a doubt suggests itself as to the jurisdiction of the tribunal, the propriety of the trials, and the law to be applied to the accused. Are the Manipur Princes subjects of Her Majesty? Does the Penal Code apply to them? Is the Court of the military officers appointed likely to be quite fair and independent? These are some of the questions which occur to us in reference to the trials, and which will doubtless be urged against the Government when the time comes for passing judgment on the whole expedition. To our mind, it would have been safer for the Government to have dealt with the prisoners under martial law. If the prisoners were implicated in the massacre of British subjects, as they probably were more or less, the Government is entitled to have justice done to it. But the Manipur Princes could not, we presume, by any stretch of language be called subjects of the Government. The war which Manipur waged against the Government was, it would seem, in the nature of one between two sovereign powers, whatever their relative strength, and the British Government after its victory might have exercised the right of the successful belligerent by exacting any penalty it pleased. Its present proceeding is open to the charge of being called a mock trial.

Approval of the resolution of the Bombay Government on Native Princes and the political officers in Native States.

34. The *Rást Goftár* (87), in its issue of the 21st June, writes:—No one except, perhaps, "some of those concerned" will take exception to a Government order which has lately been issued prohibiting political officers from enjoying the hospitality of Native Princes while sojourning in their territories. It is well known that the hospitality is on a most liberal scale. The sedulous care with which the honoured guest is provided with every comfort and luxury owes its origin more to a fawning desire to please than to the pure instinct of hospitality. Such treatment is liable to pave the way to a relationship between the prince and the "political" which may be open to serious objection. The *Bombay Gazette* affects to believe that the order will be regretted, not by the officers who quartered themselves upon the princes, but by the princes, whose lavish hospitality to their guests had been their delight. It is human to suppose that the regret for various reasons will be on both sides. The Government order is worthy of praise. The only thing now to be seen is that it is duly honoured in the observance.

Ráo Bahádur S. P. Pandit, Administrator of the Porbandar State, and the cases of alleged frauds in the Porbandar Public Works Department.

35. The *Arunodayá* (20), in its issue of the 21st June, refers to the comments made by the Bhávnagar correspondent of a Bombay English daily newspaper in connection with the alleged frauds in the Public Works Department of Porbandar, and remarks:—The correspondent is surprised to see that the Administrator, with almost absolute power in the State, with the resources of the State at his disposal, with the full approval of Government and the Political Agent to every step that he took, with expert assistance and with about fifteen months' full control of all documents, was unable to secure a single conviction. We should have believed in his surprise had there not been a white skin to counterbalance all the things in favour of the Administrator. If the Administrator is to be blamed in connection with these cases, why should not the Bombay Government be blamed for the Crawford case? If Rs. 20,000 have been spent from the Porbandar treasury on these cases the Bombay Government spent two or three lakhs, and if it is not right to blame the latter the former also cannot be blamed. But we are mistaken in what we have said above. The Bombay Government consists of white men, while Mr. Pandit is a dark man, and therefore he is guilty and likely to be punished!

G. M. SATHE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
30th June 1891.

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(For the week ending 27th June 1891.)

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REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 27TH JUNE 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 22nd June, says that it is a matter for joy that many people, young and old, have resolved and already begun to use, as far as possible, indigenous cloth and that associations to promote this object are being formed in several places. Considering the circumstances in which India is at present situated and also the principles of political economy, it is not, adds the paper, favourable to the interests of India to apply to the country the principles of free trade. Besides, the so-called philanthropic people of England are throwing obstacles in the growth of the cotton industry of India by trying their utmost to introduce the English Factory Act into this country. Government are not expected to safeguard the interests of India in this matter, as with it the interests of Englishmen are more connected. The leading men and statesmen in India are therefore requested to establish all over the country associations, the members of which will bind themselves to use none but indigenous cloth.

Establishment of associations throughout India for promoting the use of indigenous cloth recommended.

2. The *Vaidarbh* (2), in its issue of the 20th June, considers the Manipur trials to be a farce, and hopes that the Government of India will consider well before according its sanction to the sentences passed on the Senápati, Jubráj, and other accused persons.

The trials at Manipur.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
30th June 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th July 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánahu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Mahárâshtra Vritt	Sátára	Weekly	150
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutaaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyá Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrá	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,100
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratná	Bárai	Do.	225
57	„ Pratod	Islámpur	Do.	300
58	„ Rághava Bhushana	Yeola	Do.	140
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	100
61	„ Satyá Shodhak	Ratnágiri	Do.	250
62	„ Satyá Sadan	Alibág	Do.	75
63	„ Sholápur Samáchár	Sholápur	Do.	260
64	„ Shri Shiváji	Poona	Do.	300
65	„ Shubh Suchak	Sátára	Do.	255
66	„ Sudhákar	Pen	Do.	250
67	„ Sumant and Satya Sudha	Kárwár	Do.	100
68	„ Suryodayá...	Thána	Do.	300
69	„ Vanapriya...	Chikodi	Fortnightly ...	100
70	„ Vengurla Vritt	Vengurla	Weekly	150
71	„ Vidushak	Karád	Do.	300
72	„ Vidya Vilás	Kolhápur	Do.	275
73	„ Vijay	Sháhápur	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	100
76	„ Vrittasár	Wái	Do.	285
77	„ Vritt Sudha	Sátára	Do.	200
78	„ Vyáparottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach...	Weekly	350
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
81	„ Gujarát Darpan	Surat	Bi-weekly ...	500
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrá	Surat	Do.	750
84	„ Hitechchhu	Ahmedabad	Do.	500
85	„ Jáme Jamshed	Bombay	Daily	1,600
86	„ Kaiser-i-Hind	Do.	Weekly	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakáah	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakáah	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakáah	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Farsad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Nyáyadarshak	Ahmedabad	Weekly	340
115	„ Pársi Tikákár	Bombay	Fortnightly ...	800
116	„ Praja Matá	Ahmedabad	Weekly	500
117	„ Rájyabhaktá	Bombay	Do.	687
118	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
119	The Satyá Mitrá	Bombay	Weekly	300
120	„ Satyavakta	Do.	Do.	1,500
121	„ Satyodaya	Dohad	Do.	75
122	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Sneha Sindhu	Kaira	Weekly	150
125	„ Stri Bodh...	Bombay	Monthly	588
126	„ Stri Mitrá	Do.	Do.	697
127	„ Svadesh Bandhu	Mahudha	Weekly	200
128	„ Svadesh Vatsal	Ahmedabad	Monthly	300
129	„ Udichya Hitechchhu Patrá	Do.	Do.	550
130	„ Vidnyán Vilás	Rájkot	Do.	825
131	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
132	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
133	The Kannadá Suvarte...	Bombay	Weekly	800
134	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
135	The Chandrodayá	Dhárwár	Weekly	200
136	„ Karnátak Vritt	Do.	Do.	...
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
141	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
142	„ Bráhma Patrika	Poona	Weekly	200
143	„ Ratnaprakáah Ratlám	Ratlám	Do.	100
	Urdu.			
144	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
146	„ Dhár State Gazette	Dhár	Weekly	280
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
148	„ Gwalior Gazette	Gwalior	Do.	830
149	„ Jouhar	Bombay	Do.	...
150	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
151	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
152	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
153	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Extracts alleged to have been taken from the diary of His Imperial Highness the Czarewitch regarding his Indian tour.

1. Under the heading of "Notes in the diary of the Czarewitch regarding his Indian tour," the *Mahárâshtrâ Mitrâ* (46), in its issue of the 25th June, contains the following note:—Once while in the bath tent I overheard an oppressed and respectable native of India murmuring as follows to my Secretary: "I am eighty-five years old and have seen several kings, their capitals and *régimes*; but none can say that the reception you have given me is not hospitable, civil and gentlemanlike. Though the connection of the English with India is very peculiar, they are not afraid of anybody. They call themselves rulers, but are ignorant of the manners, customs and religion of the Hindus. The disrespect which they show the Hindus in religious matters is such as no living being can put up with. The English as soon as they subjugate a people effect a change in the manners, customs and religious practices of the latter, who are consequently much distressed. The English are good rulers, but thinking that their manners, customs and religion are good and those of the Natives bad, they have become arrogant, oppressive and imperious in their behaviour. Their conduct is in conformity with their ideas towards their equals alone, but towards those whom they have conquered they behave just as they like. They say, 'We have taken India from the Natives by force, not with selfish motives, but for their own welfare.' This is mere humbug. In consequence of their association with us we have learnt to distinguish truth from falsehood, and if we had sufficient strength we should have enlightened the minds of the English in no time. But what should we do? The leader of the solar race has gone to the west. Please entreat the Czarewitch to remonstrate with the English. There are many things which are worth being brought to His Imperial Highness' notice, but I lay before you only the principal of them." The same man, when I came out of the bath room, bowed to me and said:—"There are no rulers like the English and we wish to be under their control as long as we live. But their conduct towards us is arrogant instead of affectionate. Your Highness is their benefactor, or else you could not have gone about in India so safely. Moreover, our rulers are in awe of you. We shall therefore feel obliged if you create in their mind mercy for us." I consented to do so and asked him to let me know their grievances.

2. The same paper under the same heading, in its issue of the 2nd July, notices the following grievances of India:—"We do not ask the English rulers for anything but affection; they have, however, no desire to show it. I have observed no Englishman seeking means to secure the respect and confidence of the people. An individual officer or two might be doing so, but it will be a mistake to say the same of all. It is true that the subjects should not hate their ruler, but if he has deprived them of happiness, is it not natural for them to cry out constantly that he has plundered, deceived and ruined them? Suppose the English hand over to you the Madras Presidency in consideration of your keeping quiet on the Afghan frontiers and your officers turn out more oppressive than the English, will you call us disloyal if we, in that case, invoke the help of the English? If you do so and the people of India find fault with you and you are irritated, will it be wrong to say that you cannot judge of others from your own case? If there is a real desire to convince the natives of India that the English rulers are solicitous about their welfare, there is only one remedy that ought to be used and that is to be careful about their interests. I am quite sure that he who goes to India with benevolent intentions, and with the clear understanding that it is his duty to love the people, will never return to his country without earning a great reward, which is their love and confidence. I tell you solemnly that he who wishes to rule over India must behave himself so as to secure the confidence of the people. Sir, I tell you that these Englishmen often act against this principle. We have been disarmed, overburdened with taxes and dealt with unjustly. Yet we are not discontented. We say to ourselves that the English will, in consideration of our faithful service, feel repentant and come to their senses one day or other. But no, do not think it possible at all. Of late, they have become so indifferent that with the restrictions and threats of law they have been oppressing the people right and left. There

is not a single person in India who will advise the English and make them behave well. They consult no persons except a few flatterers." In the meantime another man came and said: "The kingdom of a ruler who does not rule over his subjects with affection is like a worm-eaten fabric. What, if one is a ruler? He must give a helping hand to each of his subjects, for, if the latter are estranged, the State is ruined in an instant. Who is unaware of this? It is wrong that the rulers should boast that they are superior even to the educated and generous natives of India. The rulers must respect the manners and customs of the subjects. Because there are some dilapidated buildings in India it is not right to jump to the conclusion that their foundations are also useless. Have you ever in the course of your tour come across any instance of our disloyalty? Is it right and just that a man should be charged with disaffection for saying that an act is oppressive or that a certain Government servant's conduct is censurable?"

Parliamentary debates on Indian matters and advice to the people of India not to be led away by them.

3. The *Indu Prakásh* (14), in its issue of the 29th June, in an article, headed, "We forget our principal object," reminds the people of India of the Parliamentary debates which have been carried on by members interested in Indian matters for the last century and a half on diverse errors and irregularities of Indian administration and of their having never resulted in the actual rectification of the mistakes or the redress of the grievances proved to be in existence after long debates, and as instances in point refers to the discussion which took place in Parliament on the treatment of Chaitsing, Rája of Benares, by Warren Hastings, and to the diverse literary efforts made to establish the iniquity of the annexation policy of Lord Dalhousie towards the Native States of India, and pointedly asks if in either of these cases or in any other similar case a single Englishman has ever proposed that the State unjustly seized should be restored to its proper owner. Accustomed as the British rulers of India are, remarks the paper, to hollow and useless talk about the rightness or otherwise of things, all their high-sounding debates only serve to point out to the world the helplessness of the Indian people and the might and dexterity of the British Government in depriving the Natives of their proprietary and other rights. The paper, in conclusion, advises the people to forget their mutual differences like those arising from the Age of Consent Bill and to make a common cause and exert themselves in unity in furtherance of movements like the Indian National Congress in the interests of their own country, with a steadiness and singleness of purpose like that of their rulers, the English.

Necessity of having a strong public opinion in India.

4. The same newspaper refers to the old days when the agents of the British Government approached the Mogal Emperors bare-footed, bare-headed and with their hands tied with a handkerchief without minding the greatness of their own nation, and to the general tendency observable in all classes of Englishmen to forget, if need be, their real position and to adopt a time-serving policy, and says that the secret of the present grandeur and greatness of the British rule in India lies in this time-serving policy and that its absence or neglect is the principal cause of the weakness of the Indian people and of their being ruled over in a despotic manner by the British without regard to public opinion. It is unmeaning, adds the paper, to say that there is no public opinion in India when the fact is that all the people are at one on important questions like the Indian National Congress being an organ expressing the views of all the people in the country, the necessity of increased expenditure on education, the need of greater encouragement being given to Indian manufactures, a more extensive employment of the Natives in the administration of the country and such other questions. There is no denying, however, admits the paper, that public opinion in India is, as Mr. Lee-Warner maintains, weak and feeble, since it is made light of by the Viceroy and exercises very little influence on the administration of the country, as, for instance, in the case of the duty on salt, which was declared in a resolution by the Indian National Congress to be excessive on the one hand while on the other it was raised by 8 annas by the Viceroy. The paper, in conclusion, asks the people to make their opinion strong, so that the Government may not disregard it with impunity.

5. The *Gujarát Mitrá* (83), in its issue of the 28th June, writes:—The Secretary of State's resolution communicated to the Government of India, that he has considered Act X of 1891 in Council and that the Age of Consent Bill passes into the statute book, will be read with universal satisfaction. For the opponents of the Bill, the communication is, of course, sad enough. But say what these people may, we are bound to admit that the Age of Consent Act will ever remain a standing proof of the humanity and benevolence of British statesmanship. All that can now be desired is that the people of India should act in obedience to the law thus laid down, and virtually wipe out in course of time the slur cast upon them as the monstrous oppressors of the tender sex. All India cried out against the evil and with one stroke of the pen the age of consent has been raised from 10 to 12. Let us hope that this addition to the Indian statute book will be productive of untold blessings and benefits to the country.

Satisfaction expressed at the passing of the Age of Consent Act by the Secretary of State.

6. In noticing the remark made by Lord Cross on the freedom of the Native press, the *Lok Bandhu* (137), in its issue of the 28th June, observes:—A law restricting newspaper comments will deprive the people of the means which they have at present of communicating their grievances to Government, will increase corruption among the public servants, a check over them being removed, and will, lastly, weaken the cause of national reform. The editors of all Native papers should, therefore, hold a meeting in time and send a memorial to Parliament praying for the non-introduction of any gagging enactment. It seems that Government have hit upon this scheme as a punishment to the newspaper editors for the strong and united opposition recently made by them to the Age of Consent Act. But any curtailment of the liberty of the press would be considered a stain on the civilized English Government.

Remark made by Lord Cross on the use of the freedom of the press by the natives of India and observations thereon.

7. The *Jdme Jamshed* (85), in its issue of the 29th June, observes:—The statement published the day before yesterday by Government, showing the consumption of and the revenue from salt during the months of April and May 1891, goes to support the long-standing complaint that the enhanced duty on that article of food has greatly added to the difficulties of the poor people. This statement shows an increased consumption of 37,000 maunds of salt during the months of April and May 1891 over the consumption during the corresponding period of last year. Yet the proportion of the quantity consumed to the population shows a decrease, which is much to be regretted; for, it clearly shows that poor people are debarred from using this necessary of life as largely as they should, owing to its increased cost. In the Bombay Presidency itself the quantity used during the same months is less by 11,000 maunds than it was during the same months five years ago.

Remarks on the statement of consumption of salt during April and May 1891.

8. The *Native Opinion* (15), in its issue of the 28th June, writes:—It is appalling to consider that the rainfall just at present stands at 1¼ inch, whereas during the corresponding week last year there was a fall of some 22 inches, and the week before that of 16 inches. One of the peculiarities of the present season is that the supplies of drinking water have almost run short, and its want is very keenly felt. We cannot believe that the Government is unaware of all this, but what measures of relief it proposes to take to meet a contingency it is beyond our ken to know. The situation is not a very happy one, and the Government ought to make the necessary preparations to meet a contingency in the nick of time. It is very easy to poohpooh the existence of a scarcity, and men will be found ever ready to paint a rose-coloured picture of a sad spectacle, but the responsibility of those concerned will not be lessened. We may tell them that owing to heavy exports to foreign markets there are no surplus stocks of grain in the country to meet a sudden demand, and therefore the necessity of preparation becomes still more urgent. Madras has a sad budget of news in this connection

Suggestions to His Excellency Lord Harris in connection with the supposed impending scarcity.

to give us, and considering our own situation in this presidency we feel as if we were to be revisited by the dark days of 1877-78. While on this subject we are told that His Excellency Lord Harris and the Governor of Madras propose to play a cricket match shortly in Poona. The meeting is said to be almost settled, and the two presidential demi-gods, if they consider the present time suitable, will enjoy the fun heartily. But the question is, are the present circumstances of both the presidencies such as to afford them time for such diversions? After the opprobrium of the angel-devil dance, and in the face of a dire scarcity in Madras, Lord Wenlock ought to take a wide survey of the consequences before he thinks of such diversion. This presidency, too, is on the verge of scarcity, and Lord Harris, as a man of business, ought to use the present moments in devising measures best suited to preserve the lives of people from an impending dire visitation. Lord Harris must know, as we do, that to be forewarned is to be forearmed, and if His Lordship does not wish to envy the ungenerous and inhuman famine policy of Sir Richard Temple, for a time His Excellency must prefer hard work to the exhilerating pleasures of the cricket. At such a time as the present, a conference should be held by the three Revenue Commissioners to consider the general condition of the people, what measures are needed to meet a dire visitation and what pecuniary advances are necessary to the agriculturists to relieve them from distress. Such a conference would be quite opportune, and Lord Harris will do well to have one. His Lordship has given evidence of hard work, and we earnestly hope that before entertaining a brother Governor, he will adopt some positive preventive measures as a set-off against an impending scarcity.

The Poona Sárvajanik Sabha and the Deccan Agriculturists' Relief Act.

9. The *Din Bandhu* (10), in its issue of the 28th June, says that the Poona Sárvajanik Sabha is being highly praised for obtaining, by persistent efforts for over a year, a copy of Mr. Woodburn's report on the working of the Deccan Agriculturists' Relief Act, but that paper has great misgivings of the public character of that body as it is mostly made up of Sávkárs or money-lenders who, it asserts, want to safeguard their own interests against those of the agriculturists, for whose benefit the Act is intended. The Sabha, adds the paper, has nothing to do with the Act and Government should not listen to its advice in this matter, but should extend the operation of the Act to the Násik, Thána, Ratnágiri and Kolába Districts.

Comments on the decision of Ráo Bahádur Chunilál Mánikl&l, First Class Subordinate Judge, Poona, in the suit brought by Ráo Bahádur H. R. Chiplunkar against Mr. Plunkett.

10. The *Mahratta* (5), in its issue of the 28th June, writes:—We have a wrong idea of loyalty and we naturally suffer a good deal on account of this wrong idea. We do not like to say a word against our "Má-báp Sarkár" because according to the Hindu idea of loyalty it is not proper that we should make a complaint against the doings of the Sarkár. There is also another wrong idea prevailing in the Native mind—that of identifying the Sarkár with the lowest policeman. These are wrong ideas, but the officers of Government have their best protection in them. Should everybody understand that even the meanest individual has the right to expect that he shall be justly treated, and that even if the highest officer in the land wrong him he has a right to complain and seek redress of his grievance, and if every one so knowing the law is prepared to exercise his rights, official *zulum* would soon be reduced to the minimum. But, unfortunately, there are very few gentlemen who always make it a point to stand upon their rights. We have often pointed out that unless we are prepared to watch with jealous and piercing eyes the operation of laws already framed for us and to practically demonstrate how they ought to be framed and given effect to, if they are to serve the purpose for which all laws are and should be intended, we shall be so far our own legislators. The civil suit which Ráo Bahádur Hari Ráoji Chiplunkar brought against Mr. Plunkett is a very good illustration in point, and the Ráo Bahádur's example ought to be imitated by us all. It was a case in which the Ráo Bahádur complained that Mr. Plunkett erred in serving upon him a notice to prosecute for making an encroachment on Government land, that Mr. Plunkett's action was unauthorized and *ultra vires*, and that he was entitled to damages under civil law. This case was heard by Ráo Bahádur Chunilál, the First Class

Subordinate Judge at Poona, who gave his decision yesterday against the plaintiff and in favour of the defendant. Ráo Bahádur Chunilál has written an elaborate and lengthy judgment. We have not had time to carefully go through it and therefore we reserve a detailed review of it to another issue; but from a superficial glance at what the learned Judge has said we cannot help coming to the conclusion that there has been a miscarriage of justice, and in the interests of Mr. Plunkett, as well as for an authoritative declaration of law on the question of principle involved in the case, we think it very necessary that the case should go up to the High Court. Mr. Plunkett is a very old friend of the citizens of Poona and they have all along liked him, but there have at the same time been many complaints that Mr. Plunkett either does not properly understand municipal law or that he suffers from the fault which is found in most of the European executive officers of Government, viz., that they often set aside the law when to do so suits their whims or their pleasure. The present case is an instance of the kind. As appears from the proceedings, Mr. Plunkett had nothing to do with the land which he said the Ráo Bahádur had encroached upon. According to his own statement (we are only writing from memory and are therefore open to correction) he was not in revenue charge of the limits within which the alleged encroachment lay. As the Chairman of the Poona Municipality, he had not the authority to issue notice of prosecution. He believed, but the Act does not sanction such a belief, that the chairman of a managing committee has the power of taking executive action without any such authority from the committee of management. The three municipal commissioners who appeared as witnesses in the case confessed to the fact that their chairman overrides them and that they often condemn his illegal action. It was brought out in evidence that the proceedings book of the resolutions of the managing committee is not a faithful record of all the resolutions passed, and that there may be resolutions passed by the chairman subsequently affirmed by the committee and not entered in the proceedings book. All this is an emphatic contradiction of the high praise bestowed by Government on the working of the suburban committee, and we are extremely thankful to Ráo Bahádur Chiplunkar for thus helping to bring before the public facts which show that success or failure of local self-government depends, not upon good or bad work done, but upon the colour and race of the persons at the helm. These are some of the reflections suggested by a cursory consideration of the issues and side issues involved in the case. As to the judgment itself we are really sorry for Ráo Bahádur Chunilál. If public opinion deserves any credit, it says the case was decided in favour of Mr. Plunkett not because Ráo Bahádur Chiplunkar's case was weak, but because the Judge took quite a different view of the rights and privileges of officers.

11. Referring to the same case the *Dnyán Prakásh* (13), in its issue of the 2nd July, writes:—The Subordinate Judge has recorded a long judgment in which he gives his reasons for dismissing the suit with costs against the plaintiff. We have no desire on the present occasion to go into the merits of the case; nor are we now prepared to say whether or not the decision given is justified by the evidence recorded in the case. We propose to-day to invite the prominent attention of the reader to an extract from the Subordinate Judge's judgment which, we submit with all deference to the learned Judge, lays down a principle which, according to our view, is not only foreign to British law and jurisprudence, but is fraught with very dangerous consequences, if it be once recognized as a sound principle. After having examined at some length the authorities bearing on the law of libel, the Subordinate Judge proceeds to add: "*As regards the defendant's capacity of a chairman, it has been abundantly proved by the evidence on the record of this suit that a chairman has invariably and always been looked upon as the head of the managing committee, and has power to do all executive work without consulting the managing committee. Such a practice has been in existence since very long, and it needs no grounds to hold that the defendant did honestly believe it was his duty, he having simply acted in accordance with the long established practice above referred to.* It seems to me, therefore, that it was, or he himself believed it was, his duty as Deputy Collector as well as a chairman to report to the District Collector on the matter of the alleged encroachment. *Even as a European subject of Her Majesty it was his moral duty to report the alleged encroachment to the*

District Collector. The plaintiff was in the course of building his compound wall, and it was necessary to bring the matter to the notice of the District Collector before the wall was completed. There was an occasion and an exigency for the report, and the only part that remains to be considered is whether the defendant acted *bona fide* in making that report." The italics are our own. This is, we believe, the first time that an attempt has been made in a grave judicial decision to institute an invidious distinction between European subjects of Her Majesty on the one hand, and the Native subjects of Her Majesty on the other, as regards their so-called moral duties and obligations towards the Crown as distinct from their strictly legal duties and obligations. There is, of course, no legislative enactment laying down these so-called moral duties and obligations, or furnishing the slightest warrant for the institution of any invidious distinction of the character referred to above. But we may go further and add that we are not aware of any State document containing an authoritative declaration of policy, which would warrant the institution of the aforesaid invidious distinction. On the contrary, the oft-repeated declarations of policy in solemn State documents warrant us in holding that there is no such thing as a ruling caste in India, the individual members of which have any particular obligations, legal or moral, imposed upon them. Again, if the doctrine laid down in the Subordinate Judge's judgment were true and well-founded, it would mean that even if the defendant had not occupied any official position he would still have been justified as a European subject of Her Majesty in taking the action he did in the matter of the alleged encroachment by the plaintiff on the Government land. The object with which this argument is put forward is to enable the defendant to claim for his report to the Collector the character of a privileged communication which it would not otherwise possess; and such being the case, the argument requires to be carefully scrutinized. We for our part feel no hesitation in protesting against it with all the earnestness we can command. It may be here observed that even the pleader for the defendant did not venture to claim on his behalf any protection on the strength of such an argument.

12. In alluding to the case in which the Cantonment Magistrate at Belgaum convicted on the 28th March last two females of committing criminal trespass by entering the compound of the bungalow of Dr. Harris, and sentenced each of them to one month's rigorous imprisonment, but who were recently acquitted by the Bombay High Court, the *Native Opinion* (15), in its issue of the 28th June, writes:—The hobby of Government in appointing military officers to perform judicial duties has been extremely mischievous, and we cannot believe that this fact has not been brought to their notice. These sons of Mars may be very clever men in the use of arms, but, certainly, in a department for which they have had no special training they can make no pretension to proficiency. How mischievous the performance of judicial functions by these men has been we need not say. An instance of the kind has just occurred in Belgaum, in which two prostitutes were punished without any evidence leading to their conviction. From the judgment of Mr. Justice Jardine in the case it will be apparent that the present is not the first case of its kind in which this Daniel of Belgaum has been censured. As Mr. Justice Jardine observed, he had defied the principles of law on a former occasion and was admonished in that connection; but that was not enough for him to exercise due discretion on the present occasion. We cannot believe that judicial functions in a cantonment are less arduous than in other civil stations, and yet the prevailing practice is to invest a military officer with the exercise of judicial powers. The spectacle is really disappointing, and though Government may not pretend ignorance in the matter, they ought not to persist in a course which is sure to shake people's confidence in the British administration of justice in this country.

Appointment of military officers to perform judicial duties considered mischievous.

13. The *Bombay Samachár* (94), in its issue of the 29th June, expresses satisfaction at the admonition administered in the above case by the Honourable Judges of the High Court to the Cantonment Magistrate, who is a military officer, and observes:—Notwithstanding the close supervision of the High Court over the Magistrates, which ought to hold the latter in check and keep them on their guard against committing any vagaries, numerous cases come before the High Court

in which the Magistrates are found to have exceeded their authority and their decisions are reversed. This is particularly the case with Cantonment Magistrates, who being generally military men do not possess sufficient knowledge of law and are generally hasty in their action. We think that military officers need not be appointed to cantonment magistracies, but if Government wish to continue the present arrangement, it must try to purge it of its defects. [The *Jâme Jamshed* (85), in its issue of the same date, expresses similar sentiments, and adds that inasmuch as the Bombay High Court has censured the Cantonment Magistrate of Belgaum on two occasions including the present one, it now remains to be seen what steps Government take to express their disapprobation.]

Disapproval of the reply of the Bombay Government to the memorial of the Presidency Association regarding the proposed appointment of Mr. Webb as Third Presidency Magistrate.

14. The *Bombay Samáchár* (94), in its issue of the 3rd July, observes :— The reply of the Bombay Government to the memorial of the Presidency Association, *a propos* of the rumour that Mr. Webb is to be appointed Third Presidency Magistrate, shows that the Government has taken an offence at the memorial and has declined to be dictated to in the matter of appointments by such representations. This shows that the public were mistaken in believing that Government is always anxious to know and respect public opinion on public questions. We do not know what public interest will be better served by the appointment of Mr. Webb than by that of a Native. Several Anglo-Indian newspapers and even the Government seem to regard the question as a personal one, but that is an erroneous belief, for the object of the memorial was to represent to Government that the rights of Natives in the matter of appointments under Government may not be overlooked. In the Government resolution nothing has been said about the qualifications of Mr. Webb, but only the memorial of some of the citizens of Bombay submitted to Government in 1887 urging the claims of Mr. Webb to the office of the Chief Presidency Magistrate is referred to. This memorial, it must be remembered, was sent only by his friends and admirers in their private capacity and the general public had very little to do with it, as was evident from the strong protests made by the Native press on that occasion. The Presidency Association represents the views of the Bombay public, and its memorial deserved from Government as much attention as a representation from the public at large would merit. [The *Jâme Jamshed* (85), in its issue of the same date, expresses similar sentiments and adds that the present constitution of Government is defective, as there is not a single Native officer in the Executive Council to represent the interests of the Natives, and that it is therefore not right to treat public opinion with indifference in matters of appointments.]

Memorial of the Bombay Presidency Association against the appointment of Mr. Webb as Third Presidency Magistrate strongly supported.

15. The *Indian Spectator* (2), in its issue of the 28th June, writes :— The Bombay Presidency Association deserves the thanks of the Native public for the memorial it has sent to the Secretary of State regarding the Government of Bombay's nomination of Mr. Webb to be the Third Presidency Magistrate of this city, subject to the Secretary of State's sanction. The memorial is a vigorous and closely reasoned document, and most of the points urged in it seem to be unanswerable. The Association rightly protests against all the three Presidency Magistrates being Europeans, and calls the attention of the Secretary of State to the recommendations of the Public Service Commission, which have received his approval. But it seems that now-a-days rules are only made to be broken, or else we cannot understand on what principle the Government of Bombay has chosen to recommend Mr. Webb's appointment to the Third Magistracy. The *Bombay Gazette* in a leader asks the Association to point out where and when it has been laid down by Government that the Presidency Magistrate's post belongs to the Uncovenanted or Provincial service. It may be a sufficient answer to this query to say that the very fact that no member of the Civil or Covenanted Service can claim this post as of right, and that generally uncovenanted men have been appointed to it, shows that it cannot be regarded as a post belonging to the Imperial service. The request of

the Association that one at least of the three Presidency Magistrates should be a native of India is extremely reasonable. In fact, the Association would be perfectly justified in asking that two of the posts should be reserved for qualified natives of India, having due regard to the fact that the Secretary of State has put it emphatically on record that the Provincial service should be maintained *essentially* as a Native service. It is curious how the *Bombay Gazette* tries to get rid of this important concession. Our contemporary must have been put to it, indeed, when, instead of dealing fairly with the arguments and facts of the memorial, he deals with it in a bantering spirit and tries to show to the world as if the three Secretaries of the Association want to make the appointment. The *Gazette* professes not to be able to see in this connection why it should be made a race question, and why the appointments to the Presidency Magistracies should not be made on the principle of the fittest man for the fittest place. That undoubtedly is a very good principle, but is it acted upon by the Government in all or even in many cases when Natives are concerned? Whenever the natives of India have complained that the Civil Service rules and regulations hamper them, and that they should be so modified as to place Native candidates in the same position as English candidates, the Government has said that Imperial considerations require the observance of certain distinctions, and the very fact that the Public Service Commission, the Government of India and the Secretary of State have divided the public service of India into two classes—one called the Imperial and the other the Provincial service—shows that the principle now sought to be upheld (because convenience in this particular case demands it) has not been recognised by the authorities themselves. The natives of India would be the first to accept that principle, and, in fact, they have all along contended for it. They have asked for no favour, but fair play and justice, and impartial treatment. But the recommendations of the Public Service Commission, which have been adopted by the Secretary of State, have been treated as a sort of compromise. It is little short of adding insult to injury to rule at one time that the exigencies of the Government require that certain appointments ought to be reserved essentially for Europeans, others essentially for Natives, and then to violate the rule to the prejudice of Natives on the principle of the fittest man for the fittest place, when a European has to be provided for and a job perpetrated. We may go further and, with the Presidency Association, ask whether Mr. Webb *is* the fittest man for the place. Perhaps, his friends may laugh in their sleeves when they indite that this gentleman is the fittest man that could be found in the whole presidency of Bombay, merely because some years ago he acted as a Presidency Magistrate. The Bombay Presidency Association points out that both at the bar and on the bench Mr. Webb was a failure: and yet the public are seriously told that the fittest man the Government can find for a Bombay Magistracy is a barrister who hardly had a large practice at any time. The standard of fitness must have gone very low, indeed, among us if the view of Mr. Webb's friends, that he is the fittest man, be correct. But we hope we are not so badly off. Whatever others may say about the majority of the Native bar not sharing the opinion expressed by the Association about Mr. Webb's qualifications, it may be observed that most of the members of the Native bar are of the Association's view. The Association is taken to task because it has not named any candidate whom it may regard as better qualified for the place. This is a futile argument, for it is no business of a public body to advocate individual interests, as the Government ought to be able to find a qualified Native. And there is this to say that if the Association had done what it is dictated to, those so anxious to seek for convenient arguments would have been probably the first to say that the Association was working in the interests of individuals and not of a cause or a principle. Mr. Webb's friends make much of the fact that his having acted as a Presidency Magistrate on certain occasions gives him a sort of claim; but why does not the Government choose to apply this principle to Natives as well? We know at this moment of a Native gentleman, who, having acted on several occasions in a certain high office, was in a letter written to him by Government promised the permanent incumbency whenever one fell vacant, but who, when a vacancy did occur, was told that his having acted gave him no claim. The

fact is that when it is intended to perpetrate a job, not only rules are violated, but all sorts of arguments that are supposed to serve the purpose are used. But the quibbling and the sophistry employed in this instance ought not to obscure the main contention of the Association that no reasonable cause is shown why a European barrister who has been a failure at the bar should be appointed to a post which, justly speaking, ought to be given to a qualified native of India.

Complaints in connection with the compilation of the lists of Honorary Magistrates.

16. The *Mahrátta* (15), in its issue of the 28th June, writes:—We have received complaints about the way in which lists of Honorary Magistrates are compiled. In Rule 10 of the rules for the guidance of the benches of Honorary Magistrates for Poona, it is provided that the District Magistrate should prepare a list of the Honorary Magistrates. This list has some importance, as under this rule in the absence of a stipendiary Magistrate of the first class and of the rank of Deputy Collector, the Honorary Magistrate whose name stands highest of those present is to preside over the section to which he belongs. In his absence, again, the next one on the list is to preside. It will be thus seen that precedence in the list is a matter of some importance. On hearing a complaint about the way in which these lists are prepared we examined some of them published in the *Government Gazette*, and we regret to say we found the complaint to be reasonable. Of course, we are speaking of the list of Magistrates for Poona. From the list we could not find on what principle it was prepared. We found some gentlemen who were but recently appointed placed above the heads of others who have been on the bench for some years and who have also had considerable judicial experience. This is surely unjust, unmethodical and objectionable. We learn that the list is virtually prepared by the City Magistrate, who probably owing to pressure of work cannot minutely scrutinize it. He sends it on to the District Magistrate, who passes it on to Government. In this way serious errors are perpetuated. In one case a gentleman complained to the District Magistrate of the injustice done to him. The District Magistrate considered the complaint to be a reasonable one and forwarded the papers to the Commissioner. There the papers were laid by and have stuck fast. When he applied to Government he was asked to apply to the District Magistrate. The result of his application to the District Magistrate is mentioned above. This is circumlocution with a vengeance. We think the matter is worth being inquired into by Government.

Disapproval of the strong remarks passed against His Excellency the Governor in Council in connection with the Rájábái Tower tragedy.

17. The *Satyá Mitrá* (119), in its issue of the 28th June, observes:—Although some of the Pársi newspapers of Bombay have written strongly, evidently with good intentions, against the conduct of the police in relation to the Rájábái Tower tragedy, we cannot approve of their remarks against His Excellency the Governor in Council for issuing a mild resolution, not taking strict notice of the conduct of the police. The Pársi community, as a whole, has no hand in such insolent writings and the views expressed therein must be taken as the personal opinions of the writers. The sensible portion of the community believes that His Excellency the Governor has already taken proper steps in the matter, and will take due precautions in future to prevent a miscarriage of justice.

The Rájábái Tower tragedy and the action of the Pársi community in regard to it.

18. The *Poona Vaibhav* (54), in its issue of the 28th June, says that from what has appeared in the daily papers of Bombay concerning the Rájábái Tower tragedy it is constrained to say that the Pársi community is determined to exaggerate matters in order to give them undue importance, and that it has shown great want of judgment in submitting to Government a memorial with some fictitious signatures, as alleged by correspondents in the *Bombay Gazette*.—A correspondent, writing from Bombay to the *Kesari* (43) in its issue of the 30th June, says that he is afraid that the Bombay Police may perhaps have to sacrifice some innocent persons as victims with a view to keep up its good name in consequence of the agitation set on foot in Bombay in the matter of the Rájábái Tower tragedy.

19. The *Kdside Mumbai* (109), in its issues of the 29th June and 1st July, disapproves of the conduct of some of the Pársi papers of Bombay and several Gujarát papers which have made strong attacks on the Bombay Police and also on Government in connection with the Rájábái Tower tragedy, and observes:—If the Bombay Police force, consisting of only 1,500 men, has failed to trace out the offenders, why do not the public, who number more than eight millions and a half, find them out? The memorial addressed by the public of Bombay to the Bombay Government on the subject shows nothing but an ardent wish of the memorialists for the conviction of Mánekji Asláji, but they ought to know that Government have nothing to do with his trial and that there is hardly any necessity for a special commission of inquiry, because the memorialists are at perfect liberty to produce their witnesses before the trying Judge.

Comments on the memorial of the Bombay public regarding the Rájábái Tower tragedy.

20. The *Bombay East Indian* (1), in its issue of the 1st July, writes:—Considering the *éclat* with which the conviction of Mánekji Asláji by the Coroner's jury was received, the utmost energy lavished on the task of obtaining signatures to the memorial to Government praying for a thorough investigation into the mystery of the Rájábái Tower tragedy by a special commission, the deception practised in obtaining signatures—a course of procedure which is symbolical of the precedent a certain Christian community created in a similar design, "the chorus of approbation" which received the announcement that sufficiently cogent reasons were given for the formation of a *primâ facie* charge against Mánekji Asláji, it is difficult to conceive what charitable motive could have evoked the petition which asks Government to withdraw the charges against Mánekji and to proceed into a more rigid inquiry for the elucidation of the mysterious tower case. Government is not likely to undo the work which a Coroner's jury after a protracted sitting has done, and whose action has been supported by a Presidency Magistrate by committing Mánekji Asláji to take his trial at the Sessions for the crimes of murder of one of the unfortunate Pársi girls and for being implicated in the death of the other. Would that the mysteries of a case which had occurred at the *Clock Tower*, had terminated in the gloom of the *Tower of Silence*!

21. The *Kaiser-i-Hind* (86), in its issue of the 28th June, writes:—We believe the memorial submitted by numerous inhabitants of Bombay praying for the appointment of a commission of inquiry into the mysteries of the Rájábái Tower case is already in the hands of the authorities, and all Bombay will await with eager curiosity the reply which the Government of His Excellency Lord Harris may give to it. In the interests of public safety it is to be hoped that His Excellency the Governor in Council will carefully consider the contents of that memorial and readily comply with the prayer therein contained. It is needless to state that the memorialists have made out a complete case in support of the prayer. It is brimful of reasoning and fortified by unimpeachable facts regarding the extraordinary neglect of the police to discover the perpetrators of the foul crime, and its still more extraordinary attitude throughout, not to say anything of its unseemly and altogether unjustifiable behaviour during the proceedings of the Coroner's inquest. His Excellency will at once discover how far the police, including its head, has miserably fallen short of what the public of Bombay had expected from it, how far it has made those "extraordinary efforts" to track the crime since the date of the Government resolution, and how far it is now necessary to withdraw the case from its hands and place it in those of an independent body of experts. The *impasse* to which the affair of the tragedy has been brought, we repeat, is entirely the creation of those entrusted with it. Not only is the reputation of the police at stake; we are bound to say the reputation of the Government of Bombay is involved in it. It can have but a faint idea of the feeling and excitement on this threatened miscarriage of justice among all classes of the community. Let Lord Harris imitate the example of the mædival Harun-al-Raschied, and we are sure he will be convinced of the absolute accuracy of our statement. If the Government has been misled into the belief that the excitement exists among the Pársis

A request to His Excellency Lord Harris to comply with the prayer contained in the memorial in connection with the Rájábái Tower tragedy.

alone, the important signatures on the memorial are a sufficient voucher to discard that belief. Anyhow, we may plainly inform the Government that that excitement will not be allayed until the principal prayer of the memorial is complied with. The police is entitled to say that it is unjustly accused, as much as the public is entitled to aver that the police, and the police alone, is guilty of a grave dereliction of duty. To sift the truth to its bottom, it is now imperative to appoint independent experts. The public has a deep faith in the ultimate capture of the criminals if only the right sort of men were entrusted with the further investigation which is still necessary. Though Mr. Ommanney is a name of ill-omen to the Párais, we make bold to say Government could not find a better expert in the entire presidency for the purpose; and we venture to suggest his name along with that of Mr. Sinclair, the able Collector of Kolába. With the aid of two such gentlemen, in whom we are sure every unit of the community will repose confidence, the guilt is sure to be brought home to the criminals. We therefore earnestly hope that the Government will be alive to its duty in the matter and rise equal to the occasion. Nothing would give it greater satisfaction, and nothing would tend more to allay the present excitement, than a compliance with the prayer of the memorialists. We raised our humble voice from the beginning and demanded that another body of detective experts should be immediately put into requisition. We later on observed, in vigorous terms no doubt, that the resolution issued by Government exhorting the police to put on "extraordinary efforts" would prove abortive and that it was simply an eye-wash. That forecast has turned out quite correct, and we dare say Lord Harris's Government has seen its mistake. It has now the opportunity to retrieve the error and act in sympathy with popular wish and sentiment. Let us hope that it will. The memorialists have offered it a golden bridge. May it be the good fortune of Government to retire across it! There will be wisdom in such a course, for it is really a golden way out of the *impasse* created by its precious police.

Remarks on the refusal of His Excellency Lord Harris to receive a deputation in connection with the Rájábái Tower tragedy.

22. Writing on the Rájábái Tower tragedy, the *Indu Prakásh* (14), in its issue of the 29th June, says:—A large section of the Native community of Bombay entertains a strong feeling that the conduct of the local police in the matter of the tower tragedy has been such as cannot command its confidence, and that a miscarriage of justice is about to occur in consequence of the police having committed themselves to a certain theory and adhered to it in spite of indications showing a different possibility. Such a feeling is by no means desirable or safe, and for the credit of the police and the Government it is highly necessary that it should be removed. This feeling has led to the formation of a strong committee composed of such men as Sir Jamsetji Jijibhái and Sir Dinsháh Mánekji, the Honourable Mr. Javerilál Umiáshankar and Diván Bahádur Lakshman Jagannáth, Khán Bahádur Kázi Sháhábudin and Mr. Amiruddin Tyabji—a body of men who could not be accused of any extreme or alarmist views, or of any perverse antipathy to the police. The committee has framed a memorial for submission to Government, and it was proposed that a deputation of some members of the committee headed by Sir Jamsetji should wait upon His Excellency the Governor to present the memorial. His Excellency has, however, declined to receive the deputation on the ground that the personal interview could not elucidate the matter better than the memorial itself. This refusal of the Governor to receive the deputation is, to say the least, not courteous to a body of men who occupy the foremost position in Bombay society. Government could not have possibly suffered any loss in dignity or in any other respect if it had agreed to receive the deputation, and heard from the lips of the gentlemen themselves the ground of their complaints, even supposing the personal interview would not have disclosed anything more than the memorial itself. The refusal will only intensify the feeling of dissatisfaction which prevails all round. Such a refusal by a minister in England would probably be attended with serious consequences to Government. The position now taken up by the Government is somewhat inexplicable. The measures it took during the progress of the inquiry before the Coroner, such as the instructions to the Public Prosecutor to appear at the inquiry, the proposal to appoint a special commission, and the publication of the resolution had a reassuring effect on

the public. But a strange and unaccountable coldness seems to have come upon the Government recently. The proposal to appoint a commission has been shelved, which has caused no little dissatisfaction, and the refusal to receive the deputation will further accentuate the uneasy feeling and will extend to Government the distrust which was so long confined to the police. This estrangement between the Government and the people is most unhappy, and Government cannot too soon take steps to allay popular uneasiness and rehabilitate confidence. The strained relations between the Government and the people will lead to no good results. If Government does not take steps to conciliate the people by timely concessions, there are sure to be further breaches of harmony. There will be public meetings, memorials and telegrams, and all the machinery of modern agitation will be put into motion. The committee is not likely to sit still under the affront offered to it by the refusal to receive the deputation. Let us hope Government will accede to the prayer of the memorialists and save itself from a disagreeable position.

Part II.—*Education.*

23. The *Bombay Samáchár* (24), in its issue of the 3rd July, observes:—

Resolution of the Bombay Government on primary education in Bombay.

The correspondence that has passed between the Bombay Government and the local Municipal Corporation on the subject of the Government contribution to primary education in the presidency town is very facetious and the attitude of the Government resembles the conduct of the Márwádis, who always higgle with their customers. In the letter dated 29th June from Government to the Corporation, the former have tried to foist upon the latter new obligations with respect to primary education, and to impress upon it that it is its paramount duty to maintain primary education in an efficient state, no matter at what cost. The local Corporation is surely mistaken in not levying additional taxation to make adequate provision for primary education in the city, when it exercises its powers of taxing and is extravagant in expenditure on other works. We cannot, however, understand the policy of the local Government in neglecting education when authorities in England propose to give free primary education, and we shall be glad to see how the local Government explain this discrepancy. [The *Jáme Jamshed* (85), in its issue of the same date, expresses similar sentiments, and adds that it is to be regretted that it has of late been the tendency of the Government to shirk all monetary obligations to the Corporation, whereas they keep the revenues from ábkári to themselves, which ought properly to go to the municipality.]

Part III.—*Railways.*

24. The *Native Opinion* (15), in its issue of the 28th June, writes:—The weekly return of passenger traffic on the G. I. P. Railway to hand shows that the receipts for the week ending the 23rd May last stand at Rs. 1,21,358 as against Rs. 97,009 during the corresponding week last year. The revenue from neither the first nor the second class is as steady and increasing as that from the third class. In respect to the goods traffic the week gives an increased revenue of over four lakhs in round numbers, so that the G. I. P. Railway authorities have no reason to grumble with respect to their income. With this bright side of the income Government will not have to make up the guaranteed interest from their own treasury. The statement before us clearly shows that it is the goods and third class passenger traffic that pays the company best. As to goods, the company has erected large and convenient sheds for their reception and despatch, and, so far as we know, the merchants have nothing to complain of in the matter of the traffic arrangements. But the third class passenger is the greatest sufferer, and though he contributes the lion's share of the profit, nobody appears to think for a moment that, like the first and second class passengers, he is a human being, capable of enjoying all the conveniences and comforts so lavishly provided for the upper classes. The provision of latrines has been so often prayed for, and the company has so persistently refused it, that one

Alleged disregard of the G. I. P. Railway Company to the convenience and comfort of third class passengers from whom they are said to derive the largest income of all other classes.

is at a loss to know what to do. It is very easy to taunt Natives for want of business habits, but what can we say of a company which, howsoever careful in other matters, has not the condescension to look to the comforts of its best paymaster?

PART IV.—*Municipalities.*

Remarks on the question of the deposit of surplus funds of the Bombay Municipality.

25. The *Native Opinion* (15), in its issue of the 28th June, writes:—For our own part we see no sufficient reason why the proposed arrangement of depositing the surplus funds of the Bombay Municipality in exchange banks may not be sanctioned with adequate safeguards. We do not consider all the exchange banks in Bombay to be badly managed or to be in unsafe condition. Why should not the municipality get interest on its money, especially when it may amount to such a large sum? Then, again, if the municipality is to be forced to deposit its money with the Bank of Bombay, why should not the latter be compelled to pay interest? Is this not a one-sided agreement and therefore not binding on the municipality? To follow the other alternative, viz., of investing in public securities, would be very detrimental at times, as on the present occasion when the 4 per cents. stand at 107¾. Then, again, all the money is not to be deposited with one bank, but is proposed to be distributed amongst many in the form of deposits payable at call. It is too much to suppose that all the banks will fail and the whole money will be lost. Such a contingency is next to impossible.

The question of the deposit of the surplus of the Bombay Municipality and reflections on Mr. Acworth, the Municipal Commissioner.

26. The *Kaiser-i-Hind* (86), in its issue of the 28th June, writes:—That was a sensible resolution arrived at by the Bombay Corporation last Monday to defer the final consideration of the question of the deposit of municipal surplus funds. No doubt, there are in this case two sides to the question. And when this is the situation there is wisdom in threshing out the *pros* and *cons*, so as to arrive at last at a healthy decision on it. It is not a question of party interest in our local politics. All are equally interested in seeing an improvement of a real and solid character in our city's finances consistent with absolute safety. So that it would be the height of unwisdom for either the Commissioner or the Councillors to approach the question from any but the safest and most unbiassed point of view. Unfortunately, it seems the Commissioner has set his heart upon making it a personal matter. He is seized with the notion that the word of the Chief Executive must be an unwritten law unto the Corporation: that the Corporation in all matters must rather follow his lead than that he should obey its corporate behest. This is the spirit of the infatuation. It is this which was at the bottom of many a warm parley at recent Corporation meetings. It is, indeed, an unfortunate attitude which all must regret. Is it a wonder if under such circumstances Mr. Wacha considers him, as Mr. P. M. Mehta so tersely put it the other day, as a "natural enemy" of the rate-paying interest? Now, in this instance, we hear that Mr. Acworth has made the Bank of Bombay question a *personal* one. He fancies he is bound to win. He is entitled to entertaining such a Quixotic fancy in a serious business matter involving heavy risks. We purposely refrain from commenting at present on the controversy. But meanwhile we should be glad to learn that there is no foundation for the rumour that two Mahomedan and one Hindu gentlemen of some influence are going about actively canvassing votes to support Colonel Merewether's amendment. One of the Mahomedan gentlemen and the Hindu gentleman are members of the Standing Committee. We repeat that for the sake of the purity and independence of local self-government in Bombay the report may be contradicted. Otherwise we cannot but condemn in the strongest terms the spirit in which the Chief Executive seems to conceive he should discharge his municipal functions. Is he desirous of reducing the Corporation to the level of the Paris prefecture? It would be an evil day for Bombay if the Municipal Executive became a canvasser-general in order to be the Commissioner and the Corporation himself rolled into one. There are not signs wanting to support this belief. There are municipal augurs who have forecast it. Let us wait and see whether the omens are verified.

27. The *Sudhárak* (18), in its issue of the 29th June, writes:—We warmly commend the action of the Sholápur Municipality in passing the following resolution in regard to the proposal to institute a scholarship in the interests of technical education:—"That in the best educational interests of this municipal district, it is desirable that this municipality spend from a minimum sum of Rs. 1,500 to a maximum sum of Rs. 3,500 every year on technical education, such as is acquirable in the most advanced countries of Europe and America, subject to the approval and sanction of Government." We trust that Government will cheerfully accord its sanction to so commendable a proposal, and not raise any unnecessary technical difficulties to prevent the Sholápur Municipality from carrying out its purpose. The sort of public spirit which the Sholápur municipal commissioners have displayed is unfortunately rare and requires to be sedulously encouraged, and Government would not be realizing its responsibility well, if it were to hamper the action of the Sholápur Municipality by any formal objections. Only recently His Excellency Lord Harris has declared that in matters educational he is merely continuing the policy of his distinguished predecessor. Had that distinguished predecessor been in office at this time, no one would have had any misgiving on the score of Government sanction to the present proposal of the Sholápur Municipality. If, therefore, Lord Harris is earnest in his professions, the sanction of Government to the scheme may be confidently counted upon.

Approval of the resolution passed by the Sholápur Municipality in regard to technical education and recommendation to Government to sanction the proposal of the municipality.

28. The *Mahratta* (5), in its issue of the 28th June, writes:—The municipalities are responsible for the primary education of the citizens. They are, we think, equally bound to see that that sort of education which will increase the commercial and industrial importance of the city and add to its prosperity is also made available to the classes engaged in the trade and industry of the city. This duty the municipalities in all the civilised countries of Europe and America recognise fully. They make it a point to supply the technical educational wants of the city in an adequate manner. Here if any municipality show a desire to provide, in something like an adequate manner, for the educational wants of the citizens, instead of getting thanks, its extravagance is pointed at and sermons delivered about the prime duties of a municipality being water-supply and sanitation. These are, no doubt, duties of very great importance. But the duty of providing means of subsistence, if not of prosperity, is also not of less importance. Properly speaking, this was the duty of Government. But the British Government in the East has a convenient defect of memory in regard to its promises and duties. These lapses of memory have become chronic and there is little hope of the Government being roused to perform its duty in a thorough and ungrudging manner. There was but little inclination towards such performance before, and what little there was has been lessened still more by the want of funds and the precarious condition of India's finances. So then for the supply of this universally felt want we think the municipalities are the only and, under the circumstances, the best institutions to which we can look with confidence. They can undertake, as a matter of natural right, this sacred trust. The Sholápur municipal commissioners, having some doubts as to whether they could legally spend municipal funds on such an object, have passed the following resolution:—"That in the best educational interests of this municipal district it is desirable that this municipality spend from a minimum sum of Rs. 1,500 to a maximum sum of Rs. 3,500 every year on technical education such as is acquirable in the most advanced countries of Europe and America, subject to the approval and sanction of Government." Now the question will go up to Government for sanction and approval. This is an innovation and Government is very unwilling to sanction such measures unless there be expressed a general desire to that effect. It is, therefore, necessary that the public press should take up the question. It would also be advantageous if more important municipalities like those of Poona, Ahmedabad, Surat, Belgaum, Dhárwár, Nagar, Sátára, Dhulia and some other places followed the example of Sholápur.

Part V.—*Native States.*

The trial of the members of the Manipur royal family and the sentences passed on them.

29. The *Indian Spectator* (2), in its issue of the 28th June, writes:—Perhaps Lord Cross was justified in saying, in reply to a question from Lord Ripon, that the India Office would not be acting properly if it interfered at this stage with the discretion of the Government of India and directed that the Manipur prisoners might be spared. But after the unhesitating and unequivocal manner in which the English press condemned the policy of the Government of India which led to these unfortunate events in Manipur and cost it the lives of some of its most trusted and valuable servants, will it be judicious on the part of that Government to confirm the sentence of death passed upon each and every member of the royal family of Manipur by the Commission which tried them of being implicated in the murder of Mr. Quinton and his party? It is for lawyers to say whether the provisions of the Penal Code have been rightly applied to them; but it is impossible to forget that the Senápati and the Jubráj are, in a sense, State prisoners and hostile justice at least requires that they should be treated as such. There can, legally speaking, be not the slightest justification for the cold-blooded murders of British officers; but the fact that these officers had gone to arrest one of the royal family at a Darbár after inviting him there, and that the fatality was owing to subsequent events, cannot be altogether lost sight of in the decision of the question whether they should be treated as ordinary criminals. There is something in the plea urged for the Senápati (or Jubráj as he is otherwise called) that the change in the Government of Manipur had taken place many months before his arrest was thought of, and it had been silently acquiesced in for several months by the Government of India. The persons now condemned were in a manner driven into rebellion by the policy of the Government itself; and atrocious as the murders of the British officers are, it is impossible not to think that all this would not have occurred if the Foreign Office had not bungled the business in the very beginning.

30. The *Kesari* (43), in its issue of the 30th June, observes that if the debate at present held in Parliament on the Manipur affair does not elicit the real facts connected with it in their true light, the confidence which the people of India have in the political morality and wisdom of the Government of India will receive a great shock, and that therefore before the Senápati and others are hanged the question should receive due consideration from Parliament.

31. The *Rást Goftár* (86), in its issue of the 28th June, observes:—There is no direct evidence to show that the Regent of Manipur had any hand in the disturbance or the massacre of the European officers; and as, moreover, he was a mere puppet in the hands of his brothers and others, it is surprising to find that he too has been sentenced to capital punishment. But it is hoped that the Government of India will commute the sentence passed on him and the Senápati. It is also unfair, nay cruel, to try some of the subordinate officers, and even the sepoys, many of whom have given evidence against the royal personages, because, even if the charges laid against them be substantiated, they merely acted under the orders of higher authorities. The Government would do well to direct the present authorities at Manipur not to try such persons and cancel the punishment that may have been passed against any of them by the Military Court.

32. Writing on Manipur affairs, the *Poona Vaibhav* (54), in its issue of the 28th June, remarks:—We at any rate think that the decision in the Manipur affair is unjust. No doubt all Englishmen, whether in Manipur, India, or any other part of the world, will be extremely rejoiced to hear of the sentence of death passed on the Jubráj and the Senápati, but the same news will not fail to strike all those who are Hindus by parentage, religion and manners and customs, and who love their country, whether they be in India or elsewhere, as horrible and likely to make one's hair stand on end. Every Hindu is grieved at heart, but to no purpose, to hear that the whole blame in the Manipur affair is

thrown on the Mahárája, and that like a murderer or robber he is to be hanged with the halter round his neck. In view of our loyalty we try to suppress our emotions, but out they come in spite of all our efforts at suppression. True as it is that the rending of our hearts, however deep, is of no avail in the present condition of our helplessness, we have no doubt that it will never be profitable to anybody to incur the curses of a large number of persons. The Mahárája and the Senápati of Manipur belong to a royal family and have passed their days in princely life, and no man with a sense of justice can bear to see them tried like ordinary criminals by three English soldiers and hanged from the gallows. The course proposed to be adopted at present is quite unjust, and if the Rája of Manipur be really guilty it would be generous and wise to treat him like the late Malhár Ráo Gáikwád or Theebaw. The Rája has not yet been hanged and there is time for Government to consider the matter well and save its good name from being tarnished and the number of its sins from being added to, however infinitesimally it may be. We therefore leave the matter to our parental Government, who being mighty are free to act as they please. [Writing on the same subject the *Indu Prakish* (15), in its issue of the 29th June, expresses similar sentiments, and adds that if the Manipur princes be hanged the Native Princes of India will lose all confidence in the paramount power and will be disturbed and discontented at heart, and that Government should not lose sight of the assertion made in the Proclamation of 1858 by Her Majesty the Queen that in the loyalty of the people lies the strength of the Crown.]

Remarks on the orders of the Government of India regarding the publication of newspapers in Native States.

33. The *Bombay Samáchár* (94), in its issue of the 29th June, observes:—There are hardly any newspapers published in Native States, and yet the Government of India have recently issued orders prohibiting their publication without the permission of the Political Agents on pain of banishment. These orders are very hard and it is to be regretted that Government, instead of encouraging the Native press, should see fit to put it down in Native States. If the publication of a newspaper is really harmful it must be so everywhere and must be stopped in every part of the country. Public opinion in England is, however, in favour of a free press and the English public will be astonished to hear of these orders.

Comments on the establishment of a College at Indore and the conduct of His Highness the Mahárája Holkar.

34. The establishment of a College at Indore by His Highness the Holkar is only, says the *Poona Vaibhav* (54) of the 28th June, a screen to hide His Highness' machinations and improper actions, and His Highness can pull on in this manner with the British Government so long as he has an ample treasury; but as soon as it is all used His Highness will certainly have cause to repent for his misbehaviour. The paper has had preferred to it various complaints against the Prince, but without taking the risk of publishing any of them it only warns the Mahárája to improve his conduct and to secure the good feelings of his subjects and of the paramount Government with a view to avert evil consequences. [The *Shri Shivaji* (64), in its issue of the 26th June, praises His Highness the Mahárája for the arrangements made by him in connection with the new College at Indore, but cannot persuade itself to believe that the Indore Police acted without instigation from His Highness in committing the inhuman murder of one Balvantráo Váman Booti which they are said to have recently done at Ujjein, and says that if this conjecture be well-founded, nobody should, by reason of the establishment of the College, be ready to forget the Mahárája's evil deeds.]

Remarks on the circular issued by the Political Agent, Káthiáwár, regarding the Prant Vakils for Native States under his jurisdiction.

35. The *Hindusthán* (106), in its issue of the 28th June, observes:—Under the *régime* of Lord Reay the presence of Vakils for Native States and tálukás in the Courts of district political officers was deemed unnecessary and the States of Gondal and Morvi took away their agents at the time. It is surprising to find from a circular recently issued by the Political Agent, Káthiáwár,

that there is no objection to kárkuns being appointed to represent Native States in place of the former Vakils, who are altogether unnecessary in these days of rapid communication. The Vakils always tried to please political officers by various means, such as arranging for carriages for them and recommending their Chiefs to subscribe to several public funds approved of by political officers. By these means the Vakils were sometimes successful in obtaining some official information privately. By the circular above referred to the kárkuns take the place of the Vakils and may continue the practices of the latter. Government will therefore do well to discontinue the kárkuns as well.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
7th July 1891.

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BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 4TH JULY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Pramod Sindhu* (1), in its issue of the 26th June, writes :—

A meeting of the people of Amráoti for the purpose of memorialising Parliament to repeal the Age of Consent Act.

A meeting was convened on the evening of the 21st June by the people of Amráoti for the purpose of memorialising Parliament to repeal the Age of Consent Act. It was held in the local theatre and was largely attended. Mr. Shrikrishna Narhar was voted to the chair. Several speeches were made, and the meeting was brought to a close by adopting a memorial. [A correspondent, writing from Amráoti to the *Varhád* (*Berár*) *Samáchár* (3) of the 29th June, also says that the meeting was largely attended, that many influential men of all classes were present, that the proposition to adopt the memorial was passed unanimously, and that the proceedings were concluded by the singing of the National Anthem "God Save the Queen" by the members of a dramatic company.]

2. The *Pramod Sindhu* (1), in its issue of the 26th June, writes :—

A meeting of the people of the Nágpur Division to memorialise Government in connection with the new revenue settlement.

The people of the Nágpur Division, about eight hundred landholders, held a meeting on the 19th instant for the purpose of adopting a memorial to the Government in connection with the new land revenue settlement.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
7th July 1891.

[CONFIDENTIAL.] No. 28 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th July 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahráshtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
47	The Maháráshtrá Vritt	Sátára	Weekly	150
48	„ Moda Vritt	Wái	Do.	350
49	„ Muteaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyá Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrá	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,100
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratná	Bárai	Do.	225
57	„ Pratod	Islámpur	Do.	300
58	„ Rághava Bhushana	Yeola	Do.	140
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	100
61	„ Satyá Shodhak	Ratnágiri	Do.	200
62	„ Satyá Sadan	Alibág	Do.	75
63	„ Sholápur Samáchár	Sholápur	Do.	260
64	„ Shri Shiváji	Poona	Do.	300
65	„ Shubh Suchak	Sátára	Do.	225
66	„ Sudhákar	Pen	Do.	250
67	„ Sumant and Satyá Sudha	Kárwár	Do.	100
68	„ Suryodayá...	Thána	Do.	300
69	„ Vanapriya...	Chikodi	Fortnightly ...	100
70	„ Venguria Vritt	Venguria	Weekly	150
71	„ Vidushak	Karád	Do.	300
72	„ Vidya Vilás	Kolhápur	Do.	275
73	„ Vijay	Sháhápur	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	100
76	„ Vrittasár	Wái	Do.	225
77	„ Vritt Sudha	Sátára	Do.	200
78	„ Vyápárottejak	Bombay	Fortnightly ...	200
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach...	Weekly	350
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
81	„ Gujarát Darpan	Surat	Bi-weekly ...	500
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrá	Surat	Do.	750
84	„ Hitechchhu	Ahmedabad	Do.	500
85	„ Jáme Jamshed	Bombay	Daily	1,600
86	„ Kaiser-i-Hind	Do.	Weekly	2,502
87	„ Rást Goftár	Do.	Do.	1,650
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakáh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakáh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakáh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	800
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Furaad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afahán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Nyáyadarshak	Ahmedabad	Weekly	340
115	„ Pársi Tikákár	Bombay	Fortnightly ...	800
116	„ Praja Matá	Ahmedabad	Weekly	500
117	„ Rájyabhaktá	Bombay	Do.	687
118	„ Samaher Bábádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
119	The Satyá Mitrá	Bombay	Weekly	300
120	„ Satyavakta	Do.	Do.	1,500
121	„ Satyodaya	Dohad	Do.	75
122	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Sneha Sindhu	Kaira	Weekly	150
125	„ Stri Bodh...	Bombay	Monthly	588
126	„ Stri Mitrá	Do.	Do.	697
127	„ Svadesh Bandhu	Mahudha	Weekly	200
128	„ Svadesh Vatsal	Ahmedabad	Monthly	200
129	„ Udichya Hitechchhu Patrá	Do.	Do.	550
130	„ Vidnyán Vilás	Rájkot	Do.	825
131	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
132	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
133	The Kannadá Suvarte...	Bombay	Weekly	800
134	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
135	The Chandrodayá	Dhárwár	Weekly	200
136	„ Karnátak Vritt	Do.	Do.	...
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
141	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
142	„ Bráhma Patrika	Poona	Weekly	200
143	„ Ratnaprakáish Ratlám	Ratlám	Do.	100
	Urdu.			
144	The Akhbáre Ratan Prakáish Ratlám ...	Ratlám	Weekly	100
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
146	„ Dhár State Gazette	Dhár	Weekly	280
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
148	„ Gwalior Gazette	Gwalior	Do.	830
149	„ Jouhar	Bombay	Do.	...
150	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
151	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
152	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
153	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

The creation of the British Indian Empire.

1. In a leader, headed, "Was the Empire found or acquired?" the *Indu Prakásh* (14), in its issue of the 6th July, notices the lecture recently delivered in England by Sir Alfred Lyall, maintaining that the Indian Empire was carved by Englishmen by their mighty prowess, and observes:—The Honourable East India Company had at first, it seems, no idea whatever of obtaining regal power in India. After the battle of Plassey Englishmen came to entertain a hope of securing kingly authority in this country. On the conquest of Bengal they were able to form a proper idea of the strength and capabilities of the people of India, and to form plans to secure a kingdom for themselves. To some extent Lord Clive's achievements were more creditable than those of Romulus, the founder of the Roman Empire, but that the former was guilty of several ugly acts has been admitted even by his own countrymen. No blame whatever attaches to the English for becoming paramount rulers in India, which was lost entirely by our own fault. They gained the suzerainty because we could not retain it. They came here as mere merchants, but the Indian kings were indiscreet enough to make great many conveniences for them and to give them undue importance. It was not right that because the English were adepts in commerce they should have been rewarded with territorial possessions, clothed with regal powers in those territories, permitted to retain irregular soldiery and to build prisons, and allowed admission into our secret leagues, and that we should have resorted to them for the arbitration of disputes among ourselves. In short, the Indian kings acted with the English in a manner fatal to their own powers and authority. No other people in the world acted towards strangers as did the Indian kings towards the English. If a person, regardless of the injury that would be done to him, put himself into the hands of a selfish and avaricious man, he is sure to meet with loss. Similarly, India has had to lose her independence. It was no wonder that others took up the regal powers which we neglected to retain. It is no use regretting the past, but we should take care in future, as far as possible, though everything has been lost and nothing is left to take care of. But, if we resolve to regain what is lost by exerting ourselves body and soul, and act in accordance with such a resolution, there will be some hope of accomplishing our desire, though not immediately, at a distant date. How this will be has been made plain by modern historical science.

Remarks on the notice given by Mr. Samuel Smith, M. P., in the House of Commons for the appointment of a Royal Commission for India.

2. In alluding to the notice given by Mr. Samuel Smith, M.P., in the House of Commons for the appointment of a Royal Commission on Indian affairs, the *Gujarát Mitrá* (83), in its issue of the 5th July, observes:—There is hardly any chance of a Commission being appointed under the present Conservative *régime*, and hence it would be well for Mr. Smith to wait till the Liberals come into power. If the present Ministry consents to the appointment of the Commission, it ought to appoint at least 10 impartial members. When the Commission arrives in India it should divide itself into five sub-committees, each consisting of two or more members for each of the three presidencies and the two Lieutenant-Governorships of the North-West Provinces and the Panjáb. The Commission should only examine Native witnesses, who are sure to prove the fact that favouritism is shown to Europeans in the matter of high appointments and that Her Majesty the Queen's Proclamation of 1858 is being disregarded in many ways. [The *Hindusthán* (106), in its issue of the same date, expresses similar sentiments.]

Lord Cross on the liberty of the Native press in India.

3. The *Kaiser-i-Hind* (86), in its issue of the 6th July, writes:—His Lordship of the "Grand Cross," we mean the Secretary of State for India, is a well-meaning personage, though generally weak-minded and ill-informed. He has now been five years in office—a sufficiently long time for a Principal Secretary to get himself thoroughly conversant with the multitudinous details of Indian administration on which he is called upon to decide or give an explanation. We thought such a person would at least take the ordinary care to verify statements to which he on occasions gives utterance. Judging, however, from the

speech made three weeks ago at the Press dinner, it seems that His Lordship has as much knowledge of the true tone, temper and character of the Indian press—English, Vernacular and Anglo-Vernacular—as the man in the moon. It is evident that he was coached by some anti-Native underling at the India Office, or by some atrabilious representative of the rabid Anglo-Indian press which bears no love to the Indian, to talk of the freedom of the press in the strain he did. What are the facts which warranted His Lordship to state that the Indian press was in the habit of abusing its freedom? Why did he not give specific instances? We are all aware that there is a microscopic minority of the vernacular press—utterly contemptible, as contemptible as the unscrupulous portion of the Anglo-Indian press—which on occasions exceeds its license. But there is nothing to prevent Government from either prosecuting such a press or depriving it of its privilege. It would, however, be the very opposite of truth to generalise that the Indian press, as a whole, abuses the liberty of speech and thought. We challenge Lord Cross, or those who put him up to make that statement, to verify it. If he cannot, then we must protest against this sort of random attack. It is utterly unworthy of a responsible official of Government like the Secretary of State for India. Last year the Right Honourable Mr. Goschen made an equally reckless and unjustifiable statement touching the leaders of the Indian National Congress. The ever-watchful Mr. Digby immediately pinioned that Minister and challenged him to verify his allegation. Our readers could not have forgotten the correspondence that ensued on the subject. When Mr. Digby boldly asked him to mention specific instances, the Chancellor of the Exchequer had to draw in his horns and take refuge under the miserable plea of there being somewhere on the secret archives of the Government some record of the kind. But whether that record was true or false, it was his duty to have made it public with a view of either justifying himself or confessing his error. Nothing, however, was done, which showed that in reality the record existed only in his imagination, or that it did not bear out the veracity of the statement to which he gave utterance. But what was somewhat excusable in an ignorant Chancellor of the Exchequer, we consider to be wholly inexcusable—we say, actually culpable—in a Secretary of State for India, unless he was in a position to substantiate his statement. We repeat it was utterly unworthy of him. And we would under the circumstances strongly recommend some member in the House to nail Lord Cross to his statement and challenge him to produce the papers which would justify that allegation. This is a serious matter and we would suggest Mr. Digby to demand from the Secretary of State a categorical reply. We are all aware of the strenuous attempts which are being continuously made by journals of the class of the *Pioneer* to vilify the Native press, without the slightest foundation in fact, in order to revive the odious Press Act. We think it is time there was an agitation with a view of forcing the hands of the Indian Government *to pass first a gagging Act for the Anglo-Indian press*. The Indian press cannot any longer tolerate the limit to which mendacity regarding itself is carried on by that press. Its conduct is utterly un-English and would be a disgrace in England. It is only tolerated in India, because we have a Government which is at once pusillanimous and without a spark of genuine sympathy with the Indians.

Approval of the memorial of several Mahomedan gentlemen of Bombay to the Secretary of State for the Colonies regarding the ill-treatment of Indians in Africa.

4. The *Bombay Samachár* (94), in its issue of the 10th July, approves of the memorial forwarded by several Mahomedan gentlemen of Bombay to the Secretary of State for the Colonies on the grievances of Indian traders in Natal, the Transvaal, and the Orange Free State, in Africa, and hopes that their prayers will meet with the favourable notice of the Home Government, although it may find difficulties in obtaining due redress to the aggrieved. [The *Jame Jamshed* (85), in its issue of the 11th July, expresses similar sentiments, and adds that if the memorial had been placed before the public many persons would have gladly signed it.]

His Excellency the Viceroy at the United Service Club, Simla.

5. The same newspaper, in its issue of the 11th July, observes:—His Excellency the Viceroy, in his speech recently delivered at the United Service Club, Simla, declared that he had no intention whatever to retire from India before the expiration of the term of his office. We are glad to

learn from the same address that His Excellency is enjoying good health, and wish that he would continue to enjoy the same while he is here. But, at the same time, we cannot refrain from saying that his administration has not been satisfactory, and hope that the Manipur affair has shown him his error in depending upon his present official advisers, and that in future he will be good enough to exercise his own judgment.

Comments on the reply of the Bombay Government to the memorial of the local Presidency Association protesting against the proposed appointment of Mr. Webb as a Presidency Magistrate.

6. The *Indu Prakásh* (14), in its issue of the 6th July, writes:—The reply which the Government of Bombay has vouchsafed to the Presidency Association is as undignified to the Government as it is discourteous to the Association. It ill becomes an enlightened Government to assume a tone of haughty contempt for public opinion and for a public association. If it be permissible to look beyond the letter as presented to us, we may venture to identify the hand by which it is written, and if our surmise is correct, we need not be surprised at the ill-natured levity which pervades the letter. We are only sorry that His Excellency Lord Harris, who is known personally to be solicitous of being courteous towards public associations, should have allowed his name to be associated with such a letter, and we should earnestly warn His Lordship not to put his judgment and his reputation in the keeping of an official who is inebriated with his surpassing cleverness, is obtrusively contemptuous of the Native public, conspicuously devoid of sympathy, and full of rank and uncompromising Anglo-Indianism. Such an officer, with his ready pen and ready tongue, is very serviceable, but is a very unsafe guide in managing the delicate relations between the Government and the people, especially in matters relating to popular liberty and popular privileges. The ascendancy of such an official in the Councils of the Government is the surest means of discord between the Government and the people, and if Lord Harris has any real regard for popular goodwill he cannot too soon put himself on his guard against these insidious counsels. The Government charges the Presidency Association "with complete misapprehension of the orders of the Secretary of State affecting appointments to vacancies in the Court of Small Causes and on the bench of Presidency Magistrates." What the precise orders are we do not know. But surely there can be no misapprehension on the part of the Association or of the public on one point, *i.e.*, that the person to be appointed should be fit and proper for the post. Whatever the orders of the Secretary of State may be, they cannot sanction the appointment of an incompetent person. There is a twofold objection made by the Association: first, that under the rules the person to be appointed must be a Native; and, secondly, whether Native or European, he must possess certain qualifications which Mr. Webb does not. Now, whatever may be said in regard to the first argument, the second is quite unanswerable, and is left unanswered in the letter of the Government. In regard to the first point too, Government admits that a certain proportion of the appointments is directed to be given to Europeans, meaning by implication, we presume, that the rest should be given to Natives. What the proportion is, is not stated, and a discretion is said to be left to the local Government to depart from the rule when the latter thinks a departure necessary in the *public interests*. Now, let us ask what *public interests* require a departure in the present case? Is there any impending war or rebellion which makes it unsafe to leave the magisterial power in the hands of Natives? Is there no Native competent to hold the post that a European must needs be appointed? Or is the present nominee a gentleman of such exceptional ability that not to appoint him to a place intended for a Native would seriously affect the public interests? If a European is to be appointed when it is possible to appoint a Native, where is the scope for a Native at any time? The appointment of a European in such a case we look upon as a distinct breach of promise. All the professions of good will, the proceedings of the Public Service Commission, and the elaborate resolutions of Government thereon are bare shams, and mere pretences, if Government is to set aside the rules whenever there is an opportunity to make a job. The next point Government makes is of more abiding interest. Government, in effect, denies the right of the Presidency Association to offer its opinion in regard to public appointments. It claims that "in making appointments to the public service it is impossible for Government

to admit the responsibility passing from its judgment to that of popular opinion." No one asks that the *responsibility* should pass from Government to popular opinion or to any other power. The responsibility must rest with the Government. But in forming its judgment Government must have the materials to come to a right decision, and especially when adverse claims are to be adjudged each party must put forward its claims with all becoming emphasis. In all civilized countries, notably in England, it is a recognized principle that the public, as represented by the press, by public associations or by individual deputations, should express its opinion on all controverted public questions, and though the responsibility of the decision rests with the Government, the latter is not to disregard the opinion expressed by the public. The position of hostility to public opinion taken in the letter may fit the despotic Governments of the Continent. It ill becomes the enlightened British Government, and belies its best traditions. In India it has been often admitted by the Government itself that an expression of public opinion on measures of Government is of great advantage to the latter. Government will do well, therefore, to welcome such responsible expression of public opinion as that of the Presidency Association rather than to sneer at it. The charge of inconsistency is, if we may venture to say so, a trick of legerdemain. The former petition approving of Mr. Webb's appointment was not made by the Presidency Association at all, as has been represented by the not overscrupulous Anglo-Indian dailies. It was promoted by a few of Mr. Webb's friends of the Byculla Club clique, and it is possible a few of our leading gentlemen put their signatures to it to oblige friends or to avoid inconvenient importunities. But it, certainly, did not represent true Native public opinion, and cannot in any case be charged against the Presidency Association. True Native opinion as represented by the Native press has, we venture to think, been uniformly consistent in objecting to Mr. Webb's appointment then as now. Indeed, the charge of inconsistency may with better propriety be laid against the Government, for on that occasion Government itself rejected Mr. Webb's claims of which now it seems to be so enamoured.

7. The *Gujarátí* (82), in its issue of the 5th July, writes:—Two weeks ago we noticed in these columns the memorial addressed by the Presidency Association to the Bombay Government on the subject of Mr. Webb's nomination to the post of Presidency Magistrate. To this Mr. Lee-Warner, Secretary to Government, who according to some ignorant and uncharitable critics regulates the affairs of the presidency, has indited a somewhat stinging reply in his usual fashion. This document gives expression to views and opinions in some places which it would be very easy to prove are more or less a reflection of the sentiments which were expounded in the *Christian College Magazine* by Mr. Lee-Warner with his characteristic vigour and consciousness of infallibility. Those who remember the expressions used in that article—"many-throated expression of popular opinion" and "the sound of many waters"—will fully realise the significance of the sentence, "It appears to the Governor in Council from the memorials now before him that popular opinion, or *opinions which claim to be popular*, cannot be relied upon for consistency in matters of appointment." After comparing this declaration with his views as enunciated in the above magazine, one is driven to express a hope that the declaration, claiming as it does to emanate from the Governor in Council, did spontaneously emanate from that quarter, is a genuine reflection of His Excellency's views deliberately formed, and did not rather receive the formal approval of the Governor in Council in the usual course of official business. There are critics who would be inclined to say that the "popular opinion" claiming to be popular is so neither more nor less than the views of the Governor in Council are the views of the Governor in Council. Mr. Lee-Warner is nothing if not argumentative, and we will scrupulously follow his excellent example. The Secretaries of the Presidency Association are informed that a memorial addressed to Government by certain inhabitants of Bombay, including the then President, a Vice-President and members of the Council for the time being of the Bombay Presidency Association, spoke very highly of the qualifications of Mr. Webb, and that consequently the new representation, inconsistent as it is with the former memorial, cannot influence the decision of the Governor in Council. The language of the reply

on this point is so misleading that both the *Times of India* and the *Bombay Gazette* are led to advise the Secretaries to read their own records before making such inconsistent representations. We know for certain that the Presidency Association never addressed a representation of the kind referred to in the columns of our contemporaries, who are jubilant over this supposed discovery of amazing inconsistency on the part of the Association, and we wish the *Gazette* learns in the interests of its reputation to moderate a little its usual tone of omniscient superiority. We will now show that Mr. Lee-Warner's logic is supremely faulty. Because the individual members of the Association were easily persuaded to sign a certain memorial, it would be ignoring all principles of sound reasoning to urge that the Association as a body is not entitled to or cannot hold different opinions from those stated in that memorial, with which the latter had nothing to do. Secondly, if popular opinion is so fickle that it cannot command respect from His Excellency Lord Harris's Government as advised by Mr. Lee-Warner and others, has not the Bombay Government proved equally capricious and unreliable in their judgment? Six years ago the Government did not approve of Mr. Webb's nomination, and why have Government now altered their views and grown so enthusiastic over the claims and qualifications of a gentleman who has never distinguished himself in any line? The policy now enunciated as regards the attitude of Government towards public opinion is opposed to their own declarations that in a country like India an expression of responsible public opinion is always welcome to them. But now there is an evident intention to depart from that policy, and even an ostentatious desire to inform influential associations that their views can have no weight with Government. Government, it is urged, have their own responsible advisers who from their situation and knowledge are most fitted to give counsel. We would have liked to know the names of the responsible advisers who have discerned distinguished abilities in Mr. Webb. The outspoken Secretary to Government informs the Association with an air of triumph over the Secretaries, who, he thinks, have been found tripping, that Government have a discretionary power according to Lord Cranbook's despatch of 1879 to make nominations to the Presidency Small Causes Court and the Magisterial Bench. We believe the Secretaries to the Association know as well as the Secretary to Government the contents of the despatch. But the question is whether Government can so arbitrarily exercise their discretion that they can appoint a person whom they could not have possibly nominated, if due regard were paid to the tests and qualifications required from an eligible candidate, and upon which the memorial of the Association has laid special stress. If the exceptional power vested in Government is to be exercised, there must be exceptional occasions for it. These would arise when there are men of exceptional abilities. Is Mr. Webb a man of more than even average abilities? In short, the lessons to be learnt from the incidents that have happened and are happening in India at this moment are, firstly, that Government is fully convinced that the people are perfectly helpless, and have, therefore, grown supremely defiant of public opinion in all matters; secondly, that as between Natives and Europeans, there is scarcely any chance of justice being done to the former, though professions of lofty morality are every now and then plentifully showered upon a guileless subject population; thirdly, that the Native community has yet to learn from the European community what unity means; and fourthly, that statesmen of the type of Lord Ripon and Lord Reay are like the rarest gems in this world and India can never be too grateful to them for the spirit of justice and mercy, righteousness and truth, which they nobly endeavoured to infuse into the administration during their ever memorable *régime*. [The *Ittdt Goftár* (87), the *Indian Spectator* (2), the *Din Bandhu* (10), the *Mahrátta* (5), and the *Kaiser-i-Hind* (86) of the 5th July, the *Kesari* (43) of the 7th and the *Hitechchhu* (84) of Ahmedabad of the 9th, express similar sentiments.]

8. The *O Portuguez Britannico* (159), in its issue of the 4th July, says:—The memorial of the Bombay Presidency Association to the Secretary of State anent the contemplated appointment of Mr. Webb as Third Presidency Magistrate for the Town and Island of Bombay, has apparently in a large measure ruffled the equanimity of the local Government and has elicited from the Bombay Castle a reply which is anything but smooth or pleasant reading. It was not within the range of possibility that the Government of Bombay would in

any sense approve or appreciate the action of the memorialists or acquiesce in the statements contained in the memorial; but if they felt constrained to express an opinion on the subject, we think something more sensible than the letter they have indited might have been produced. Although we endorsed every word of the representation made by the Bombay Presidency Association, we were not without hopes that the local Government would have some substantial reasons to urge in support of the action in respect of the appointment of the Third Presidency Magistrate which they had had in contemplation; but they have evidently an exceedingly weak hand, and the reply to the Secretaries of the Association only exposes their weakness. The letter under reference is neither neat nor pointed; but to give the Government their due, it must be acknowledged that they have exerted their utmost to be sarcastic and to utter the most incisive things possible, although with results the reverse of successful.

The rejoinder of the Bombay Presidency Association anent the appointment of Mr. Webb as Third Presidency Magistrate, Bombay, approved.

9. The *Bombay Samdchár* (94), in its issue of the 11th July, observes:—The rejoinder of the Bombay Presidency Association anent the proposed appointment of Mr. Webb as Third Presidency Magistrate, Bombay, shows that the recent resolution of Government was not accurate. The Association has also shown that it is not unwise to make respectful representations to Government on the subject of appointments when there is a chance of the latter committing a blunder, as in the present case. Small Causes Court Judgeships and Presidency Magistracies are reserved for Natives, to which Europeans are only to be appointed in the absence of deserving Natives. This rule has been violated by the Bombay Government on several occasions without just cause, and the Association was perfectly justified in making a representation in regard to Mr. Webb's appointment. It is to be regretted that Government should repeatedly commit mistakes in replying to public memorials, and that the public should be compelled to expose them. [The *Jáme Jamshed* (85), in its issue of the same date, expresses similar sentiments.]

Reform of the Indian procedure laws recommended.

10. The *Indian Spectator* (2), in its issue of the 5th July, writes:—A Bill has been introduced in England for the purpose of allowing accused persons to give evidence on oath for themselves. In introducing it the Lord Chancellor is said to have remarked that the English criminal law abounded in many and serious irregularities, and that, as a system, it was ridiculous, incongruous and absurd. The Lord Chancellor, perhaps, does not know that almost the whole of this ridiculous, incongruous and absurd system has been imported into India. There are hardly two provisions in the Code of Criminal Procedure or in the Evidence Act which can be said to be based upon Hindu or Mahomedan law, or the usages prevalent among the people. As for the Civil Procedure Code, it is mostly based upon the rules issued under the Judicature Acts, and very often the language is the same. If the English Legislature were to direct the Indian Criminal Procedure Code, the Evidence Act and the Civil Procedure Code to be extended in their entirety to England, there would be no appreciable change in the practice of the English Courts. This fact cannot be denied by those who are acquainted with the law administered in England and our Indian codes. The Government of India has taken no care to conserve what was best in the old Indian procedure. Indeed, our Legislature, in enacting what is called adjective law, appears to have taken it for granted that there was nothing worth conserving, and that the only system which was the best and most suitable was that which the present Lord Chancellor characterizes as ridiculous, incongruous and absurd. In some parts of India Panchâyats were not nonentities, and even in other parts they could have been easily revived. But their procedure was too simple to suit English ideas and English tastes, and they were therefore doomed to death. Again, in some provinces there was a useful class of trackers whose achievements would sound incredible at the present day. But British law simply ignored them, and it is only recently that efforts have been made to give them some standing under local laws. The village Panch, aided by their hereditary officers, were an institution which no previous Government ever destroyed, and one of the heaviest

charges against British rule is no other than their destruction. Had the procedure codes been framed in conformity with the customs of the Indian people and not in slavish deference to the law prevailing in England, we should not have suffered from most of the evils now inseparable from the administration of justice. The first of these evils is that, the system being wholly new, the bulk of those affected by it are up to date ignorant of it and have to pay dearly for their ignorance. The second evil is that those who have been able to gain some knowledge of it have found it a useful one for harassing innocent people and for trafficking in litigation. The third evil is its extreme costliness. If all that the pleaders and solicitors and barristers have to be actually paid were taxed as costs in both criminal and civil matters, Government would be astonished at the result. The fourth evil is the increase of perjury—an increase which is bemoaned by every good Judge, and utilised by every bad one. Is it even now too late to put an end to these evils? Is there no English statesman in India who has the necessary constructive genius for incorporating all that was best in the ancient rules into our present procedure codes? We do not, for a moment, say that everything should be turned topsyturvy, and that there should be a return to primitive usages. What we do mean is that the way in which the Legislature has treated all such usages is unjustifiable, and that the best policy would have been, and even now is, to utilize all that was useful and wholesome in those customs. Elphinstone, it is well known, intended to follow this policy, and did follow it with success, so long as he had a hand in the Government of this presidency. But his successors have not trodden in his footsteps and the Government of India has wholly disregarded his eminent example. Sir Raymond West is well acquainted with the legal history of both England and India, and we look to him to suggest amendments in the present law for the purpose of obviating the evils we have pointed out. As a member of our local Council his sphere of usefulness is very limited, and it is therefore a thousand pities that he was not appointed to the Supreme Council. Nevertheless, it is in his power to make enquiries as to the satisfactory working of the procedure law and to bring its defects to the notice of the higher authorities, and we hope he will perform this duty. We need hardly say that a statesman who succeeds in finding a remedy for the grievances here mentioned, will place India under a lasting obligation and deserve well of his own country. In the meantime, we trust that Native States will think twice before they introduce our complex and costly procedure into their territories. The genesis of evil has been always a very interesting study, but those who are responsible for the English system, and therefore for our codes, will feel hardly flattered at the extension of the mischief they have done. It is sad to see how evils propagate themselves; and sadder still to see how one evil is trotted out as an excuse for another. In the recent controversy regarding the Age of Consent Act, the absurd English law which fixes the marriageable age of girls at twelve was cited again and again by the reactionaries as a justification of infant marriage. The English Legislature ought really to put its own household in order, and such obsolete enactments should have no place in its statute book. Every reform of the English law should be welcomed in India, for every such reform means in many cases a reform of the Indian law. We do not, however, expect that English politicians will have, for some years at least, any time to cleanse the Augean stable of their statutory and judge-made law. In India, however, a humane and wise statesman can do a great deal, and we pray that one may yet be found to place our procedure laws on a sounder footing.

Judicial administration in Sind.

11. The *Phœnix* (6), in its issue of the 4th July, writes:—Now that the helm of Government is entrusted to a man who has the repute of being an able administrator, and who, moreover, if report says true, has apparently resolved on a close and searching inquiry into all the needs and wants of our province, it would be worth our while, we think, in the interests of the public to assist his deliberations by such suggestions as the welfare of Sind requires. And first of all, we would revert to a subject which has already been well threshed in these columns, but which as being of paramount importance could never be discussed too often. It is the administration of justice and the constitution of the highest tribunal in the land which imperatively require a comment. It is, indeed, anomalous that the province of Sind should in point of administration

of justice be severed from the presidency proper almost wholly, whereas in all the other departments it has to abide by its behests. The Sadar Court, the highest Court of appeal and revision in Sind, is presided over by a single Judge. In all criminal cases it has the power of determining conclusively the life and liberty of all but European British subjects. In civil cases it likewise wields the same amount of power without there being a right of appeal or revision, except in suits the value of which exceeds Rs. 10,000, when an appeal lies to the Privy Council. Now, in the first place, it is neither more nor less than establishing a very invidious distinction in granting European British subjects the right of appeal to the Bombay High Court in criminal cases and investing the latter with the right of revising the records of the Sadar Court, whereas the Natives would even in matters of life and death have to rest satisfied with the decision of one single Judge. What could be the principle which could have dictated such a distinction is not intelligible to us, and the only result, as far as we know, that arises from it is to widen the breach between Europeans and Natives and give the latter an additional reason to realize the galling disparity between the two races. In the presidency proper every sentence of death passed by a Sessions Judge is subject to confirmation by a Divisional Bench of the Bombay High Court consisting of two or more Judges; in Sind the same sentence would be subject to the confirmation of a *single* Judge, and it is a *single* Judge who has the right of revising the records of all the Courts in Sind, of issuing notices to parties concerned to show cause why they should not be retried, of enhancing sentences,—in short, a single Judge of a Court which is a stepping-stone to the Bombay High Court, discharges all the functions which in the latter Court are discharged by a bench of two or three Judges. Now, even supposing that the Judge of the Sadar Court is a man profoundly versed in legal lore, that he is an astute jurist, yet it is possible that errors in law are likely to be committed even by the most experienced and practical lawyers. Law covers a very wide area, and it requires abilities of no mean order to grasp all its minutiæ and to store up in the memory the formidable array of facts which are spread through the length and breadth of all the text-books on law. Even after 15 or 20 years' experience, there is still a vast volume unfolded before us. The risk, therefore, that must necessarily attend on cases of all nature, from the highest to the lowest, must indeed be very great. In the Bombay High Court provision is even made for a difference of opinion between two Judges, by which the case is referred to a third Judge. The Sadar Court is entirely devoid of any such assistance. However serious may be the doubts entertained, yet it has to depend exclusively on its own discretion. Constituted as it is, therefore, the Sadar Court is not in a position to command much respect with a single Judge. Its popularity or unpopularity will purely depend on the then incumbent, and if he happens to be a man whose qualifications are unquestionable, suitors will be willing to prosecute their appeals to the Sadar Court, but if he fails to inspire the people with sufficient respect for him by his abilities, the latter would rather not appear in the Court than have a precedent laid down which might be fraught with dangerous consequences. In civil matters, where the value of the subject-matter of the suit does not exceed Rs. 10,000, the Sadar Court is, again, the highest Court, beyond which there is no right of appeal. The dictum of a single Judge would, therefore, in such cases be conclusive, and would debar the parties from prosecuting their suit any further. However, in civil matters, where only money or property is concerned, there cannot be as much ground for complaint as in criminal matters when the life of a man is at stake. The interests of the inhabitants of the province of Sind certainly require some amendment in this respect. Either let the Sadar Court consist of a bench of two Judges at least, or if the financial condition should not permit of it, render the Sadar Court directly subordinate to the Bombay High Court, so that appeals could lie from the former to the latter.

Disapproval of the alleged imprisonment of honest debtors by the Judges of the Bombay Small Causes Court.

12. The *Din Bandhu* (10), in its issue of the 5th July, says that honest debtors are still sent to jail and their wives and children deprived of their only support by the Judges of the Bombay Small Causes Court, who have not yet brought into force, except in the case of women, the amended section of the Civil Procedure Code regard-

ing the incarceration of insolvent debtors, and requests Government to enquire why the section is not put into force.

Approval of the admonition administered by the Bombay High Court to Lieutenant-Colonel J. B. Lawrence, Cantonment Magistrate, Belgaum, and a request to Government in the matter.

13. The *Kaiser-i-Hind* (86), in its issue of the 5th July, approves of the admonition administered by the Honourable Mr. Justice Jardine and the Honourable Mr. Justice Parsons of the Bombay High Court to Lieutenant-Colonel J. B. Lawrence, Cantonment Magistrate, Belgaum, for having convicted two females of criminal trespass by entering the compound of the bungelow of Dr. Harris, and observes :—The conduct of the Cantonment Magistrate throughout the case was improper and stupid, and as this is not the first time that the High Court has censured him, it is clear that Lieutenant-Colonel Lawrence is unfit for the post and ought to be relieved of his magisterial duties. This case further shows that it is not safe to invest military officers with magisterial functions. [The *Surya Prakash* (89), in its issue of the 4th July, expresses similar sentiments.]

Power of hearing appeals against the sentences passed by village pátils proposed to be conferred on district authorities.

14. A correspondent, writing to the *Bakul* (22) in its issue of the 5th July, says :—As an appeal lies only to the High Court against sentences passed by the village police pátils, poor people are unable to carry the matter to that Court and are obliged to submit tamely to the oppression practised by these village officers. The district authorities should be empowered to hear appeals in these cases. The pátils may also be ordered to hold their courts in the Chávdi or village office instead of at their private residences, in order that justice dispensed by them may come under the observation of the villagers.

Remarks on the reply of Government to the memorial of the inhabitants of Bombay in connection with the Rájábái Tower tragedy.

15. The *Káthiáwár Times* (3), in its issue of the 9th July, writes :—We are not altogether satisfied with the reply of Government to the memorial of the inhabitants of Bombay in connection with the Rájábái Tower tragedy, though some of the reasons set forth for not conceding the prayer of the public would appear to be cogent, and though the reply would seem to be courteous. On the whole, however, we are disposed to regard the reply as an off-hand one. It is more ingenious than explicit and reassuring. The attempt to explain away the attitude of the police does not appear to be satisfactory. It is to be hoped that when the proper time comes Government will place before the public all that the police have done in the matter. That is certainly very necessary to allay public apprehensions. Again, Government seem to put a very narrow interpretation upon what the memorialists have asked them to undertake. Government might well refer to their records to see whether or not commissions vested with power to take evidence on oath have been appointed even under circumstances far less serious. Commissions might be constituted so as to suit the circumstances of the case. It is not absolutely necessary that a commission should take a particular form. We do not think with the Government that it is necessary that it should take the form of a tribunal with powers co-ordinate with those of the High Court. We do not see the force of the argument advanced on this point. Moreover, Government seem to overlook the fact that the demand of the memorialists would be well met by giving the commission a form of departmental inquiry—an inquiry conducted by independent and experienced officials, able to supplement the efforts of the police by more evidence and to throw additional light on the mystery. The resolution admits that "there are matters in connection with the case which may properly be referred to the Commissioner of Police for report, and may hereafter come under review by Government." When such is the case there can be no better means for learning those matters in all their phases than the appointment of a commission of inquiry. The Police Commissioner will give satisfactory explanation from his own point of view as regards those matters and the Government are not unlikely to express themselves satisfied or highly satisfied at the efforts, or the extraordinary efforts, of the police in connection with the matter, and

there the matter would, we fear, end; whereas a commission would be able to tell Government what the police should have done and what they should not have done. In this there would be no usurpation of the authority of the High Court. All that the public wants to know is, who are the culprits who have brought about the deaths of two innocent girls in the *régime* of His Excellency Lord Harris in the year A.D. 1891, and whether the police of Bombay of that year acted in the matter as they should have or not. The "good citizens" of Bombay may wait till the end of the trial of Mánekji Asláji to see what the "good Governor" does in the matter.

Remarks on the conduct of the Bombay Police in connection with the enquiry into the Rájábái Tower tragedy.

16. The *Rást Goftár* (87), in its issue of the 5th July, writes:—Two Pársi medical practitioners professionally connected with the families of the unfortunate ladies who fell victims to rapacious lust from the dizzy heights of the Rájábái Tower have written to the *Bombay Samáchár* (94) in their own names, complaining against the conduct of the police in their persistent, though fruitless, endeavours to find out some ground on which their pet theory of suicide on the part of the deceased may yet be bolstered up. They complain of being pursued with police enquiries as to the physical and mental condition of the ladies, and in the case of one doctor even as to the sexual potency of the husband, in order to obtain some clue whereby to prove that the deceased deliberately threw themselves down from the top balcony of the tower through sheer dissatisfaction and remorse at their unhappy social and domestic relations with their husbands and their families. One of the Pársi doctors goes the length of saying in the *Samáchár* that Inspector Frámji Bhikáji, who seems to be the most active agent of the police in hunting up evidence of suicide, actually enquired of the doctor whether the husband of one of the deceased had ever been treated by him for venereal disease. This statement, the truth of which we have no reason to doubt, since it is authenticated by the doctor, shows the ferocious zeal with which the police have still adhered to their iniquitous theory of suicide; for, had the doctor replied in the affirmative to the enquiry of the over-zealous Inspector, the police would have been enabled to build up some story of the deceased putting an end to her miserable existence from the vicious propensities of an immoral husband. On moral grounds it is shocking to think of such revolting enquiries carried on by the police against the innocent dead, of sacred and revered memory, in face of the plain verdict returned by the Coroner's jury after patient investigation for several weeks. We may, however, overlook the morality of police delinquencies on the supposition that the police myrmidons are not expected to judge of crimes and offences from a high standard of public morality. But what concerns us most is the glaring fact that the police of Bombay have still set their heart to disprove, by hook or by crook, the theory of foul play and to support the absurd theory of suicide in spite of the Coroner's jury, in defiance of public opinion, and also in sheer defiance of the orders of Government who solemnly charged them in a State resolution to find out the clue of murder in this sad fatality. We are informed of some other enquiries by Inspector Frámji tending to the same end. That the police should have the hardihood still to persist in leading their enquiries in the direction of suicide after the distinct orders of Government to the contrary, is what makes the public look aghast, and if any further proof were wanted by Government to induce them to grant the prayer of the petition for an independent commission of enquiry, this conduct of the police after they received their instructions from the Governor in Council must be the best proof to convince His Excellency and his advisers that little can be expected from entrusting the matter in the hands of the present police.

17. The *Hindi Punch* (105), in its issue of the 5th July, gives a cartoon representing Justitia throttling the fiend (murder), with the following letter-press:—Bombay, notwithstanding its so-called efficient police force, has become, within the last two months, the very hotbed of deeds of violence. Ever since the 25th April last, when two innocent Pársi ladies were outraged and murdered in broad daylight near the seat of justice, and the perpetrators of the foul deed were allowed to go scot-free owing to the gross negligence and carelessness of the Bombay Police crimes of violence have been on the increase. About

half a dozen murders have been committed in Bombay since the fatal 25th April, and all this notwithstanding the braggart and the too too clever police of the First City in India!

Remarks on the extradition case recently dismissed by Mr. C. P. Cooper, Chief Presidency Magistrate, Bombay, by order of Government.

18. The *Anglo-Lusitano* (158), in its issue of the 2nd July, writes:—The case in which General Vasco Guedes had applied to the Bombay Government for extradition of Dr. Loyola, Messrs. Roque and Jacintho Correa Affonso, S. F. Alvares and J. V. Barreto Miranda, and into which the Bombay Government had ordered an enquiry by Mr. C. P. Cooper, the Chief Presidency Magistrate, has terminated rather curiously. The case has been thrown out by order of the Bombay Government, as though more than six months have elapsed since the requisition for extradition was made, the Portuguese authorities have failed to substantiate the charges framed against the accused. A Government which applies for the extradition of its subjects, especially on such grave charges as are alleged against the accused in the present case, is supposed, if it is in earnest, to push the matter through with the least possible delay. In cases of this kind such grave charges cannot be kept hanging over the heads of persons for ever, and a Government cannot be expected to keep the subjects of a foreign Government under surveillance for an indefinite period. In the case in question it was fortunate that the Bombay Government did not take the accused into custody, which would have been a very great hardship to the latter, who would now have had just reasons to complain of it. General Vasco Guedes appears to have imagined that extradition might be had for the asking, and as Mr. Payne remarked the other day, he does not appear to have comprehended the difference between charges and evidence, or to have understood what was required to be done.

Remarks on the alleged grievances of Mahomedan pilgrims to Jeddah.

19. "A Mahomedan" correspondent of the *Mahomedan Herald* (4), in its issue of the 10th July, says:—Every year strict orders are being issued by the Turkish Government to the quarantine officials to do their best to please the pilgrims. The chief cause of complaints lies in the ignorance of the pilgrims in regard to sanitary rules of which they had never heard before and to which they had never been accustomed. Simply the enforcement and observance of the sanitary measures tell upon them very severely. Ten days' stay at the isolated island of Cameran and unfolding and exposing their baggage and kits to the fresh air, and the like sanitary precautions, are looked upon by them as undue interference and encroachment on the part of the quarantine employés. It is possible that sometimes quarantine officials may be unavoidably compelled, on account of the obstinacy and unruly conduct of the pilgrims, to carry out the sanitary measures by force. It may be better imagined than described what a troublesome, difficult and responsible job it is for the quarantine officials to manage thousands of unruly pilgrims of Beluchi, Bokhari, Afghan, Sindi, Bengali and other races, pouring in at one and the same time on a spot so barren and so destitute of the necessaries of life. It cannot be denied also that in such a confusion, when every passenger naturally seeks for rest and comfort on landing from a ship after a long voyage, some miscarriage of the rules may take place, for which justice and fair-play make every allowance. My personal knowledge in connection with the complaints is that the pilgrims say something or other against quarantine, and make most of what they consider to be wrong according to their own understanding, and when asked to name precisely their grievances and to mention the names of the particular persons who oppress them at Cameran and Jeddah they fail to do so. In some quarter it is said that the Turkish Government has established quarantine for the purpose of making money. This charge is as absurd as that of burning three cholera-stricken men of S. S. "Sculptor" to death. It is true that for sanitary purposes ten rupees are levied per head at Cameran, but the amount is received from the well-to-do only, and children under seven years and beggars are exempted from it. It is not unknown that the largest number of the pilgrims who go to Jeddah from Bombay are poor; hence it is evident how much money the Turkish Government has been making by this traffic.

20. In expressing gratification at the instructions issued on the application of the Zamindárs of Hoogli by the Lieutenant-Governor of Bengal to the Joint Magistrate of Serampur to prohibit Christian missionaries from preaching within certain limits of the temple of Tárkeshvar, the *Indu Prakásh* (14), in its issue of the 6th July, says:—It would be well were the Christian missionaries who are in the habit of reviling other religions and their gods, prevented as well from doing the same. There can be no objection to the missionaries praising Christianity howsoever highly, but they should not revile Hinduism by making remarks to the effect that Ráma and Krishna are not gods, that the Vedas are not scriptures. It is strange that Hinduism should be subjected to copious revilings, while not a word should be uttered by them against Mahomedanism. The reason of this difference in the treatment of the two religions can be soon understood by the public.

Christian missionaries should be prohibited from reviling Hinduism.

21. In alluding to the reply of the Government of Bombay to the Bombay Branch of the Anglo-Indian Temperance Association, the *Bombay Samáchár* (94), in its issue of the 7th July, observes:—Although Government took nearly a year and a quarter to reply to the memorial of the Branch Association regarding the latest regulations for the sale of toddy, they have not clearly supported their position that toddy is an intoxicating drink by publishing the remarks made by their officers upon the memorial or otherwise. It is true that in their resolution on the Abkári administration of last year they complained that in the Surat District the consumption of toddy had increased excessively, but they did not quote statistics in proof of that assertion. Moreover, several experts have often expressed an opinion that toddy is not an intoxicant and not injurious to health, but that, on the contrary, it is nourishing. [The *Jáme Jamshed* (85), in its issues of the 6th and 7th July, expresses similar sentiments and adds:—The severity of the rules in regard to the use of toddy has led to indulgence in poisonous English liquors and of drunkenness in the Bombay Presidency, and if these rules are relaxed for a year Government will discover the truth of the above assertion.]

Disapproval of the reply of Government to the Bombay Branch of the Anglo-Indian Temperance Association.

22. The *Bombay Samáchár* (94), in its issue of the 8th July, observes:—His Excellency Lord Harris's reply to the Native cricketers of Bombay protesting against the use of the Esplanade by polo-players, although kind, is very disappointing, considering the great importance attached by the Supreme and Local Governments to physical education. Moreover, His Excellency being a well-known cricketer sanguine hopes were entertained of the memorialists' prayer being granted. It is strange that besides the Esplanade there should be no available ground large enough to admit polo-players, and that the convenience of numerous cricketers should not have been consulted, while the accommodation of a handful of polo-players should have been allowed preponderance. It may be added that within the last few days Government have given unfavourable replies to several public memorials, but they must not suppose that this will discourage people from laying their grievances before the authorities. [The *Jáme Jamshed* (85), in its issue of the same date, expresses similar sentiments and adds:—His Excellency being a keen cricketer must recognise the fact that the same place cannot be suitable for cricket as well as polo. Lord Harris would have satisfied all parties if he had set aside the piece of ground in front of the Marine Lines for polo-players. At least during the rains when cricket season begins, polo-players may be well made to use the Cooperage.]

Reply of His Excellency Lord Harris to the Native cricketers of Bombay protesting against the use of the Esplanade by polo-players disapproved.

23. Alluding to a notification published by the Collector of Ratnágiri on the 21st of April 1891 regarding khoti rights, the *Arunodaya* (20), in its issue of the 5th July, remarks:—Although the respective rights of the Government and the Khots in khoti villages in the Ratnágiri District have been fixed by the resolution of 1876, the officers of Government have not yet ceased to interfere with the rights of the Khots.

Notification issued by the Collector of Ratnágiri regarding khoti rights and remarks thereon.

We are at a loss to know the real object of the Government in putting forth the notification in which they appear to forget that they are the protectors of their own rights as well as those of their subjects, as they have added to their own rights by encroaching upon those of the Khots.

A complaint against the Assistant Collector of Kaira.

24. A correspondent of the *Ahmedabad Times* (90), in its issue of the 8th July, observes:—The Assistant Collector of the Kaira District, while riding through the streets of Kaira about a week ago, saw one Lálchand commit nuisance on the road side and struck him with the cane he carried in his hand. He, moreover, fined Lálchand two rupees and sentenced him to a week's imprisonment, but subsequently, at the request of his Shirastedár, he cancelled the sentence of imprisonment. This week he beat one Gabad severely for a similar offence. It is said of this officer that he is so ignorant of the Gujaráti language that he cannot understand the meaning of such common words as Taláti, Mukhi and Rávania, and if this be true, it is not right for Government to invest such inexperienced officers with magisterial powers. The correspondent requests Government to take due notice of the conduct of the Assistant Collector. [The *Kaira Vartamán* (108), in its issue of the same date, censures Mr. Lawrence, Assistant Collector, Kaira, for striking Gabad, an old man of seventy years, and adds that the district has been of late unfortunate in getting hot-headed officers, since Mr. K. R. Bamanji had once beaten the Police Patel of Kapadvanj, while Mr. Weir was said to have acted similarly towards Rávanias (village watchmen).]

A complaint against the City Police Inspector and the Magistrate, Broach.

25. The *Broach Samáchár* (96), in its issue of the 9th July, complains that the City Police Inspector of Broach has, in his overzeal in the discharge of his duties, been oppressing the innocent inhabitants of the city and that the local Magistrate has been encouraging him under cover of law and justice. The *Samáchár* ironically asks the people of Broach to appreciate the services of the City Police Inspector and the Magistrate by making them valuable presents.

The postal guarantee fund condemned.

26. The *Bhárat Bhráta* (141), in its issue of the 3rd July, observes that it is unjust to maintain the postal guarantee fund created by deductions from the salaries of the postal servants in order to meet losses befalling the Postal Department, inasmuch as the State receives the profits derived from this department while the postmasters alone bear the losses. The paper hopes that this grievance will be duly considered by Government and the postmasters relieved from it.

Part II.—*Education.*

Disapproval of the way in which temporary vacancies are filled up in the Elphinstone College, Bombay.

27. The *Indian Spectator* (2), in its issue of the 5th July, writes:—It is hard to approve of the way in which temporary vacancies are filled up in the Elphinstone College. The chair of History was vacant. It was offered to Mr. Banáji and he had to refuse, as far as we know, because he did not like the terms on which it was offered. He refusing, of course it has been offered to another and accepted by him. Now, economy is a good thing, but we are sure that in such cases the best course is to offer more favourable terms to the best man available than to go about in search of one who may be willing to accept the low terms offered. The Educational Department can afford to spend a few rupees more in order to secure the best man, even though the appointment may be only temporary. Who can say how much the young students lose by an unhappy selection, forced perhaps on the department in consequence of the hard and fast rules of the Financial Code? As soon as a native of India is honoured with a post in the graded service, he is made to pay for the honour by forfeiting one-third of the fixed pay. This rule is especially objectionable when applied to new men appointed to temporary vacancies. It is much more objectionable when the person selected knows that he has no chance of being confirmed in the appointment, no matter how he works; that the place is really reserved for a more fortunate individual, and that he is only a stop-gap. A conscientious man finds himself in a responsible post which makes a heavy demand on his time and energies. But he also sees that the remuneration he gets is quite inadequate,

An honest man refuses to undertake the heavy responsibility on the conditions offered. Another man, who is not equally alive to his responsibility, or is not even able to discharge efficiently the duties entrusted to him, eagerly clutches at the offer and is accepted. The difference between the teaching of the one man and the other is known only to the unfortunate students, who regret that they have not got the best man to guide them in their studies. We ask whether the Government thinks itself justified in doing what it does. Another question that suggests itself to us in this connection is, has Government decided that no Native should fill permanently the chair of History in the Elphinstone College? No doubt, an Englishman is the right man to fill such a chair. Other things being equal, one who has received his education in England would be preferable to a native of India. But, in the first place, let it be mentioned here that such men as we require are not inclined to accept the terms which alone the Government or the Educational Department offers. Of such as come, a few only are satisfied with their bargain. If the Government makes up its mind to utilise local talent, it must offer reasonable terms. The person selected must have a fair prospect of promotion held out to him. He should feel the assurance that he is not called on to make a sacrifice for a barren honour. We have supposed that the man on whom the choice falls possesses special qualifications for the discharge of his duties. Such a person may be believed to be able to carve out a place for himself by his industry and intelligence. So, nothing less will be a sufficient inducement to him to abandon the chances of a successful career in other walks of life than a promise to do nearly as much for him in this line.

28. The *Indu Prakásh* (14), in its issue of the 6th July, writes:—The reply of the Bombay Government to the local Municipal Corporation's remonstrance in the matter of the Government contribution to the cost of primary education is, as was fully anticipated, very disappointing. Considering the character of the present *régime* a better reply could not be expected. The Government adheres to its resolve of giving only Rs. 28,000 and commits itself by no promises. The Government, indeed, occupies a position of advantage in that the law leaves it free and binds the Corporation to make adequate provision. It repeatedly reminds the Corporation of its statutory liability and of its power to procure funds, but forgets that while the liability is unlimited the power of getting funds is limited by the tax-paying capacity of the people. The Government expresses its absolute inability to pay more than it has already promised, in consequence of the limitations of the Provincial contract and the demands of rural education. But there is one point which the Government has not considered, viz., the police contribution. This question Government has referred to the Government of India, but it is precisely the point which requires consideration in settling the question of the contribution from Government in the matter of education. If it is decided in favour of the Corporation, the latter's claim to have increased contribution from Government will be greatly strengthened.

The Bombay Government and primary education in the city of Bombay.

29. The *Kaiser-i-Hind* (86), in its issue of the 5th July, disapproves of the reply of Government, and says that it is not fair for Government to appropriate to themselves the local ábkári revenues to which the local municipality has a right, to shirk the obligation of maintaining the local police and also to load the Corporation with the greater portion of the cost of primary education. The reply, observes the paper, would naturally be regarded with disfavour by the rate-payers on account of the gratuitous advice therein tendered that the municipality may increase taxation, because the rate-payers are already heavily taxed and will not be able to bear any further burden. [The *Rájyabhakta* (117), in its issue of the 7th July, expresses similar sentiments.]

30. The *Karnátak Vritt* (136), in its issue of the 3rd July, says that young boys attending the vernacular schools in the Kanarese districts and their teachers have been put to much inconvenience for want of a sufficient supply of certain serial school-books, and requests the Curator, Government Central Book Depôt, Bombay, to make early arrangements for supplying them.

A request to the Curator, Government Central Book Depôt, Bombay, for the supply of Kanarese school-books to the vernacular schools in the Kanarese districts.

Part III.—*Municipalities.*

Attention of the president of the Belgaum Municipality invited.

31. The *Belgaum Samdchár* (23), in its issue of the 6th July, invites the attention of the president of the local municipality to the store of inflammable substances like kerosine oil in the vicinity of the public market, as, in the event of a fire breaking out, the consequences would be very serious, and says that it is dangerous to allow shops of fire-works to be set up in the bazár itself without due precautions. The paper further adds that the instructions of the Sanitary Commissioner about the side-gutters being left open have not yet been attended to by the municipality.

The approaching election of members for the Local Board in the Kaira District and a suggestion in the matter.

32. With reference to the approaching election of members for the Local Board in the Kaira District, the *Svadesh Bandhu* (127), in its issue of the 8th July, suggests that those towns and villages where there is likely to be some competition, Aval Kárkuns or other responsible officers should be appointed as polling officers instead of ordinary clerks, who, it is said, try to influence voters and tamper with the voting papers, and that the voting-boxes should, after the elections, be properly sealed up in the presence of a committee of a few persons and immediately sent to the nearest police station.

Part IV.—*Native States.*

Lord Cross represented as a *cross* elephant in a cartoon in connection with Manipur affairs.

33. The *Hindi Punch* (105), in its issue of the 5th July, gives a cartoon of an elephant representing Lord Cross, upon whose trunk is written 'Manipur muddle,' and on the right fore leg 'Condemnation by the English Press,' on the left 'Rebuke,' and on the hind legs 'Treachery' and 'Bungle' respectively, and on the main body, 'Political Blunder,' 'Despotism,' 'Immaculate,' 'Power of the Civil and Military Bureaucrats,' and 'Mediocrity.' The elephant is represented as advancing step by step, towards a ditch (Bureaucracy of the Foreign Office of India). The letter-press runs as under:—*Hind.*—Ah! The cross old thing! Step by step he has advanced sufficiently near to fall headlong into the ditch! (Lord Cross, the Secretary of State for India, has refused to interfere with the discretion of the Indian Government in awarding capital punishment to the Jubráj and Regent of Manipur, and has generally upheld the Manipur-muddle policy of the Government.)

Refusal of the Government of India to hear counsel on behalf of the Manipur offenders.

34. The *Subodh Patrika* (17), in its issue of the 3rd July, writes:—Government, we hear, have declined to hear counsel on behalf of the Manipur offenders. Why should this be so? It is, no doubt, unusual for Government to hear counsel in any case. But the trials themselves are not of an ordinary character, and an exception may well be made for exceptional cases like these, especially as in the original court they had not the benefit of such assistance. Government have wisely intimated that their final orders will not be passed till the end of this month. This leaves the persons concerned sufficient time to make their defence before Government. But, in addition, a point may well be stretched in their behalf to hear their counsel. In proportion as Government gives them all possible facility to defend themselves, it makes its sense of justice manifest to all and removes from the trial all trace of a vengeful spirit.

The fate of the Manipur prisoners.

35. The *Mahrátta* (5), in its issue of the 6th July, writes:—The fate of the unfortunate Manipur offenders will not be decided until the end of this month. No counsel will be heard on their behalf. But they are at liberty to send up a representation drawn up by legal advisers. Such representation will, it is said, receive due consideration. In all respects their appeal will be treated as ordinary appeals against judicial decisions. Now, when we see that the tribunal which sat in judgment upon them was not an ordinary tribunal, that the procedure adopted by this tribunal was not in all respects such as is followed in

ordinary cases, we really fail to understand why in the matter of the appeal the procedure should be restricted to the usual routine. Is His Excellency the Governor-General in Council afraid that if counsel were heard on behalf of the accused, injustice would be done? If the unfortunate Princes had not the best legal assistance at their trials, is it not just, fair and reasonable that such assistance should be allowed to be given at the hearing of the appeal? The Government, if they like, should also hear the Government Advocate-General on behalf of the prosecution. Let the trial be an open and fair one. If the Princes are then proved guilty, let them be punished according to law. As it is, we are not satisfied with the course pursued. The unfairness of the judgment passed upon them is seen especially in the case of the ex-Mahárája and the Senápati, who were proved to have had very little to do with the murders. They have been sentenced to be hanged mainly on the ground of their having conspired against the Government of Her Majesty the Empress of India. But then the question has to be decided if they were bound to obey the orders of the Government of India for the deportation of the Regent or Jubráj and if they should have tamely submitted to an attack on the palace. But the Government of India has acted in this matter on no recognized principle of political morality. So it is idle to expect fair consideration of such points.

Remarks on the order of the Government of India respecting the publication of newspapers in Native States.

36. Under the heading "A threatened reign of distrust and despotism (*Are the days of Lord Lytton returning?*)" the *Sudhárak* (18), in its issue of the 6th July, quotes the order of the Government of India respecting the publication of newspapers and printed works in places administered by the Governor-General in Council but not forming part of British India, and says:—We have great respect for His Excellency Lord Lansdowne and are loth to place His Lordship on a par with Lord Lytton. But the Government resolution before us leaves us no choice in the matter, and we are constrained to say that if the present orders are a deliberate measure of the Government of India, they plainly indicate that a woful change of spirit is coming upon that Government and that the worst days of the Lytton administration are not far away. It is difficult to believe that a statesman, brought up in the best liberal traditions of England, should so far forget the most elementary teachings of his faith as to issue an order, practically making freedom of speech a sham and a delusion in Native States 'under the administration of the Governor-General in Council.' No one who knows how despotic, high-handed and self-willed Political Agents generally are even in States where the Chief or ruler is not a minor, will have any difficulty in realizing the fact that the present resolution places in the hands of these wayward and bigoted officers a terrible power to stamp out of existence all independence and freedom of speech in Native States. Freedom of thought and freedom of speech have been the two proud privileges of an Englishman, and noble-minded English statesmen have not scrupled to extend these blessings to the people of British India. Does the present Viceroy of the country regret that this should have been the case? Does he hold that these precious privileges have been so far abused in the territory under his direct rule that the Native States ought to be saved from a like consequence? Else, why this restriction on the liberty of the people of Native States? And why on theirs alone? Or is this prohibition the precursor of the curtailment of liberty all round? "Candid friends" of the type of Mr. Lee-Warner make it a point of reproach against the Native States that their rulers do not allow the same freedom to their subjects that the British Government does to its. What has Mr. Lee-Warner now to say to the present action of the Government of India? Will it lie any longer in his mouth to utter this reproach, which, however, we frankly admit, is in many respects well deserved? Who will blame our unenlightened princes, if in the present resolution of the Government of India they find a justification for their own unenlightened methods of government? We confess we do not understand what necessity there was for the Government to issue this despotic order. Is the Government afraid that the spread of advanced political opinions in Native States might make them less loyal to the British rule? If so, never was a greater mistake committed. No man of sense will question the truth of the proposition that enlightened Native States are more to be relied on in the

matter of loyalty than those that are educationally backward. Or is the Government of opinion that all criticism of the actions of their representatives in Native States is a crime which must not be perpetrated within the territories of those States? As we understand the matter, the administrations in Native States are suffering, not from a superfluity but from a paucity of independent critics. A single glance at the condition of the press in these States is sufficient to understand the truth of what we say. Already the number of newspapers in these territories is small, and most of these, again, are remarkable only for the shameful manner in which they are ever ready to cringe to the powers that be. Independent and courageous criticism of the conduct of the authorities is thus already conspicuous by its absence in these States, and the Government of India could not have devised a better way of perpetuating this absence than the issuing of its present resolution. Hereafter no newspaper can be started in a Native State under the administration of the British Government without the written permission of the Political Agent, who, presumably, may withhold the permission, if he pleases, without assigning any reason for so doing. It is needless to say that under such circumstances the Political Agent will take care to see, before granting the permission sought, that the paper, solicitous to come into existence, gives guarantees and assurances to keep *his* actions and those of his favourites outside the pale of its criticism. Bad as this is, this is not all. Indeed, the most terrible provision of the resolution is not this, but the one that enables the Political Agent to extinguish at his own sweet will the existence of a paper that may show signs of independence and courageous utterance! If an editor has the effrontery to whisper the least thing against a Political Agent, that mighty functionary can put into operation clause 4 of this resolution and sweep the paper at once out of existence, and even send the unfortunate writer into a never-ending exile! It is intolerable to think that the people in the Native States will sit tamely under this outrageous order of the Government of India. Their duty under the circumstances is plain. They must protest, and loudly and persistently protest, against this restriction of their liberty, and carry on their agitation till the monstrous resolution is withdrawn. We think we may, on this side of the country, fairly look to Kolhápur—which has so many men of independence and education—to take the lead in the matter. [The *Dnyán Prakásh* (13) of the 6th and the *Native Opinion* (15) of the 9th July express similar sentiments.]

37. The *Gujarát Mitra* (83), in its issue of the 5th July, observes :—The recent orders of the Government of India regarding the publication of newspapers in Native States are probably meant to be applied to countries like Burmah and Manipur, as perhaps it is expected that the oppression ruling there should be screened from the notice of the English Parliament, but this expectation is erroneous. The conduct of British officers there, in spite of this gagging act, is sure to be out sooner or later and reach England through newspapers published under the British jurisdiction. Another reason may, perhaps, be that vernacular newspapers might on account of their spirited writings be a source of trouble to Government. Be that as it may, the measure is sure to be discussed in Parliament, and we wait to see the result. But it must be said that these orders will fail in their objects owing to the newspapers in British territory. His Excellency Lord Lansdowne seems to be deadly opposed to a free vernacular press. His administration has been worse than even that of Lord Lytton, and the sooner he leaves India the better. [The *Ahmedabad Times* (90), in its issue of the 8th July, observes that people ought to strongly protest against these orders, as perhaps they might be extended to British territories.]

38. The *Surya Prakásh* (89), in its issue of the 4th July, disapproves of the action of the Government of India regarding the publication of newspapers in Native States, and says that it is not fair to Native Princes that either Government or Political Agents should thus interfere in the internal affairs of their States. Such conduct, the paper says, cannot fail to excite suspicion about Government in the minds of the people. The advantages of a free press, continues the *Prakásh*, are well-known to Government, and it is to be much regretted that Government should now attempt to gag a portion of it. But the paper feels sure that this action of His Excellency the Viceroy will not be supported by Parliament.

39. The *Poona Vaibhav* (54), in its issue of the 5th July, says:—One Krishna Adhikári, a detective policeman in the Kolhápur State, was charged with the offence of housebreaking and a complaint was filed against him. The accused being a favourite of the police authorities at Kolhápur, three false complaints were lodged against the complainant in the above case, but in none of them was he found guilty. The City Faujdár, a Jamádár and a high police officer moved in bringing the false charges against the gentleman who prosecuted Krishna. The bad conduct of the policeman was exposed during the trial of these cases, but the authorities have not taken any notice of it. We hope the Kolhápur Darbár will order an inquiry into the matter and save the good name of their administration from being sullied.

A complaint against the police of Kolhápur.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
14th July 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th July 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Mitra	Sátára...	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies Issued.
	MARA'THI—continued.			
47	The Mahárashtrá Vritt	Sátára	Weekly	
48	„ Moda Vritt	Wái	Do.	150
49	„ Mutaddi	Ahmednagar	Do.	350
50	„ Nagar Samáchár	Do.	Do.	...
51	„ Násik Vritt	Násik	Do.	150
52	„ Nyáyá Sindhu	Ahmednagar	Do.	300
53	„ Pandhari Mitrá	Pandharpur	Do.	170
54	„ Poona Vaibhav	Poona	Do.	104
55	„ Prabodh Chandrika	Jalgaon	Do.	1,100
56	„ Prabodh Ratná	Bárui	Do.	200
57	„ Pratod	Islámpur	Do.	225
58	„ Rághava Bhushana	Yeola	Do.	300
59	„ Rámdás	Bijápur	Do.	140
60	„ Ratnákar	Kaládgi	Do.	225
61	„ Satyá Shodhak	Ratnágiri	Do.	100
62	„ Satyá Sadan	Alíbág	Do.	250
63	„ Sholápur Samáchár	Sholápur	Do.	75
64	„ Shri Shiváji	Poona	Do.	260
65	„ Shubh Suchak	Sátára	Do.	300
66	„ Sudhákar	Pen	Do.	225
67	„ Sumant and Satyá Sudha	Kárwár	Do.	250
68	„ Suryodayá	Thána	Do.	100
69	„ Vanapriya	Chikodi	Fortnightly ...	300
70	„ Venguria Vritt	Venguria	Weekly	100
71	„ Vidushak	Karád	Do.	150
72	„ Vidya Vilás	Kolhápur	Do.	300
73	„ Vijay	Sháhápur	Do.	275
74	„ Vividh Dnyán Vistár	Bombay	Monthly	200
75	„ Vrittadhára	Dhár	Weekly	500
76	„ Vrittasár	Wái	Do.	100
77	„ Vritt Sudha	Sátára	Do.	285
78	„ Vyápárottejak	Bombay	Fortnightly ...	200
	ANGLO-GUJARA'TI.			300
79	The Din Mani	Broach	Weekly	
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	350
81	„ Gujarát Darpan	Surat	Bi-weekly ...	250
82	„ Gujaráti	Bombay	Weekly	500
83	„ Gujarát Mitrá	Surat	Do.	2,450
84	„ Hitechchhu	Ahmedabad	Do.	750
85	„ Jáme Jamshed	Bombay	Daily	500
86	„ Kaiser-i-Hind	Do.	Weekly	1,600
87	„ Rást Goftár	Do.	Do.	2,502
88	„ Surat Akhbár	Surat	Do.	1,680
89	„ Suryá Prakásh	Do.	Do.	600
	GUJARA'TI.			350
90	The Ahmedabad Times	Ahmedabad	Weekly	
91	„ Ajab	Surat	Monthly	250
92	„ Akhbáre Sodágar	Bombay	Daily	1,200
93	„ A'ryá Dharm Prakásh	Do.	Monthly	1,000
94	„ Bombay Samáchár	Do.	Daily	394
95	„ Broach Mitrá	Broach	Weekly	1,200
96	„ Broach Samáchár	Do.	Do.	350
97	„ Buddhi Prakásh	Ahmedabad	Monthly	700
98	„ Chának	Surat	Do.	600
99	„ Deshi Mitrá	Do.	Weekly	500
100	„ Dnyán Vardhak	Bombay	Monthly	900
101	„ Fursad	Do.	Do.	700
102	„ Gap Sap	Do.	Fortnightly ...	450
103	„ Gorakshak	Do.	Weekly	500
104	„ Gul Afshán	Do.	Monthly	...
105	„ Hindi Punch	Do.	Weekly	1,200
106	„ Hindusthán	Ahmedabad	Do.	225
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	716
108	„ Kaira Vartamán	Kaira	Weekly	1,250
109	„ Káside Mumbai	Bombay	Tri-weekly ...	100
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	1,200
112	„ Madhur Vachan	Bombay	Do.	500
113	„ Nure Elam	Do.	Do.	1,412
114	„ Nyáyadarshak	Ahmedabad	Weekly	330
115	„ Pársi Tikákár	Bombay	Fortnightly ...	240
116	„ Praja Matá	Ahmedabad	Weekly	800
117	„ Rájyabhaktí	Bombay	Do.	500
118	„ Samaher Báhádur	Ahmedabad	Do.	687
				300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
119	The Satyá Mitrá	Bombay	Weekly	300
120	„ Satyavakta	Ahmedabad	Do.	1,500
121	„ Satyodaya	Dohad	Do.	75
122	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Sneha Sindhu	Kaira	Weekly	150
125	„ Stri Bodh...	Bombay	Monthly	588
126	„ Stri Mitrá	Do.	Do.	697
127	„ Svadesh Bandhu	Mahudha	Weekly	200
128	„ Svadesh Vatsal	Ahmedabad	Monthly	300
129	„ Udichya Hitechchhu Patrá	Do.	Do.	550
130	„ Vidnyán Vilás	Rájkot	Do.	825
131	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
132	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
133	The Kannadá Suvarte...	Bombay	Weekly	800
134	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
135	The Chandrodayá	Dhárwár	Weekly	200
136	„ Karnátak Vritt	Do.	Do.	...
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
141	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
142	„ Bráhma Patrika	Poona	Weekly	200
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
144	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
146	„ Dhár State Gazette	Dhár	Weekly	280
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
148	„ Gwalior Gazette	Gwalior	Do.	830
149	„ Jouhar	Bombay	Do.	...
150	„ Kuahful Akhbár...	Do.	Do.	200
	PERSIAN.			
151	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
152	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
153	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
47	The Mahárashtrá Vritt	Sátára	Weekly	150
48	„ Moda Vritt	Wái	Do.	350
49	„ Mutsaddi	Ahmednagar	Do.	...
50	„ Nagar Samáchár	Do.	Do.	150
51	„ Násik Vritt	Násik	Do.	300
52	„ Nyáyá Sindhu	Ahmednagar	Do.	170
53	„ Pandhari Mitrá	Pandharpur	Do.	104
54	„ Poona Vaibhav	Poona	Do.	1,100
55	„ Prabodh Chandrika	Jalgaon	Do.	200
56	„ Prabodh Ratná	Bárai	Do.	225
57	„ Pratod	Islámpur	Do.	300
58	„ Rághava Bhushana	Yeola	Do.	140
59	„ Rámdás	Bijápur	Do.	225
60	„ Ratnákar	Kaládgi	Do.	100
61	„ Satyá Shodhak	Ratnágiri	Do.	250
62	„ Satyá Sadan	Alibág	Do.	75
63	„ Sholápur Samáchár	Sholápur	Do.	260
64	„ Shri Shiváji	Poona	Do.	300
65	„ Shubh Suchak	Sátára	Do.	255
66	„ Sudhákar	Pen	Do.	250
67	„ Sumant and Satyá Sudha	Kárwár	Do.	100
68	„ Suryodayá...	Thána	Do.	300
69	„ Vanapriya...	Chikodi	Fortnightly ...	100
70	„ Vengurla Vritt	Vengurla	Weekly	150
71	„ Vidushak	Karád	Do.	300
72	„ Vidya Vilás	Kolhápur	Do.	275
73	„ Vijay	Sháhápur	Do.	200
74	„ Vividh Dnyán Vistár	Bombay	Monthly	500
75	„ Vrittadhára	Dhár	Weekly	100
76	„ Vrittasár	Wái	Do.	285
77	„ Vritt Sudha	Sátára	Do.	200
78	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach...	Weekly	350
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
81	„ Gujarát Darpan	Surat	Bi-weekly ...	500
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrá	Surat	Do.	750
84	„ Hitechchhu	Ahmedabad	Do.	500
85	„ Jáme Jamshed	Bombay	Daily	1,600
86	„ Kaiser-i-Hind	Do.	Weekly	2,502
87	„ Rást Goftár	Do.	Do.	1,650
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakásh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakásh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Fursad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Nyáyadarshak	Ahmedabad	Weekly	340
115	„ Pársi Tiksár	Bombay	Fortnightly ...	800
116	„ Praja Matá	Ahmedabad	Weekly	500
117	„ Rájyabhakti	Bombay	Do.	687
118	„ Samsher Báhádur	Ahmedabad	Do.	300

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	GUJARA'TI—*continued.*			
119	The Satyá Mitrá	Bombay	Weekly	300
120	„ Satyavakta	Ahmedabad	Do.	1,500
121	„ Satyodaya	Dohad	Do.	75
122	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Sneha Sindhu	Kaira	Weekly	150
125	„ Stri Bodh...	Bombay	Monthly	588
126	„ Stri Mitrá	Do.	Do.	697
127	„ Svadesh Bandhu	Mahudha	Weekly	200
128	„ Svadesh Vatsal	Ahmedabad	Monthly	300
129	„ Udichya Hitechchhu Patrá	Do.	Do.	550
130	„ Vidnyán Vilás	Rájkot	Do.	825
131	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
132	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
133	The Kannadá Suvarte...	Bombay	Weekly	800
134	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
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	MARA'THI AND KA'NARESE.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
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Part I.—*Politics and the Public Administration.*

Remarks on His Excellency Lord Lansdowne's two and a half years' administration of India, and suggestions to His Lordship.

1. The *Native Opinion* (15), in its issue of the 12th July, writes:—From His Excellency Lord Lansdowne's reply to the toast to his health at the United Service Club dinner, Simla, one thing is quite clear that His Excellency will not leave our shores before the expiration of the term of his office. To our mind, the policy followed by His Excellency has not been a very successful one. He had the example of Lord Dufferin before him, and we thought he would avoid both the Scylla of social legislation and the Charybdis of political evolution. The policy pursued in Kashmere as also in Manipur will not add to his reputation, but, perhaps, his mistakes were the result of either inexperience or of short-sighted counsel. It may yet be hoped that two and a half years' experience may enable him to change his present policy and pursue a more catholic one. If a Viceroy can afford, there are so many things to be done for home improvement that a whole term exclusively devoted to this purpose may not be enough to achieve much. The reform of our Legislative Councils, the separation of the judicial from magisterial functions, the reduction of Home and Indian military charges, the question of permanent settlement and a host of others call for His Excellency's attention. The consolidation of British Government in India ought to be the corner stone of the policy of Government, and Lord Lansdowne ought to see how far that consolidation has progressed under him. To the legislative reform His Excellency has committed himself, and the achievement of that reform ought, at least, to be his pride, nay his ambition.

The present Viceroy of India and his *régime*.

2. The *Chandánshu* (25), in its issue of the 12th July, ironically says:—During the last two years of the *régime* of His Excellency Lord Lansdowne much has been done for the good of the people of India by passing the Age of Consent Act, the Cattle Trespass Act, the Mámlatdárs' Act and the recent resolution regarding the Native press in the Native States, and by bringing about the Manipur affair, and his *régime* is to continue for about three years more. It is, however, to be hoped that His Lordship will not further oblige the half-starved Indians by enacting similar laws.

Remarks on the resolution of the Government of India on the purchase in India of articles of local manufacture.

3. The *Indian Spectator* (2), in its issue of the 12th July, writes:—Though the resolution of the Government of India on the purchase in India of articles of local manufacture required for the public service makes no large concessions, it may be welcomed by those interested in the promotion of industries and the material development of India. It has always been a matter for wonder to sensible men that the Government of this country should go to other markets than the Indian for the purchase of articles to be had without much difficulty in India itself. People may wonder, but the fact stands that the Government have done so, and intend doing it still. This course of importing foreign commodities to the neglect of indigenous articles may recommend itself to responsible authorities, but it is no use concealing the fact that it has smashed up most of the old industries and thrown work-people out of employ. It may seem that the time has come to give up the policy of allowing other people to thrive at the expense of the struggling masses of India. Owing to the enterprise of a few keen-sighted Europeans several iron factories have been set up in India, which, if there would be no clashing of interests, might be taken advantage of by the authorities. If they are turned to account, it is needless to say it would encourage industry among the Indians and diminish to an appreciable extent the drain of money to a foreign country.

4. The *Mahratta* (5), in its issue of the 12th July, writes:—We really do not know whether we should look upon the Government of India's resolution on local iron manufactures as a concession to public opinion or whether we should say that it is a confession of the weakness of the Government. There is a third view of the resolution. It may be looked upon as a piece of bread thrown at the barking firms of manufacturers who clamoured so loud for their rights. It is at present very difficult

to say which of these three interpretations is correct. Much will depend upon the effect that may be given to the resolution. If the iron-founders give up their cry and cease to agitate, we may well say that this resolution is a morsel of bread large enough to gag their mouths. If they, however, continue to represent their grievances and agitate to get a ratification of the charter of Lord Ripon, and if the Government of India continue to support their claim, we may well be satisfied and say that the position of the Government of India is to be pitied, and that if any efforts are to be made to secure justice they must be directed against the mischievous control of the Secretary of State. In the present case we can safely say that the resolution is a concession extorted from an unwilling Secretary of State, and it will be the bounden duty of all interested in the material development of this country to strengthen the hands of the iron-founders and make it a public grievance. Look as we do at this resolution in this light, we cannot help saying that the Industrial Association of Western India has acted very wisely in having decided to take up the question for discussion before the conference of August next. Between the lines of the resolution we read a very valuable lesson. It is of a very broad significance, and if we can learn it well it will be very useful to us in all our national questions. That lesson is that when we prepare ourselves to ask for a privilege, our capacity to use that privilege ought to be beyond all question, and it ought to be only after we attain to that capacity that we should ask. Any earlier attempts do not only prove unsuccessful, but often put off the fruit of our labours indefinitely.

5. The *Hindi Punch* (105), in its issue of the 12th July, gives a cartoon representing the Punch holding a magnet (public opinion) before the Bombay Government which is bound to a tree (Bureaucracy) and therefore resists the magnetic attraction. The letter-press runs as under:—She is bound down to the tree, and she won't be drawn towards the magnet. [The Webb, the Polo, the Toddy and the Rájábái Tower tragedy resolutions of the Bombay Government, fully savouring of the spirit of bureaucracy, have been generally viewed by the Bombay public with disfavour.]

The Bombay Government represented in a cartoon *anent* its replies to the recent memorials of the Bombay public.

6. The *Bombay Samáchár* (94), in its issue of the 15th July, regrets that His Excellency Lord Harris, who last year declared that he could not afford much time for cricket, should now be totally occupied with that game, and observes:—This will give rise to a belief among the Natives that because His Excellency was engaged in sport he could not pay sufficient attention to the memorials recently submitted to him, and curt replies were given to these memorials. The Natives seem to think that Governors ought not to devote much of their time to sport, and this rule seems to be observed in England, where Ministers and other high officers do not mix in sport at all.

His Excellency Lord Harris engaged in the game of cricket and remarks thereon.

7. In a paragraph, headed, "Are the eyes of His Excellency the Governor open?" the *Sudhárak* (18), in its issue of the 18th July, says:—Looking at the tone and language of the resolutions issued by the Bombay Government during the last fortnight, one is led to think that His Excellency the Governor has entrusted the reins of his office to the hands of one or two bold, meddlesome and anti-Native Secretaries, and has been himself either enjoying sound sleep or diverting himself with cricket. For, otherwise it is not conceivable that such resolutions should be issued before the eyes of His Excellency, who has only recently come out of the sacred abode of the goddess of liberty and who is well-known for his courtesy and regard for public opinion. The letter addressed by Government to the Bombay Presidency Association is very bold in its tone and shows utter contempt for public opinion. There are very few people in this presidency who have as much knowledge of the Abkári Department as Mr. D. E. Vacha, Secretary of the Bombay Branch of the Anglo-Indian Temperance Association, has. His opinions on this subject are formed after a long study of materials collected with great trouble by him. It is only

Request to His Excellency Lord Harris to keep proper control over his Secretaries.

Mr. Lee-Warner (or his Assistant Mr. Harvey) who could boldly tell such a person as he that he knew nothing of the subject. It is much to be regretted that His Excellency Lord Harris should allow his Secretary to write with such liberty. Undoubtedly these officials could not have written in this way under the administration of Lord Reay. We request His Excellency Lord Harris to open his eyes and to put proper restraint upon his Secretaries. His Excellency ought to know that he will never be able to secure the good will of the people by treating public opinion with contempt.

Standard of morality among Europeans and remarks thereon.

8. The *Arunodayá* (20), in its issue of the 12th July, says:—The remark that the standard of morality among Europeans is higher than that among Natives is rendered untrue by the examples of Messrs. Wilson, Crawford and Wittenbaker, a forest officer of Berár who has been lately sentenced to imprisonment by the High Court of Bombay for criminal breach of trust. All these officers drew large salaries, but did not hesitate to resort to mean practices. Does it not follow from these instances that had the Europeans been placed in our position, they would have more often committed immoral acts?

Acquittal of Mánekji Asláji, the accused in the Rájábái Tower tragedy, in the Criminal Sessions of the Bombay High Court.

9. The *Native Opinion* (15), in its issue of the 16th July, writes:—All is well that ends well, and with the acquittal of Mánekji Asláji of all the five charges fresh ground is created for further inquiry into the Rájábái Tower tragedy. With the most competent legal authority on the bench, the most independent legal advisers on both the sides, and an independent jury, the final decision acquitting Mánekji Asláji of all the charges ought to command the confidence of every community, Pársi, Hindu, Mahomedan and European. The case against the accused seemed from the first so weak as not to require the calling of evidence on his behalf, and for this reason his counsel waived this privilege. However, as a subject of further inquiry, the unfortunate tragedy remains just in the same position as it was in at the beginning, and the last memorial of the vigilance committee may afford Government fresh motives for its further prosecution. We have no doubt that in the further inquiry Government and the police will be as much interested as the Native community at large, and a solution of it will be received with the utmost pleasure. But British detective skill has not yet been able to find out the White Chapel murderer, and possibly the culprit in the tower tragedy may ever remain undiscovered and the baffiement of our efforts to find him out may ultimately settle down into the now natural theory of suicide. Let us wait and watch the result of the further inquiry. [The *Indu Prakásh* (14) of the 13th July and the *Gujarát Darpan* (81) of the 16th idem express similar sentiments. The *Dnyánodayá* (12), the *Dnyán Prakásh* (13), the *Kesari* (43) and the *Káside Mumbai* (109) of the week agree in saying that the verdict of acquittal arrived at by the jury in the case against Mánekji Asláji was a foregone conclusion, as the evidence for the prosecution was very weak.]

10. The *Bombay Samáchár* (94), in its issue of the 14th July, observes:—There is no cause for surprise at the result of the trial of Mánekji Asláji in the Rájábái Tower tragedy case. The witnesses for and against the accused had been so mixed up by the prosecution that there was no opportunity for cross-examining the witnesses who spoke in favour of the prisoner. The prosecution should have been left to the relatives of the deceased, or the trial postponed until Government had enquired into the conduct of the police. The Judge and the jury believed the witnesses who spoke in favour of the prisoner and disbelieved those who spoke against him, leaving out of consideration all the surrounding circumstances upon which the public have formed a different opinion. We regret no more light has been thrown by the trial either on the conduct of the police or on the tragedy itself. Much, therefore, remains to be done by the public, and that should be done cautiously and carefully. [The *Akhbáre Soudgar* (92), in its issue of the 15th July, expresses similar sentiments, and adds that the writers of the anonymous letters received by the Honourable Judge and one of the jurors should be traced out and brought to book by the

police. The *Jâme Jamshed* (85), in its issues of the 14th and 15th July, adds that the children's evidence deserved better appreciation on account of their age and the other circumstances connected with them.]

11. The *Pársi Tikdhár* (115), in its issue of the 15th July, observes:—Long before the reply of the Bombay Government *anent* the tower tragedy memorial was issued it was anticipated that Mánekji would be acquitted, as the police had been working on wrong lines altogether. The fact of the perpetrators of the murders of two young females committed in broad daylight in the city of Bombay going scot-free is enough to cause fright. Government egregiously erred in entrusting the prosecution to the police, who had already made up their mind on it. The prosecution, besides, at the Sessions Court brought forward some evidence which was in favour of Mánekji and which, therefore, could not be subjected to real cross-examination. It was for such a reason as this that the memorialists had prayed to Government for the appointment of a commission, and had Government acceded to their request much more light might have been thrown upon the mystery. [The *Broach Samáchár* (96), in its issue of the 16th July, expresses similar sentiments and adds:—There is no shadow of doubt that the Pársi ladies have been murdered, but the murderers' money seems to have served to screen them. Truth, however, will come out sooner or later. In another place the *Samáchár* observes:—People are very anxious to see the alleged Khoja accomplices of Mánekji Asláji brought to book. The police seems to have come to the theory of accident on insufficient grounds, and if what the witness Bhagwándás deposed to about Mr. MacDermott be true, that officer deserves to be criminally tried.]

Remarks on the letter of the Honourable Mr. Justice Farran to the *Times of India anent* the case of Mánekji Asláji.

12. The *Bombay Samáchár* (94), in its issue of the 16th July, observes:—The Honourable Mr. Justice Farran's letter to the *Times of India* in connection with his summing up at Mánekji Asláji's trial seems to be unprecedented and is rather uncalled for. His Lordship's motive is commendable, but the theory of accident which he appears to support cannot meet with general approval. He had no evidence before him to form an opinion on that point. [The *Jâme Jamshed* (85), in its issue of the 17th July, expresses similar sentiments, and adds that so long as the absence of *Kasti* (sacred thread) and *Máthe bánu* (head-piece) of Bachubái is not clearly accounted for, the Pársis cannot be made to change their present opinion about the fatality, and had the relatives of the deceased ladies been allowed to take part in the trial of Mánekji Asláji they would have been able to throw a deal of light on the subject.]

Letter of Mr. Sorábji Shápurji Bengáli, C.I.E., *anent* the Rájábái Tower tragedy and comments thereon.

13. The *Jâme Jamshed* (85), in its issue of the 16th July, publishes a letter from Mr. Sorábji Shápurji Bengáli, C.I.E., in which he says that there has been much useless excitement with regard to the Rájábái Tower tragedy, which was due to the circulation of false rumours about outrage and murder, and that the editors of the Pársi papers who fanned the flame deserve to be censured. But now that the trial of Mánekji Asláji is over, Mr. Bengáli suggests that the money collected should be returned to the subscribers. He regrets that the Pársi leaders also forgot their duty in this matter, but he now hopes that the decision of such an impartial Judge as the Honourable Mr. Farran, who was lately praised by the whole Native press, will quiet the excitement. In commenting on Mr. S. S. Bengáli's letter, the *Jâme Jamshed* (85), in its issue of the 16th July, observes:—Mr. Bengáli, like the police, the Government, and several Europeans, seems to have been misled in this matter, and if he had properly known the real feelings of the Pársis he would not have blamed the Pársi editors. It is strange that Mr. Bengáli has altogether omitted to mention the cause that may, in his opinion, have led to the deaths of the deceased ladies. [The *Bombay Samáchár* (94), in its issue of the 17th July, expresses similar sentiments and adds:—Had it been a case of mere suicide it would have been noticed by the vernacular papers as an ordinary occurrence, but there being no evidence to support that theory, the same must be left out of consideration; nor can the theory of accident hold good. There is, however, strong evidence to

support the theory of outrage. It is therefore necessary that the subject should be freely discussed in order that the offenders may be brought to account. It is to be much regretted that Mr. Bengáli should have unnecessarily rebuked the Pársi editors and leaders of the Pársi community.]

Reply of the Bombay Government to the memorial of the Párais *anent* the Rájábái Tower tragedy.

14. In a contributed article, the *Mahrátta* (5), in its issue of the 12th July, writes:—The reply of the Governor in Council to the memorial of the Párais *anent* the Rájábái Tower tragedy is as sound as it is sympathetic. The case is admittedly as serious as it possibly could be, and that, therefore, it should move the whole community with something more than mere sympathy is quite legitimate and justifiable. But the extraordinary nature of the case cannot be considered by responsible authorities a sufficient reason to depart from or to interrupt the ordinary course of justice. Whether the police have been remiss in their duty in tracking the offence, if there be one, will be apparent in the course of the trial. Government rightly observe that at this moment it is, at all events, inopportune to adopt any one of the courses suggested in the memorial. It must be remembered that the police along with the accused is, as it were, on its trial; and therefore to prejudice the case or anticipate the result in any way will be injurious to both. We are glad that Government have in this affair managed to keep their head on their shoulders and refused to be tempted to deviate from the established practice on the mere allegation of want of all possible exertions on the part of the police, which, as the resolution remarks, is quite inconsistent with the traditions of the Bombay Police. If the memorialists or any other people have reason to suspect any unfair practices on anybody's part, they must say so courageously and be able to prove it with sufficient evidence.

15. The *Gujarát Mitrá* (83), in its issue of the 12th July, observes:—The inhabitants of Bombay were wrong in sending a memorial to Government on the subject of the Rájábái Tower tragedy before the trial of Mánekji Asláji at the High Court was over, and Government in declining to accede to their request have brought forward very telling and convincing arguments.

16. The *Satyá Mitrá* (119), in its issue of the 12th July, observes:—That the Bombay Government would give the reply they did to the Rájábái Tower case memorial was a foregone conclusion and the Párais fully deserved such a rebuff. High Government officials have no high opinion of the Párais, nor are they afraid of permanently forfeiting the confidence of that community, for they are conscious that by slight measures at conciliation, such as invitations to breakfasts, &c., they will be able to regain that confidence. We advise those Párais who may be thinking of agitating the matter further to remain quiet.

17. The *Kaiser-i-Hind* (86), in its issue of the 12th July, writes:—The resolution of Government on the important and weighty memorial of the general community of Bombay praying for the appointment of a commission to inquire into the Rájábái Tower fatality is a most disappointing document. It would be difficult to imagine a feebler or a more evasive and inconclusive reply to such a well-considered and influential representation, on matters involving questions of great public importance. The public confession of the absolute inability and helplessness of Government, with all the elaborate and many-sided machinery at their disposal, to investigate a case of such gravity with the necessary safeguards and powers calculated to get at the truth, is, by no means, the most remarkable, though it certainly is the most uncomfortable, feature of this remarkable document. The resolution betrays a strange misapprehension of the clear aim and object of the memorial, and of the scope of the suggested inquiry. It contains fallacies which it does not require any elaborate argument to demonstrate. It indicates an inexplicable misconception of the functions of the High Court, and of the scope of the trial in which that tribunal is now engaged. It abounds in unfounded assumptions and groundless fears of a probable conflict with the authority of the High Court, and of the usurpation by the proposed body of investigation of the functions of that Court. It ignores the fact that the memorialists studiedly avoided making any suggestion as to the form of the proposed inquiry, or the conditions under which it was to be carried on, beyond pointing out the importance of its operations being conducted under circum-

stances calculated to ensure a complete and independent investigation, and necessarily left the most absolute discretion to Government in that as in all other matters. It overlooks the fact that the prayer of the memorial was not limited to the appointment of a commission, but that Government was further requested to take such other steps as it considered necessary or expedient to carry out the object the memorialists had in view. It assigns very unsatisfactory reasons for deferring at present any inquiry Government might ultimately decide to hold in regard to the matters which formed the subject of the memorial. In fact, there is not a paragraph of the resolution which is not vulnerable in points doubtless intended to be most telling. Altogether the reply is as disappointing as it is possible to conceive, and furnishes another noteworthy instance of the consideration which Government seem determined to vouchsafe to opinion which, not only "claims to be," but emphatically is, popular. The community of Bombay can scarcely be expected to be satisfied with such treatment, and we should be sorry if they allowed the matter to rest in this unsatisfactory position. The committee which organised the movement have the sympathy and support of the public, and the work which they have undertaken is of much public importance; and if they persevere in their efforts, they are not likely to be disappointed in the end, especially as Government have held out a hope, faint as it is, of instituting some sort of inquiry after the conclusion of the sessions case. [The *Indian Spectator* (2), in its issue of the 12th July, expresses similar sentiments.]

18. The *Rást Goftár* (87), in its issue of the 12th July, writes:—The reply of Government to the memorial on the Rájábái Tower tragedy is sympathetic and recognizes to the full the necessity for "penetrating a dark mystery with the light of inquiry." Although some of the reasons which have been given for declining to accede to the request of the memorialists admit of an effective answer, there cannot be the slightest doubt that Government are as anxious as any member of the public "for the discovery and conviction of any who may have perpetrated a foul murder." It is conceivable that policy, as much as justice, may be at the bottom of the refusal to order a commission of inquiry. It may at times prove disastrous for Government to move as quickly as popular sentiment would wish it to, or to move exactly in the direction desired by popular opinion. It is possible that Government, too, have been struck with the extraordinary attitude of the police, but they may not have considered it politic to take the public into their confidence and express their suspicion to the public. Their intervention could only be justified by a grave necessity, by the urgent demand of justice, and by the fear that justice would not be done if they did not intervene. The resolution of Government says the occasion for deciding on such a step has not arisen, maintaining that it could only be taken if it could be proved that the police had been wilfully guilty of "a gross and nefarious crime, one particularly nefarious in the case of a police officer." Here we join issue with Government. We say that the conduct and demeanour of the police, the spirit in which they carried on the cross-examination of witnesses whose evidence went to support the theory of foul play at the Coroner's inquest, the spirit of partisanship displayed by them while their duty was to have remained neutral and impartial in their efforts to discover a clue to the mystery—all these raised in the public mind a profound distrust of the police. The public saw and *felt* their conduct as Government from their distance and their position cannot. They saw in that conduct something strange and extraordinary, and very naturally feared that the ends of justice would be frustrated—and that in a case which had deeply moved their hearts and minds—if the police were allowed to have their own way. The public asked for an inquiry because, as the police seemed to have made it, it was neither thorough nor searching. It was evidently directed in one groove only, and that was where the discovery of the clue was least expected. Government demand positive proof of the wilful neglect of the police and suggest that the Magistrate's Court is open to any one who may choose to proceed against them. They say it is not proved that Mr. MacDermott clung to his view against demonstration of its unsoundness. It is impossible in a case like this to demonstrate by positive evidence that the police have been wilfully guilty of lamentable neglect of duty. But taking the case as a whole, and following it in all its circumstances from day to day, we cannot resist the

conclusion that the conduct of the police has been inexplicable, that whether they were guilty of wilful neglect of duty or not, their conduct was eminently calculated to bring about a failure of justice, if, as there is too much reason to suppose, there was foul play. The public regarded such result with utter dismay and accordingly went to Government, praying for the appointment of a commission which would work in the right direction or in all directions, instead of adhering, through thick and thin, to some preconceived notions. It would appear, therefore, that, irrespective of the question whether there was a deliberate crime on the part of the police or not, such inquiry as they had chosen to make having proved miserably partial and inadequate, there was absolute necessity, in the interests of truth and justice, for their supersession by others who may be both willing and competent for the task of making a complete and satisfactory investigation with the sole object of getting at the truth. We fail to see the force of the argument that a commission would have no authority to take evidence on oath, and that a public inquiry made by it side by side with that made in the High Court might prejudice the course of justice. This argument would be irresistible, if we were only to accept all the assumptions underlying it. It assumes that the inquiry would be public, that it would be side by side with Mánekji Asláji's trial at the sessions, and that there was no way by which the man's trial could possibly be postponed to the next sessions in order that an independent commission working conscientiously may be able to collect what further evidence it can and place it before the High Court to be sifted and decided upon by the presiding Judge. The police having, on their own admission, favoured the theory of suicide, there is not all the evidence that might otherwise have been obtainable in connection with foul play. If the man Mánekji Asláji is guilty, it is probable that more evidence would have been forthcoming if only the police had cared to do their duty. As it is, such evidence as there is with reference to crime has been procured, not by the police, but by others. The police, with their skill, their organization, and the power with which they are invested by law, might have worked to better purpose if they had chosen. But they did not choose, whatever be the reason : hence the prayer for a commission—hence the necessity for its appointment. Under the circumstances, it would not have been an act of injustice to the accused, if his trial had been postponed. It is cruel, no doubt, that a grave charge should be kept hanging over a person for three long months. But if he be guilty and should escape his doom in consequence of an insufficient and incomplete inquiry, it would be a monstrous and terrible wrong. It was an evil that the sword should be kept hanging over his head so long; but the conduct of the police had rendered it a sad necessity, and Government might have applied for a postponement and appointed a commission in consequence of the sad necessity. The resolution proceeds :—"If in the course of the trial it should appear that the police have erred in dealing with the case by either undue action or omission, the presiding Judge will, without doubt, in the discharge of his duty pronounce a censure on their conduct. Imputations may, on the other hand, be thrown on the police in the course of the trial, which the presiding Judge may pronounce calumnious." This is all well and good, so far as it goes. But it must not be forgotten that the High Court can only deal with such evidence as is brought before it, and that evidence may not be sufficient to enable the Judge to pronounce any positive opinion either for or against the police. Government say very truly that there was nothing wrong in releasing Mánekji Asláji, if the police could not then establish a *prima facie* case against him. Yes, if they could establish that. But the question is—Had they good and sufficient reason to release the man with the torn jacket within a few hours after the tragedy? Or, if it was considered advisable not to keep him longer in custody, was it not a serious piece of bungling that the police officer should have allowed him to go away in the clothes which were on his person when he was taken in custody? Had Mr. MacDermott then really good reasons to put implicit faith in the story of the dog and the torn jacket? We are sorry to say that the conduct of the officer cannot be too severely condemned for this initial mistake he made. The Government say that until the trial is concluded the conduct of the police cannot be correctly appraised. The only misfortune is that the trial alone cannot furnish sufficient materials for forming a correct estimate of their conduct. The resolution concludes by observing that "in India, where popular judgment is

stances calculated to ensure a complete and independent investigation, and necessarily left the most absolute discretion to Government in that as in all other matters. It overlooks the fact that the prayer of the memorial was not limited to the appointment of a commission, but that Government was further requested to take such other steps as it considered necessary or expedient to carry out the object the memorialists had in view. It assigns very unsatisfactory reasons for deferring at present any inquiry Government might ultimately decide to hold in regard to the matters which formed the subject of the memorial. In fact, there is not a paragraph of the resolution which is not vulnerable in points doubtless intended to be most telling. Altogether the reply is as disappointing as it is possible to conceive, and furnishes another noteworthy instance of the consideration which Government seem determined to vouchsafe to opinion which, not only "claims to be," but emphatically is, popular. The community of Bombay can scarcely be expected to be satisfied with such treatment, and we should be sorry if they allowed the matter to rest in this unsatisfactory position. The committee which organised the movement have the sympathy and support of the public, and the work which they have undertaken is of much public importance; and if they persevere in their efforts, they are not likely to be disappointed in the end, especially as Government have held out a hope, faint as it is, of instituting some sort of inquiry after the conclusion of the sessions case. [The *Indian Spectator* (2), in its issue of the 12th July, expresses similar sentiments.]

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conclusion that the conduct of the police has been inexplicable, that whether they were guilty of wilful neglect of duty or not, their conduct was eminently calculated to bring about a failure of justice, if, as there is too much reason to suppose, there was foul play. The public regarded such result with utter dismay and accordingly went to Government, praying for the appointment of a commission which would work in the right direction or in all directions, instead of adhering, through thick and thin, to some preconceived notions. It would appear, therefore, that, irrespective of the question whether there was a deliberate crime on the part of the police or not, such inquiry as they had chosen to make having proved miserably partial and inadequate, there was absolute necessity, in the interests of truth and justice, for their supersession by others who may be both willing and competent for the task of making a complete and satisfactory investigation with the sole object of getting at the truth. We fail to see the force of the argument that a commission would have no authority to take evidence on oath, and that a public inquiry made by it side by side with that made in the High Court might prejudice the course of justice. This argument would be irresistible, if we were only to accept all the assumptions underlying it. It assumes that the inquiry would be public, that it would be side by side with Mánekji Asláji's trial at the sessions, and that there was no way by which the man's trial could possibly be postponed to the next sessions in order that an independent commission working conscientiously may be able to collect what further evidence it can and place it before the High Court to be sifted and decided upon by the presiding Judge. The police having, on their own admission, favoured the theory of suicide, there is not all the evidence that might otherwise have been obtainable in connection with foul play. If the man Mánekji Asláji is guilty, it is probable that more evidence would have been forthcoming if only the police had cared to do their duty. As it is, such evidence as there is with reference to crime has been procured, not by the police, but by others. The police, with their skill, their organization, and the power with which they are invested by law, might have worked to better purpose if they had chosen. But they did not choose, whatever be the reason : hence the prayer for a commission—hence the necessity for its appointment. Under the circumstances, it would not have been an act of injustice to the accused, if his trial had been postponed. It is cruel, no doubt, that a grave charge should be kept hanging over a person for three long months. But if he be guilty and should escape his doom in consequence of an insufficient and incomplete inquiry, it would be a monstrous and terrible wrong. It was an evil that the sword should be kept hanging over his head so long; but the conduct of the police had rendered it a sad necessity, and Government might have applied for a postponement and appointed a commission in consequence of the sad necessity. The resolution proceeds :—"If in the course of the trial it should appear that the police have erred in dealing with the case by either undue action or omission, the presiding Judge will, without doubt, in the discharge of his duty pronounce a censure on their conduct. Imputations may, on the other hand, be thrown on the police in the course of the trial, which the presiding Judge may pronounce calumnious." This is all well and good, so far as it goes. But it must not be forgotten that the High Court can only deal with such evidence as is brought before it, and that evidence may not be sufficient to enable the Judge to pronounce any positive opinion either for or against the police. Government say very truly that there was nothing wrong in releasing Mánekji Asláji, if the police could not then establish a *prima facie* case against him. Yes, if they could establish that. But the question is—Had they good and sufficient reason to release the man with the torn jacket within a few hours after the tragedy? Or, if it was considered advisable not to keep him longer in custody, was it not a serious piece of bungling that the police officer should have allowed him to go away in the clothes which were on his person when he was taken in custody? Had Mr. MacDermott then really good reasons to put implicit faith in the story of the dog and the torn jacket? We are sorry to say that the conduct of the officer cannot be too severely condemned for this initial mistake he made. The Government say that until the trial is concluded the conduct of the police cannot be correctly appraised. The only misfortune is that the trial alone cannot furnish sufficient materials for forming a correct estimate of their conduct. The resolution concludes by observing that "in India, where popular judgment is

so apt to be misled by prejudices and by race feeling, it is particularly desirable that the sphere of reason, mercy and justice should not be roughly invaded by any impulsive action of popular sentiment." This, again, is unobjectionable in itself; but it has little application to the present case. Popular sentiment is deeply aroused, but is it not, at the same time, justly aroused in a righteous cause? The resolution lays down this and other general propositions which, in themselves, are unobjectionable. But they have scarcely any bearing on the prayer of the petitioners for granting a commission of inquiry in order that the mystery may be revealed and the truth known.

19. The *Gujarátí* (82), in its issue of the 12th July, observes:—The reply given by the Bombay Government to the Rájábái Tower tragedy memorial is very disappointing and reflects discredit on His Excellency Lord Harris. It is a pity that Government should have paid no attention to the matters complained of in the memorial. Government were never asked to usurp the function of the High Court, and the memorialists were justified in asking Government to postpone the trial of Mánekji Asláji for the purpose of collecting further evidence against him, which when he is acquitted by the High Court would be quite useless. But since it is necessary that the mystery should be solved in order to restore public confidence, those interested in the tragedy should publish the whole literature upon the subject in pamphlet form, which should be entitled "The Second Year of Lord Harris," and that the same should be translated into European languages and freely distributed in the different countries of Europe. [The *Pársi Tikákár* (115), in its issue of the 15th July, expresses similar sentiments.]

20. The *Hindí Punch* (105), in its issue of the 12th July, gives a cartoon representing the Bombay Police as running mad with delight at the reply of the Bombay Government to the Rájábái Tower tragedy memorial. The letterpress under the heading of "The Curs(*e*) of Bombay in a mad frenzy of delight" runs as under:—Frantic delight! Wild joy! "Laughter holding both its sides!" But gently, my boys, gently, for who can tell what's concealed in the womb of time, and what is yet in store for you? "He laughs best who laughs last." [The refusal of the Bombay Government to appoint a commission to inquire into the conduct of the Bombay Police regarding the Rájábái Tower tragedy has been hailed with delight by the force.]

21. The *Indu Prakásh* (14), in its issue of the 13th July, writes:—The Presidency Association has lost no time in sending a rejoinder to the Government of Bombay in the matter of Mr. Webb's appointment. The rejoinder, we are bound to say, compares most favourably with the Government's reply. It is dignified and respectful, at the same time not wanting in force and vigour. The Association neatly turns every point against the Government. Some of the points especially will be bitter pills for the Government to swallow. The Association vindicates its claim to submit to Government its views on public measures. It defines its representative character, and repudiates any participation in the memorial of 1887. The charge of inconsistency is nicely answered, and Government is further told that "inconsistency is an infirmity not confined to popular opinion." The object of the memorial is shown to be not to deal with personal claims, which only come to be discussed incidentally, but to assert a principle. The Secretary of State has laid down a certain principle and policy, and the Association feels itself bound to watch the working of the rules of that policy. The memorial winds up with a firm yet dignified protest against the sneering manner in which the Government treated the last memorial. Here is a lesson to Government in the principles of good government as well as good manners. Let us hope the Government will profit by it. [The *Indian Spectator* (2), in its issue of the 12th July, expresses similar sentiments.]

The Bombay Government and the local Presidency Association on the appointment of a Presidency Magistrate in Bombay.

22. In a contributed paragraph, the *Mahratta* (5), in its issue of the 12th July, writes:—It is truly said that the resolution which lately appeared over the signature of Mr. Secretary Lee-Warner is but a reflection of the opinions that found expression some time ago in the Madras *Christian College Magazine*. The similarity of tone and arguments as well as the spirit of defiance of popular opinion that runs through the whole document is so striking that it demands no

ordinary exercise of the faculty of memory to bear in mind that it purports to be an expression of the views of His Excellency the Governor in Council, and not the individual opinions of the writer in the Madras magazine. Regarded in that light, it is a sad but sure indication of the complete change that has come over the attitude of the present Government of Bombay compared with that in the times of Lord Harris's predecessor. The present *personnel* of that Government seem to be labouring under the delusion that by treating public opinion with courtesy they will lay themselves open to the charge of having divested themselves of their responsibility—in short, of having abdicated; and it is no wonder, therefore, that entertaining, or rather being made to entertain, as they do, such radically mistaken views of the respective spheres of popular opinion and official responsibility, they are apprehensive lest by even appearing to take into consideration that opinion, public interests will *not* be served. We should have very much liked if the resolution, instead of trying to point out inconsistencies where none existed, had a little more elucidated this question of public interests, which impliedly in this case demand the preference of a European to a Native, even at the risk of having to exercise exceptional powers of discretion vested in the local Government.

23. The *Ahmedabad Times* (90), in its issue of the 15th July, observes:—We do not think that the reply given by Government to the memorial of the Bombay Presidency Association regarding the appointment of Mr. Webb as Third Presidency Magistrate, is in accordance with the wishes of His Excellency Lord Harris, but if he has approved it it will certainly lower His Excellency in the opinion of the public. The memorial was addressed to the Secretary of State for India and ought to have been at once forwarded to its destination with such remarks as Mr. Lee-Warner deemed fit to make on it. But he probably feared that the memorial would reduce Mr. Webb's chances of success if it was sent at once, and therefore used this shift. Mr. Lee-Warner has, moreover, failed to meet the arguments of the memorialists. He has charged the Association with inconsistency, but has forgotten that the same could be said of Government as well.

Appointment of Mr. J. S. Slater, Barrister-at-law, as Acting Chief Presidency Magistrate, Bombay, disapproved.

24. In alluding to the appointment of Mr. J. S. Slater, Barrister-at-law, as Acting Chief Presidency Magistrate, Bombay, during the absence of Mr. C. P. Cooper, the *Bombay Samáchár* (94), in its issue of the 17th July, observes:—Mr. Slater has been in practice as a barrister for only three years, and even during this period he has not distinguished himself so as to merit this appointment. The posts of Presidency Magistrates are, moreover, reserved for Natives, and European barristers who have had ten years' practice at the bar and know one of the local vernaculars are only to be appointed under exceptional circumstances. We do not think that a Native was not available for Mr. Cooper's place and that Mr. Slater possesses the necessary qualifications. But supposing the leading barristers declined to accept this post only for a short time, the other Presidency Magistrates should have had a lift and Mr. Shivshankar Govindrám could have been appointed Third Magistrate.

Remarks on the reply of the Bombay Government to the memorial of the Bombay Branch of the Anglo-Indian Temperance Association on the question of toddy.

25. The *Indu Prakásh* (14), in its issue of the 13th July, writes:—The Anglo-Indian Temperance Association has given Government another opportunity of showing its utter disregard for popular opinion and contempt of public associations. The Anglo-Indian Temperance Association, or rather its Bombay Branch, submitted a memorial on the well-known question of toddy. Government affects surprise that an association having temperance for its object should ask for relaxation of the restrictions on toddy-drinking; but the Government, or rather the Secretary, who probably flatters himself he has made a crushing point, betrays his own ignorance. The whole point of the toddy agitation is that toddy is a harmless, healthful drink, that it is used as food, and that the restrictions placed on it drive people to the use of spirituous liquors. The plea to remove the restrictions has, therefore, the object of weaning people away from spirit-drinking by giving them a healthier substitute. The Government also charges the Secretary of the Association with in-

accurate statements. We do not know what precise statements are meant, but we know Mr. Vácha is fully capable of substantiating his statements. Above all, the tone which the Government has adopted is most regrettable. We cannot think that it adds to the prestige or dignity of the Government.

26. The *Kaiser-i-Hind* (86), in its issue of the 12th July, observes:—The reply of the Bombay Government to the weighty memorial of the Bombay Branch of the Anglo-Indian Temperance Association is very captious and disappointing. Toddy not being an intoxicant is not so injurious to health as liquor, but, on the contrary, serves as a nourishment to the poor, and for a reduction in its price Messrs. Smith, Caine, and others have made out a good case. The local Branch was, therefore, perfectly justified in memorializing Government on the matter. But it is hopeless to expect any relaxation in the oppressive Ábkári laws so long as the Honourable Sir Charles Pritchard, their framer, is in office. It would have been much better if Government had kept quiet instead of having given by their reply an opportunity to the public of criticising them. [In alluding to the same subject the *Gujarátí* (82), in its issue of the 12th July, observes:—The true reason of this rough reply is the unwillingness of Government to reduce the Ábkári revenues, but Government cannot say so in plain language, or else such an autocratic declaration would expose them in England to much ridicule and censure. The local Government must, however, be held responsible for the increasing vice of drunkenness caused by the high price of toddy. The *Hindusthán* (106) and the *Gujarát Mitra* (83), in their issues of the 12th July, and the *Pársi Tirákár* (116), in its issue of the 15th July, express similar sentiments.]

Government resolution on the A'bkári Administration Report for 1889-90 and restrictions placed by Government on the sale of toddy.

27. In alluding to the Government resolution on the A'bkári Administration Report for 1889-90, the *Gujarát Mitra* (83), in its issue of the 12th July, writes:—Referring to the Surat District, His Excellency the Governor regrets that the habit of toddy-drinking prevails in this district to a greater extent than in any other district of the presidency, and is the source of much drunkenness among the lower classes. It was also anticipated that the measures adopted to mitigate the evil would result in repressing the excessive drunkenness and in sufficiently meeting the wants of moderate consumers. For ourselves, we cannot possibly believe that the policy pursued at present would produce the desired results. Toddy with the poor is not only a beverage, but an article of everyday necessity, which by its almost prohibitive taxation tends to make the masses discontented. Real drunkenness arises from the growing use of wines and country spirits in spite of rigorous administration. We believe all sane people will agree with us in thinking that the duties imposed on toddy should be a little lowered to meet the requirements of the ordinary consumer and to enable the hard-working labourer to keep his spirits up by a moderate use of this innocent drink after his day's labour.

Grievances of the toddy shop-keepers in the Surat District.

28. The *Gujarát Darpan* (81), in its issue of the 12th July, regrets that the Honourable C. B. Pritchard should not be satisfied with the oppression already practised in connection with toddy, since at his instance Government have written to the Collector of Surat to increase the tax on toddy and to restrict its consumption by other means. The *Darpan* observes:—The introduction of this new arrangement will cause some delay in issuing the licenses for toddy for the next A'bkári year. The toddy shop-keepers, however, will have to pay fees from July, though they will be able to avail themselves of their licenses from the middle or end of August. This is a real hardship.

Threatened famine in some parts of the Kaira District and a request to Government in the matter.

29. The *Swadesh Bandhu* (127), in its issue of the 15th July, regrets that rain has not yet set in at Mehmadabad and some other places in the eastern part of the Kaira District, as it has heard that some people have conspired to plunder some villages, and says that a theft of corn has been committed at Kadi, while a highway robbery

has taken place between Mahudha and Nadiád. The *Bandhu* requests Government to increase the police force of the district and to take timely measures for opening famine works.

Comments on a circular order issued in the Ratnágiri District prohibiting the cultivation of land within a certain area from the trunks of certain kinds of trees.

30. The *Jagan Mitrá* (39), in its issue of the 13th July, writes:—We hear that the forest authorities have issued circular orders in the Ratnágiri District prohibiting the holders of lands from cultivating them within a distance of about twelve or thirteen feet from the trunks of any of the five kinds of trees, *i.e.*, Ság, Sissu, Chandan, Ain and Nána, standing on these lands, and also prohibiting the lopping of the branches of those trees. The orders do not seem to be beneficial either to Government for the conservation of forests or to the people of the district for agricultural purposes. In a district so thickly populated as Ratnágiri, where the agricultural products are hardly sufficient for the maintenance of half the number of people residing in it, every man must be trying his best to bring into cultivation as much land in his possession as he possibly can. When there are some of these five kinds of Government trees standing or growing in a survey number, each occupying a prohibited circle of land of 26 feet in diameter around its trunk, there remains no ground in that number for cultivation, and the cultivator cannot view the existence of those trunks with pleasure. The holder of such survey number has to pay assessment for the whole land to Government and can realize no produce from his estate. The existence of these trees being thus detrimental to cultivation, he will naturally have no wish to allow a new plant to thrive and take root in his land. It will be the interest of the cultivator to see how the old trunks now standing on his ground can be reduced in number and how the whole area of his survey number can be completely made free for cultivation. Furthermore, it is a fact well-known everywhere that the land in this district is not so rich and fertile as in other parts of the country, and unless it is burnt properly with small branches and leaves of trees together with other combustibles it cannot produce anything. For the purpose of burning it is necessary to collect small branches which are not of much use to the trees themselves. The present orders are not evidently beneficial either way, and we beg to suggest that they may be changed with advantage by giving a fair share in the value of this timber to the owner of the land, and by inducing and binding him to grow these trees on his ground and to watch their fair progress. He may also be allowed to lop off the unnecessary branches and cultivate the ground around the trees without affecting the trunks.

Hardships suffered by poorly paid clerks and peons in obtaining sick certificates from Presidency Surgeons and suggestions in the matter.

31. The *Native Opinion* (15), in its issue of the 12th July, writes:—We have always found it a real hardship for petty Government servants to obtain a medical certificate for sick leave in Bombay. The poorly paid clerk and the peon, who form the great bulk of the subordinate Government service, are required to submit themselves to the Presidency Surgeons for examination and to obtain certificates from them to allow them to go on sick leave. It is true, some heads of departments who are considerate and sympathising do allow their subordinates to go on sick leave on the recommendation of their medical attendants; but there are many officers who have no consideration for or sympathy with the difficulties of their poor subordinates. They never like the idea of any person in their office going on sick leave except themselves. If any of their subordinates wish to go on sick leave, they will insist on his producing a medical certificate from a Presidency Surgeon. The poor servants are precluded by pecuniary considerations from placing themselves under the treatment of the Surgeons and giving them frequent opportunities of observing their condition. They naturally seek medical advice from the Native medical practitioners. The recommendations of the Native medical practitioners are, it is true, often countersigned by the Presidency Surgeons, but whenever it is done the Presidency Surgeons have to take the medical practitioner's statement of the case of his patient on trust. If this is so, where is the necessity, we ask, of the countersignature? Why not recognise the recommendation of the medical practitioner as trustworthy, as some officers do? If it is generally done, it will save a lot of

trouble and anxiety to the poor servants of Government and a deal of waste of time and worry to the Presidency Surgeons. We would like to see the Medical Union and the Graduates' Association move in this matter and ask Government to recognise Native medical practitioners' certificates for sick leave. Let Government, if it likes, make a selection from the rank of practitioners and let their certificates be recognised in the case of Government servants drawing less than Rs. 200 per mensem. If this be done, it will be a great boon to the men of the lower ranks of Government servants. The rules, as they are at present, cause the greatest hardship to the poor people.

A complaint about the working of the Small Causes Court at Karáchi.

32. After quoting the remarks in the *Advocate of India* of the 4th instant regarding the Presidency Small Causes Courts, the *Phœnix* (6), in a communicated article, in its issue of the 11th July, says:—The working of the Small Causes Court at Karáchi is notoriously unsatisfactory, and mercantile men abstain from instituting suits there, not only on account of the vexatious delay they are put to, but also from a feeling that, however conscientious the Native Judge who presides over the Court may be, his past training and experience scarcely enable him to handle properly the intricate questions which constantly arise in connection with shipping and commercial matters. Cases are therefore almost invariably compromised, and as the amounts of the suits are too small for the cases to be taken into the District Court, the parties have to do the best they can. The procedure in the Small Causes Court seems eminently unsatisfactory, which is explained by the fact that only the other day it was designated by a Native as "machi bazar." I believe the Chamber of Commerce has on more than one occasion intended to represent to Government their feelings respecting the working of this Court. There can be no doubt that a complaint so general must have some foundation and calls for immediate action.

Intended transfer of the Magistrate's Court from Supa to Bárámati in the Poona District disapproved.

33. The *Bodh Sudhákar* (9), in its issue of the 15th July, says that the intended transfer of the Magistrate's Court and other offices from Supa to Bárámati, in the Bhimthadi Táluka, in the Poona District, should not be made, as Supa being very near the railway and at the same time in the centre of the táluka, commands several advantages over Bárámati which is situated in a corner of the táluka. The Magistrate's Court at Supa, adds the *Sudhákar*, has been useful in putting down the intrigues of the people of that town and neighbouring villages that are well-known for their mischievous inclinations.

Remarks on the case of Imperatrix *vs.* Satawa, wife of Chanbasaya, decided recently by the Bombay High Court.

34. With reference to the case of Imperatrix *vs.* Satawa, wife of Chanbasaya, that recently came before the Bombay High Court, the *Jáme Jamshed* (85), in its issue of the 15th July, approves of the action of Mr. Davidson, District Magistrate of Bijápur, in referring it to the High Court and observes:—The work of the Vaccination Department ought to be conducted with much care in order to be made popular amongst the poor and illiterate people, and the authorities ought to take severe notice of the conduct of the vaccinator concerned in offering two annas to Satawa, the mother of a baby recently vaccinated, on her promising to take the child to a neighbouring village for lymph, and in prosecuting her without formally demanding the money back from her on her declining to do so.

A complaint in connection with the Bulsár medical dispensary in the Surat District.

35. A correspondent of the *Gujardt Mitrá* (83), in its issue of the 12th July, complains that Dr. P. H. Dádáchánji, Assistant Surgeon in charge of the Bulsár medical dispensary in the Surat District, was absent from duty on the 28th June when a young Pársi named Frámji Bejanji met with a serious accident, and also on the 1st instant when a disastrous fire broke out in the town and six persons were seriously injured. The correspondent says that the injured persons were taken to the dispensary, but that sufficient care was not taken of them by the employés at the dispensary.

Part II.—*Education.*

Approval of the concession made by the Secretary of State for India to the teachers on leave for study.

36. The *Bombay Samdchár* (94), in its issue of the 17th July, is glad to learn that the Secretary of State for India has, at a suggestion proceeding from the Educational Inspector, C. D., made the concession of counting as service the time spent by teachers in attending Training Colleges or other institutions, and observes:—This shows that Government do not obtain able men for being teachers, and the reason is that both the salary and prospects of school-masters are not tempting. It is to be regretted that Government should not think of removing this shortcoming at a time when they are trying to throw off all responsibility in educational matters. [The *Jame Jamshed* (85), in its issue of the same date, expresses similar sentiments and adds:—In order to provide the primary and middle schools with an efficient staff of teachers, an additional Training College at the presidency town should be established and the salaries of teachers should be raised with a view to draw intelligent men into the service. We recommend Mr. Chatfield, Director of Public Instruction, to take up this suggestion and to immortalize his name by organising such an institution.]

Part III.—*Railways.*

Alleged disregard of the Railways Act by the G. I. P. Railway Company.

37. A correspondent of the *Sudhárak* (18), in its issue of the 13th July, says that the third class carriages reserved for females in trains, other than the mail train, coming to Bhusával with passengers either from Nágpur, Jabbalpur or Bombay, are not provided with latrine accommodation although the Railways Act IX of 1890 has made it compulsory on railway companies to provide it. The G. I. P. Railway, adds the correspondent, has been committing this breach of a legal provision ever since its enactment, and that it is to be hoped that Government will not allow the neglect to continue any longer.

Part IV.—*Municipalities.*

Disapproval of the bonus given to Messrs. Glover & Co. by the Bombay Municipality.

38. With reference to the payment by the Municipal Commissioner, Bombay, to Messrs. Glover & Co. of a sum of Rs. 1,25,000 as bonus, the *Bombay Samdchár* (94), in its issue of the 17th July, observes:—This is a very ruinous practice and it is to be regretted that the Bombay Corporation should have slept over its duty in the matter. The way in which a majority of the members of the Corporation discharge their duties is certainly not satisfactory. There appear to be only a few members who are alive to their duty, but the others do not support them, and it is therefore that the executive have it their own way. The ratepayers must now and then arouse the members to their sense of duty. The present members of the Corporation on their part ought to resign, and if the public cannot elect better men, the sooner the municipal administration is handed over to Government the better.

A statement retracted and an apology offered to Mr. Plunkett, City Magistrate and Chairman of the Suburban Municipality, Poona.

39. The *Makrátta* (5), in its issue of the 13th July, retracts the statement made in its issue of the 28th June last that "the three municipal commissioners who appeared as witnesses in the case (Hari Ráoji Chiplunkar *vs.* Plunkett) confessed to the fact that their chairman overrides them and that they often condemn his illegal action," and offers Mr. Plunkett, City Magistrate, Poona, its sincerest apology for having made it. [The *Native Opinion* (15) of the 16th July also expresses its deep regret for having made in its issue of the 2nd instant remarks that were prejudicial to Mr. Plunkett on the authority of the statement in the *Makrátta*.]

Part V.—*Native States.*

Reflections on the Manipur affair.

40. In an unfinished, verbose and rambling article, headed, "A singular specimen of fair or equitable warfare—entire account of the Manipur affair," the *Kesari* (43), in its issue of the 14th July, says:—The people of India being simple,

lazy, good for nothing and foolish, the English rulers allow much wealth to be remitted to England in the shape of salaries, pensions and commercial profits, making that country enormously wealthy. If the English wish that the present state of things in India, under which their countrymen get highly paid posts and enormous wealth is remitted to England, may continue for ever, they should respect morality and justice. The permanency of British rule does not depend so much on the large army, perverse administrative policy and overbearing conduct of European officials, as on morality, justice and good conduct on the part of the rulers. The Government is well aware of this fact, but the Natives having become pusillanimous, they are treated with contempt, promises given to them are broken, they have been disarmed, and have been allowed to be robbed by England and Englishmen. All these assertions are supported by English records themselves. Nágpur, Tanjore and Benares were annexed through selfish motives. Since the English have become the paramount power, it is certainly a suicidal policy on their part to pick up a quarrel for a bit of territory, to disregard promises and to pursue a course of conduct derogatory to their good name and high position. To obtain control over Kashmere the treaty made with that State was set aside, promises were forgotten, and favours done were paid with ingratitude. Plausible reasons for a job never hold out long, jobbery at last comes to light and seeds of distrust and destruction are sown. There is, however, no question that we get justice, though costly, dispensed by impartial laws, and enjoy liberty, happiness and many other benefits, for which we are grateful and loyal to our foreign rulers; as their rule has proved happy and advantageous to us we ever pray to God to make it permanent over us. But whenever they happen to commit injustice, setting aside their honourable and excellent principles of morality, we regret it much, as we fear that by such conduct they might one day lose their empire. The Manipur embroglio and the "equitable warfare" will teach the reader the following strange principles:—That Native Chiefs should be so stupid as to submit even when their families are massacred; that it is a sin to avoid going to a *darbár* at which one's arrest is planned; that it is impudence to be absent from a *darbár* on account of a religious observance; that a Native Chief should show submission even when treachery has been seen through by him; that a feudatory prince is held responsible for the rebellion raised by his loyal subjects in consequence of an idol being polluted, the palace being pillaged and their prince fired upon; that the sentence of hanging is the proper punishment for the servants of a Native Prince who obey his behests; that the rightful heir to a State should lose his right of succession as a sequel to a war brought about by provoking a prince of bustling habits and majestic appearance, &c.

41. The *Gujarát Darpan* (81), in its issue of the 16th July, writes:—A strange principle, to which a very valid objection can be raised from the side of the subjects of Native Princes, has been given the high authority of the Secretary of State for India. The further official papers relating to Manipur reveal that Lord Cross has informed His Excellency the Viceroy that he agrees with him in considering it essential for the security of the British in India that subjects of Native States should understand that the murder of British officers renders the murderers and abettors liable to be punished with death, despite the orders they may receive from the authorities of the State concerned. Before we accept the soundness of the doctrine, we must determine whose subjects those who live in Native States really are. The Manipur trials have made it certain that, with all the semblance of justice, the British officers will not be above committing judicial murders for the security of the British position. The British Government is the suzerain of the princes, and if they rebel against that Government they are guilty of a breach of faith. If we say that the armies of these rebellious princes would be liable to wholesale execution simply for obeying the orders of their superiors, we shall have to admit that the princes are mere puppets through whom Native India is governed by the British Government. If the princes are not mere nonentities but realities, their subjects must be their subjects, the British Government holding the princes alone responsible for their loyalty. So that the principle laid

Objection taken to a principle recently enunciated by the Secretary of State regarding the punishment of murderers of British officers in Native States.

down by Lord Cross seems to us to be unfair to the subjects of the Native princes. If they do not obey their rulers they are in as great a danger of losing their heads as when they obey them. Thus they are between two stools, and their condition is pitiable. We think this is worth being protested against by them. [The *Bombay Samachár* (24) of the 13th July expresses similar sentiments.]

Disapproval of the alleged suppression of the liberty of the press in Native States.

42. The *Indian Spectator* (2), in its issue of the 12th July, writes:—The suppression by the Government of India of the liberty of the press in "territories under the administration of the Governor-General in Council but beyond the limits of British India" is likely to affect but a small part of India, where there are or will be but few papers to be suppressed. But nevertheless, the principle involved in the suppression is one of great importance and calls for serious attention. These partial suppressions of liberty bear in themselves the germs of precedents, for, as one of the great masters of political wisdom has said, "the true danger is when liberty is nibbled away for expedients and by parts." We are not surprised that several of our contemporaries have criticised the regulations of the Government of India, restricting the liberty of the press in certain territories in a spirit of distrust. It is difficult to understand what has forced the Government to adopt such stringent regulations. The fact that a newspaper or two have sought shelter in British cantonments in Native States and libelled the officers of the latter can hardly justify the gagging of all the papers within those territories. The present measure is fraught with mischief for the future, and our fear is lest it should slowly slide into precedent to be cited for suppressing the press elsewhere. [The *Mahrátta* (5) of the same date and the *Indu Prakásh* (14) of the 15th July express similar sentiments.]

43. The *Native Opinion* (15), in its issue of the 12th July, writes:—A most extraordinary order, that may do credit to a Provincial Russian Government in Central Asia, has just been passed by the Indian Government,—an order the like of which it may be difficult to find in the annals of the British Empire in India. That Government which has, on the very doors of its deliberative assembly, engraved the phrase "Freedom of speech and action" in flaming letters, now descends, we are constrained to say in the bitterness of our heart, from the highlands of liberty and takes away the freedom of its subject people. We could never believe that the Government of such an enlightened ruler as His Excellency Lord Lansdowne would sanction such a tyrannical order. It brings to mind in vivid colours how Lord Lytton, in defiance of popular opinion, passed the Vernacular Press Act at one sitting and on the heights of Simla, at a time when all the so-called representatives of popular opinion were far removed from the Council board. A section of the Anglo-Indian press for some time past has been finding out a cause for the advocacy of a press gag, and the writings of some of the Bengal vernacular papers have given them an opportunity; but the last Press Act being abolished by the decisive vote of Parliament, the Anglo-Indian papers could not influence Government to do anything of the sort. But what they could not achieve in British India, they have achieved in territories which, though primarily belonging to Native States, are under the control of the Viceroy. There is on the very face of the order one distinct contradiction in terms with which we cannot reconcile ourselves. The order says that it is to be enforced in territory subject to the control of the Governor-General but not in British India. Are we then to suppose that the Governor-General rules India in a dual capacity? Or are we to suppose that parts of India which are subject to the control of the Supreme Government, and therefore to that of Parliament also, can be ruled by the Governor-General according to his own will and in spite of the pronounced opinions of Parliament? Here arises the question of a duality of power which in view of the supreme and universal control of Parliament over every part of the empire seems egregiously absurd. We cannot see what could have prompted Government to indite the above order. Perhaps, a precedent has been found in the order of the Hyderabad State in this connection, but professedly the British Government is an enlightened Government, and for it to go to Hyderabad for a precedent would

look somewhat absurd. But be that as it may, we must say the absurdity of the order will certainly shock every man of common sense. But has the Government come to the conclusion that the Indian Penal Code is inadequate to meet the so-called evil which the order is issued to check? Some of the Native States are the very sink of mal-administration, and if a paper exposes that and the Political Agent takes away its liberty under the above order, does not the paramount power through its political officer become guilty of contributory negligence in bringing about that mal-administration? A newspaper may not at once put an administration straight, but its constant advice must open the eyes of those who are responsible and lead them to a change. We were, however, surprised and pained to see an enlightened Government like that of Lord Lansdowne putting its signature manual to an order which is the very reverse of the traditions of British rule in India.

Suggestion to Government to invest the Chief of Sávantvádi with powers of administration.

44. The *Vijaya* (73), in its issue of the 10th July, says that much injustice has been done to the Chief of Sávantvádi by not entrusting him with the administration of his State though he attained his majority some 7 or 8 years ago, and that this injustice ought to be removed by investing him either with full or limited powers over his State, as he seems to possess a sound understanding.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
21st July 1891.

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(For the week ending 18th July 1891.)

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 18TH JULY 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ..	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. Referring to the case against G. H. Wittenbaker, late Sub-Assistant Conservator of Forests in Berár, who was found guilty of the charge of misappropriation of public money brought against him and has been sentenced to two years' rigorous imprisonment by the Bombay High Court, the *Vaidarbh* (2), in its issue of the 11th July, observes:—This case suggests an observation or two. It can hardly be called a good system which permits offences like these to be committed without any sufficient means of detection. There was so little check or control exercised over the actions of the accused as District Forest Officer that if the incident of the burning of the papers had not taken place, nobody would ever have heard of the defalcations, and Wittenbaker would have been at large, and not only undetected but unsuspected also. Suspicions were roused by the burning of the papers. And then, too, the offence was detected because the passes from the graziers were collected. If the papers had been burnt a month or two later and inquiry set on foot after the end of the grazing season, it is likely that but very few passes would have been found and collected, and this would certainly have been the case if the Ranger had been hand in glove with Wittenbaker. There was *nothing* in the office of the Conservator or any other superior by which the fraud could have been detected. This is certainly not as it should be. Let us hope that in future at least a system will be devised under which District Forest Officers would be required to send vouchers in support of the entries in their cash books. If duplicates of the several kinds of passes issued are sent to the Conservator's office, frauds of the kind committed by Wittenbaker will become impossible. There have been more than one prosecution against forest officials. These would serve a useful purpose if they drew the attention of Government to the weak points in forest administration.

The system of forest administration in Berár considered defective.

2. The same newspaper writes:—There was one thing in connection with the case of G. H. Wittenbaker, Sub-Assistant Conservator of Forests in Berár, which we noted with satisfaction, and that was that while his trial was proceeding in the District Magistrate's Court here Mr. Wittenbaker was not subjected to the indignities and harsh treatment generally inflicted on those who are so unfortunate as to be arrested and

Indignities and harsh treatment generally inflicted on accused persons, and necessity for making distinction in them according to the position of the accused.

put on trial. The handcuffs, the rope tied round each arm, the array of naked swords, these were fortunately absent. This was as it should be, and we are really glad that the unhappy accused was not subjected to this ill-treatment, which our present system sanctions, nay, in a manner enjoins. We would draw the attention not only of the Magistracy and the District Police, but of the higher powers, to the absurdity of the existing regulations. Persons in the position of Wittenbaker are most unlikely to attempt an escape from custody, and thus need not be pinioned and guarded like wild beasts. In serious offences like murder, dacoity and robbery such precautions are, perhaps, necessary in all instances. But distinction has surely to be drawn between these offences and the offence of criminal breach of trust by a Government servant. In framing rules, as also in carrying them out, a little exercise of sympathetic discrimination will do harm to nobody, while it will spare unnecessary mental and bodily suffering to many unfortunate beings.

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
21st July 1891.

[CONFIDENTIAL.] No. 30 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th July 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakáh	Poona	Bi-Weekly ...	500
14	„ Indu Prakáh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakáh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	423
37	„ Jagadádarsh	Ahmednagar	Do.	300
38	„ Jagad-hitechchhu	Poona	Do.	5,200
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Mitra	Sátára...	Do.	250

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	MARA'THI—*continued.*			
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48	„ Moda Vritt	Wái	Do.	150
49	„ Mutaaddi	Ahmednagar	Do.	350
50	„ Nagar Samáchár	Do.	Do.	...
51	„ Násik Vritt	Násik	Do.	150
52	„ Nyáyá Sindhu	Ahmednagar	Do.	300
53	„ Pandhari Mitrá	Pandharpur	Do.	170
54	„ Poona Vaibhav	Poona	Do.	104
55	„ Prabodh Chandrika	Jalgaon	Do.	1,100
56	„ Prabodh Ratná	Bárui	Do.	200
57	„ Pratod	Islámpur	Do.	225
58	„ Rághava Bhushana	Yeola	Do.	300
59	„ Rámdás	Bijápur	Do.	140
60	„ Ratnákar	Kaládgi	Do.	225
61	„ Satyá Shodhak	Ratnágiri	Do.	100
62	„ Satyá Sadan	Alíbág	Do.	250
63	„ Sholápur Samáchár	Sholápur	Do.	75
64	„ Shri Shiváji	Poona	Do.	200
65	„ Shubh Suchak	Sátára	Do.	300
66	„ Sudhákar	Pen	Do.	225
67	„ Sumant and Satyá Sudha	Kárwár	Do.	250
68	„ Suryodayá	Thána	Do.	100
69	„ Vanapriya	Chikodi	Fortnightly ...	300
70	„ Venguria Vritt	Venguria	Weekly	100
71	„ Vidushak	Karád	Do.	150
72	„ Vidya Vilás	Kolháp ur	Do.	300
73	„ Vijay	Sháháp ur	Do.	275
74	„ Vividh Dnyán Vistár	Bombay	Monthly	900
75	„ Vrittadhára	Dhár	Weekly	500
76	„ Vrittasár	Wái	Do.	100
77	„ Vritt Sudha	Sátára	Do.	285
78	„ Vyápárottejak	Bombay	Fortnightly ...	200
				300
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach	Weekly	350
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
81	„ Gujarát Darpan	Surat	Bi-weekly ...	500
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrá	Surat	Do.	750
84	„ Hitechchhu	Ahmedabad	Do.	500
85	„ Jáme Jamshed	Bombay	Daily	1,600
86	„ Kaiser-i-Hind	Do.	Weekly	2,502
87	„ Rást Goftár	Do.	Do.	1,680
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
90	The Ahmedabad Times	Ahmedabad	Weekly	250
91	„ Ajab	Surat	Monthly	1,200
92	„ Akhbáre Sodágar	Bombay	Daily	1,000
93	„ A'ryá Dharm Prakásh	Do.	Monthly	394
94	„ Bombay Samáchár	Do.	Daily	1,800
95	„ Broach Mitrá	Broach	Weekly	350
96	„ Broach Samáchár	Do.	Do.	700
97	„ Buddhi Prakásh	Ahmedabad	Monthly	600
98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Furaad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Nyáyadarshak	Ahmedabad	Weekly	340
115	„ Pársi Tiákár	Bombay	Fortnightly ...	800
116	„ Praja Matá	Ahmedabad	Weekly	500
117	„ Rájyabhaktá	Bombay	Do.	687
118	„ Samsher Báhádur	Ahmedabad	Do.	300

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	Gujara'ti—continued.			
119	The Satyá Mitrá	Bombay	Weekly	300
120	„ Satyavakta	Ahmedabad	Do.	1,500
121	„ Satyodaya	Dohad	Do.	75
122	„ Saurástrá Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Sneha Sindhu	Kaira	Weekly	150
125	„ Stri Bodh...	Bombay	Monthly	588
126	„ Stri Mitrá	Do.	Do.	697
127	„ Svadesh Bandhu	Mahudha	Weekly	200
128	„ Svadesh Vatsal	Ahmedabad	Monthly	300
129	„ Udichya Hitechchhu Patrá	Do.	Do.	550
130	„ Vidnyán Vilás	Rájkot	Do.	825
131	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
132	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
133	The Kannadá Suvarte...	Bombay	Weekly	800
134	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
135	The Chandrodayá	Dhárwár	Weekly	200
136	„ Karnátak Vritt	Do.	Do.	...
137	„ Lok Bandhu	Do.	Do.	190
138	„ Rasik Ranjini	Gadag	Do.	300
139	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
141	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
142	„ Bráhma Patrika	Poona	Weekly	200
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
144	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
145	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
146	„ Dhár State Gazette	Dhár	Weekly	280
147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
148	„ Gwalior Gazette	Gwalior	Do.	830
149	„ Jouhar	Bombay	Do.	...
150	„ Kushful Akhbár...	Do.	Do.	200
	Persian.			
151	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
152	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
153	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
157	A Colonia Goana	Bombay	Weekly	...
158	O Anglo-Lusitano	Do.	Do.	1,500
159	O Portuguez Britannico	Do.	Do.	...

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49	„ Mutsaddi	Ahmednagar	Do.	350
50	„ Nagar Samáchár	Do.	Do.	...
51	„ Násik Vritt	Násik	Do.	150
52	„ Nyáyá Sindhu	Ahmednagar	Do.	300
53	„ Pandhari Mitrá	Pandharpur	Do.	170
54	„ Poona Vaibhav	Poona	Do.	104
55	„ Prabodh Chandrika	Jalgaon	Do.	1,100
56	„ Prabodh Ratná	Bársi	Do.	200
57	„ Pratod	Islámpur	Do.	225
58	„ Rághava Bhushana	Yeola	Do.	300
59	„ Rámdás	Bijápur	Do.	140
60	„ Ratnákar	Kaládgi	Do.	225
61	„ Satyá Shodhak	Ratnágiri	Do.	100
62	„ Satyá Sadan	Alíbág	Do.	250
63	„ Sholápur Samáchár	Sholápur	Do.	75
64	„ Shri Shiváji	Poona	Do.	260
65	„ Shubh Suchak	Sátára	Do.	300
66	„ Sudhákar	Pen	Do.	265
67	„ Sumant and Satyá Sudha	Kárwár	Do.	250
68	„ Suryodayá	Thána	Do.	100
69	„ Vanapriya	Chikodi	Fortnightly ...	300
70	„ Venguria Vritt	Venguria	Weekly	100
71	„ Vidushak	Karád	Do.	150
72	„ Vidya Vilás	Kolháp ur	Do.	300
73	„ Vijay	Sháháp ur	Do.	275
74	„ Vividh Dnyán Vistár	Bombay	Monthly	200
75	„ Vrittadhára	Dhár	Weekly	500
76	„ Vrittasár	Wái	Do.	100
77	„ Vritt Sudha	Sátára	Do.	285
78	„ Vyápárottejak	Bombay	Fortnightly ...	200
				300
	ANGLO-GUJARA'TI.			
79	The Din Mani	Broach	Weekly	350
80	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
81	„ Gujarát Darpan	Surat	Bi-weekly ...	500
82	„ Gujaráti	Bombay	Weekly	2,450
83	„ Gujarát Mitrá	Surat	Do.	750
84	„ Hitechchhu	Ahmedabad	Do.	500
85	„ Jáme Jamshed	Bombay	Daily	1,600
86	„ Kaiser-i-Hind	Do.	Weekly	2,502
87	„ Rást Goftár	Do.	Do.	1,650
88	„ Surat Akhbár	Surat	Do.	600
89	„ Suryá Prakásh	Do.	Do.	350
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98	„ Chának	Surat	Do.	500
99	„ Deshi Mitrá	Do.	Weekly	900
100	„ Dnyán Vardhak	Bombay	Monthly	700
101	„ Fursad	Do.	Do.	450
102	„ Gap Sap	Do.	Fortnightly ...	500
103	„ Gorakshak	Do.	Weekly	...
104	„ Gul Afshán	Do.	Monthly	1,200
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122	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
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124	„ Sneha Sindhu	Kaira	Weekly	150
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139	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
140	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
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142	„ Bráhma Patrika	Poona	Weekly	200
143	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
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147	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
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151	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
152	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
153	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
154	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
155	„ Muin-ul-Islám	Do.	Do.	290
156	„ Sind Sudhár	Do.	Do.	650
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PART I.—*Politics and the Public Administration.*

Remarks on Russia's threat to England published in the *Moscow Gazette*.

1. The *Gujarát Darpan* (81), in its issue of the 19th July, writes:—Whatever other papers may say about the attitude of England, one of the most important of them, the *Moscow Gazette*, a semi-official organ, hurls a threat at England. It warns England that in the event of a European coalition against Russia, the latter will deal a mortal blow to the British power in India. It also says that if a revolt break out in India, it will depend on Russia's behaviour whether the English are crushed or not. It appears that the filibustering nature of the *Moscow Gazette* has not left it, although its late editor, M. Katcoff, has departed this life. For the present editor, whoever he may be, no new Dhulipsing is to turn up, as a trump in stock, to be used when required. It is evident that the paper in question over-estimates the power of Russian attack on the Indian frontier, which, fortified by nature, has been made more so by human skill. And its talk of a revolt in India is sheer nonsense.

How far Parliament should interfere with the Indian administration.

2. On the question whether and how far Parliament should interfere in Indian affairs, the *Indian Spectator* (2), in its issue of the 19th July, observes:—If England is responsible for the good government of this country, we do not see how it can be reasonably maintained by any politician that that responsibility is best discharged by her, when, after having sent a Viceroy to rule this country, given him immense powers and provided him with able assistants, she takes no care to see whether the country is ruled wisely or not. It is not pretended by anybody that the Viceroy should be a mere tool in the hands of Parliament; the ends of good administration certainly require that he should have vast powers, and that the responsibility of government should primarily rest on his shoulders. But, at the same time, it should not be forgotten that the tendency of power is naturally towards irresponsibility; and in India, where public opinion is of the weakest and the services are all-powerful, there is the constant risk of the Viceroy being carried away by the surrounding influences of the dominant spirit of bureaucracy. No one can rightly deny the reasonableness of the view that, so far as the details of the administration go, more harm than good will ensue if Parliament interferes; but there is no danger of Parliament running into this extreme. The standing complaint of the people of India is that Parliament is too indifferent to Indian questions, and that so important a subject as the Indian Budget excites little or no attention in the House of Commons. What Parliament is rightly called upon to do is to see that, in matters of Imperial interest, where broad questions of policy and principle are concerned, the principles of government as laid down already for the administration of this country are faithfully adhered to by those to whom the work and the responsibility of that administration are entrusted. This is certainly not expecting too much from Parliament. The interests both of the rulers and the ruled seem to require this limited exercise of control by Parliament over Indian affairs.

Causes of the alleged strained relations between Englishmen and educated Natives.

3. The *Sind Times* (8), in its issue of the 19th July, writes:—It is an open secret that European officials are not favourably disposed towards educated Natives. There is a complaint everywhere that the older officials were far more sympathetic than those of the present time. What is the reason? Who are to blame? Englishmen always like to see child-like, if not slave-like, submission. They are, as a rule, averse to the establishment of friendly relations with the Natives. They want to be lords, guardians, parents, but not *friends*. In old days, when there was very little of English education, when oriental ideas of servile submission were not supplanted by a spirit of independence and equality, Natives could submit to the lordly and imperious conduct of Europeans. But now the times and circumstances have changed. Natives have passed from their infancy to adolescence. We thankfully say that it is Englishmen who have given us a spirit of independence, and it is

their duty to foster and regulate it in the right direction, and not to crush it. But the imperious nature of John Bull is not much inclined to give respect to educated Natives. He wants to thrust them back to old servility by ill-treatment and invective. Hence this strained feeling. In vain does one try to stop the boiling of water in a kettle on the fire. We should be unfair if we do not present the other side of the picture. There are many among the educated whom Western education has made wild. They have forgotten the relation between the rulers and the ruled, and consider it slavery to be under lawful restraint. They are inflated with the notion that they are the most intelligent beings in this world and that Englishmen are of mediocre talent. They vilify English civilisation and extol their own. They agitate to get the lion's share in the government of the country from the very jaws of the Lion. This spirit of license, vain-glory and insubordination is also one of the causes of the strained relations between Englishmen and educated Natives.

Alleged distinction made between Europeans and Natives by the Sanitary Commissioner of Bengal.

4. A correspondent from Bengal, writing to the *Indian Spectator* (2) in its issue of the 19th July, says:—I do not think I have any inordinate fondness for cavilling and carping at Government officials and their proceedings. Yet I have to do it in the case of the Sanitary Commissioner of Bengal, when I see him sitting quiet in Darjeeling or Calcutta whenever an epidemic devastates the Indian population of any district within his jurisdiction. However, he makes no delay to repair to a place when he is informed of the death of a European or two from any disease raging in an epidemic form. This is what Dr. Gregg actually did recently. Dacca was visited a few weeks ago by an epidemic of cholera, and of its victims two were Englishmen, viz., the Divisional Commissioner and the District Engineer, and the Sanitary Commissioner of the Lower Provinces lost no time in travelling over to the capital of the Eastern district to investigate the cause of the epidemic and take steps to check its progress. Two English lives are clearly far more valuable to the Sanitary Commissioner than many Indian lives! It is unfortunate that a superintendent of the health of a province should make such distinction between Europeans and Indians.

Alleged libel of the whole of the Bengal population by Mr. Tawney, Principal of the Presidency College, Calcutta.

5. The *Indu Prakásh* (14), in its issue of the 20th July, writes:—It seems to be the privilege of every foreign resident to partake of our hospitality, to grow rich at our expense, and to libel us with all manner of charges. The expression "monumental liars" beats even Macaulay's description. If Mr. Tawney, Principal of the Presidency College, Calcutta, is the author of this libel of the whole of the Bengal population, he does not deserve the position he occupies. It is impossible that his relations with his pupils or colleagues should be harmonious if he entertains such an irreconcilably low opinion of them. If Mr. Jinsivále lost his place for having uttered a libel of the English nation, there is no reason why Mr. Tawney should retain his when he indulges in such offensive falsehoods relating to a whole community. [The *Mahratta* (5), in its issue of the 19th July, expresses similar sentiments.]

Threatened famine in some parts of the Kaira District and a request to the Bombay Government.

6. The *Svadesh Bandhu* (127), in its issue of the 22nd July, observes:—The rains have not yet set in in some parts of the Kaira District, the poor people do not get farm work and cannot earn their livelihood, and cattle are dying for want of fodder. This state of things has led to a disturbance of the public peace by thefts, robberies, and other crimes in the villages of Hajátia, Wála and Khadol. We hear that last week a party of travellers, while going from Petlád in the Baroda territory to Wadtál in the Kaira District, with a sum of Rs. 1,500, were plundered near Karamsad in the Anand Táluka, one of them being murdered. If Government do not take timely precautions by opening famine works life and property will be in danger. We recommend Government to open railway works between Nadiád and Kapadvanj in order to provide the people with some work, and also to locate a police station in a locality equidistant from Mahudha, Dákor, Alina and other neighbouring places.

7. The *Subodh Patrika* (17), in its issue of the 19th July, writes:—

Riots between the Mahomedans and the Hindus.

Mahomedan religious riots against the Hindus seem to be going the round of the country, and the latest is not the least remarkable because it has taken place in the small township of Rájápur, in the South Konkan, where we believe the oldest man living never knew anything of the kind to have taken place or believed to be possible. No details have yet been received, but according to the telegraphic report the riotous mob would appear to have held the town in terror for a time at least, and its feeling of helplessness was aggravated by the absence of the Mámlatdár on tour and the participation in the disturbance by the head constable who was on the spot. Such are the allegations. We await further particulars. There are, however, one or two reflections which are inevitably suggested by these sad occurrences, which are preventable and ought to be prevented from taking place. In the first place, they are generally occasioned by some religious procession or observance on the part of either section of the community at which the other gets offended. Often it happens that the local officials make a mistake in allowing or forbidding these ceremonials without due consideration, and sometimes they cancel a permission given to the Hindus because it is found displeasing to the Mahomedans, which only encourages the fanatical spirit of the lower orders of that section and results in a violation of the peace. This serious mistake ought surely never to be made. Nothing could be easier for these officials than to send for the heads of their communities on the spot and so to arrange the programme with their mutual approval as to avoid all chance of a conflict, but if they did not agree the fairest course ought to be adopted and strictly enforced, whether it pleased or displeased the parties concerned. The respectable portions of these communities are all interested in the preservation of the peace, and their leaders ought even to anticipate the officials in this matter and arrange their own plan and get it confirmed by the officials and thereby avoid all troubles. This plan was adopted with success some years ago in one or two towns in the North-West Provinces, where both sides were prone to take mutual offence and to fight it out; and we have more than once urged that a similar course should be followed elsewhere, and especially pressed it on the attention of the Indian National Congress leaders. Had that movement any real life or earnestness, life beyond either the Congress pavilion or the three days of its annual gathering, these riots would have ceased to exist altogether; but it seems our politics are above such small matters and our politicians think it better to wait till they have got an elective council where they will have a controlling voice and can correct all evils and abuses by the exercise of the right of questioning the officials. A point of still greater importance, and it is one for the consideration of Government, is the conduct of the local Native heads of the police, to whatever section of the community they may belong. In all social and religious questions they may have their own personal likes and dislikes, but the Queen's peace will be in serious danger if any of them are enabled or led to feel that they may import these likes and dislikes into their conduct as police officials towards either party to a dispute. The first instance of misbehaviour of this kind was alleged in the case of the Poona riot in connection with the age of consent agitation. If the allegation was well-founded a regular enquiry should have been held, and if anybody was found guilty the facts should have been made public to have their due moral effect, but we do not remember to have seen anything of the kind. All that was rumoured about was that one or two men had been reduced. This was hardly a wise course, and it is difficult to say what evil effect it might not produce on the minds of the subordinates elsewhere. Indeed, if this story from Rájápur is true, the apprehension may be said to have been realised in that case, but as we said above we await the correct version of the story, though the general remark cannot be affected whether it be true or false.

8. The *Bakul* (22), in its issue of the 19th July, says that a riot took place at Rájápur on the 14th instant between the Hindus and the Mahomedans, in which the former, who were moving in a religious procession, were attacked and severely injured by the latter, that the chief constable of the place, who is a Mahomedan, is

said to have been interested in the riot and to have rendered no help to the Hindus, and that the Superintendent of Police should take proper care at the enquiry to see that the people do not withhold themselves from giving evidence against the chief constable through fear of harm from him. [The *Jagat Mitrá* (39) of the 20th and the *Satyá Shodhak* (61) of the 19th July express similar sentiments.]

The cow-slaughter at the Nágdevi Street, Bombay, and a request to the local municipality and Government in the matter.

9. The *Rájyabhakt* (117), in its issue of the 21st July, observes:—The cow-slaughter that was committed on the Hindu holiday of A'shádhi Agiáras, the 17th instant, in the screened verandah of a house situated opposite the old slaughter house in the Nágdevi Street, Bombay, was repugnant to the religious feelings of the Hindus, who on hearing the bellowing of the cattle assembled in large numbers, and if they had not been well-advised by some influential gentlemen present there serious consequences would have followed. The Hindus requested the Police officer at the Crawford Market to prevent the slaughter, but he declined to do so on the ground that permission was obtained for the same from the Municipal Commissioner. We hear a memorial is shortly to be sent to the Commissioner on the subject, and request the Corporation and Government to take timely measures to prevent a repetition of such occurrences.

The condition of Bráhmans under the British Government compared to that of Jews at present under the Russian Government.

10. The *Mahárashtrá Mitra* (46), in its issue of the 23rd July, says that the condition of Bráhmans under the British Government may be said to be just the same as that of Jews under the Russian Government, inasmuch as they are looked upon with suspicion and every attempt seems to be made to preclude them from entering the public service and to crush their independence of opinion by gagging the Native press, that the Government themselves have made the Bráhmans discontented by their selfish policy, and that the Bráhmans, if they wish to preserve respect for themselves, should strive to regain their former power and position.

Remarks on the report of the A'bkári administration in the Bombay Presidency for the year 1889-90.

11. The *Indian Spectator* (2), in its issue of the 19th July, writes:—The Government Resolution on the A'bkári administration of the presidency for the year 1889-90 shows an increase of 266,201 gallons in the illicit consumption of country spirit. The increase in the Thána and Kolába districts amounts to 356,913 gallons. Though it appears that illicit distillation has been checked, it is not stopped altogether. Government are thinking of legislation to bring under control the traffic in *mowra* flowers. They seem to be satisfied with the Commissioner's report of the measures taken for consulting local opinion in the matter of opening liquor-shops, as well as with the explanation of the reasons given for the increase of these shops. The number of toddy-shops seems to have considerably fallen, and the explanation given for this is hardly satisfactory. Only 1,586 licenses were issued against 1,659, and 22,160 trees were tapped against 27,180 of the previous year. This decline in the number of toddy-shops and the increase in that of liquor-shops may show that people rather prefer liquor to toddy on account of the restrictions placed on the latter. If such be the fact, it may prove that drunkenness is increasing, and that Government are hardly taking the right steps to repress it. Toddy, as is clear, cannot be called intoxicating, and is seldom injurious. It is a healthy beverage, and in a sense forms the food of the poor. If the restrictions on it are modified, drunkenness will be checked and the Government revenue even will not suffer. In the Surat District the number of toddy-shops declined from 407 to 269. The explanation given is not satisfactory, but Government seem to be mistaken if they suppose that toddy is a source of drunkenness among the lower classes. The number of trees tapped also fell from 136,245 to 126,064 and Government rightly attribute this to the increased rate of taxation. In the Belgaum District also the number of toddy-shops fell to a large extent.

12. The *Jáme Jamshed* (85), in its issue of the 22nd July, observes :—The new form according to which Europe liquor sellers in Bombay will have to keep an account of their sales from the 1st August, will cause much inconvenience to them, and particularly to those poor and illiterate shop-keepers who cannot afford to employ clerks for that purpose. The revised form contains 16 different headings in place of 3 in the old one, which will cause great confusion and many mistakes, which when detected by A'bkári officers will bring the liquor shop-keepers into unnecessary troubles. Moreover, so long as we do not know how the old form was found defective, we can only say that the new form has been introduced simply to increase the difficulties of the liquor-sellers. We hear a deputation of wholesale dealers in Europe liquors has already waited on the Collector of Bombay to represent their grievances in this matter and the retail dealers will follow suit.

A complaint regarding the new form of account supplied to the English liquor sellers in Bombay by the A'bkári Department.

13. The *Native Opinion* (15), in its issue of the 23rd July, writes :—Mr. Slater's appointment to the Chief Presidency Magistracy has evoked a strong protest from the Native press, and rightly. Mr. Slater is a barrister of some four years' standing, and yet during this short time, while many others have had to remain briefless or without any work whatsoever, paying engagements whether as teacher of history in the Elphinstone College or a Law Professor in the Government Law School came to him as so many windfalls. Indeed, a person who serves in so many capacities must be a many-sided individual, but surely where long experience of magisterial work combined with a deep and sound knowledge of the Bombay people is necessary, neither scholastic nor collegiate experience can help him much, however eminent his abilities may be. And yet Mr. Slater now finds himself at once elevated to a post which hardly any one, without years of practice, has ever reached, and four years are considered quite a good qualification in him to hold a most responsible post. It is an irony of fate, indeed, that Mr. Shivshankar Govindrám, who has had long experience of the High Court practice, should be ignored and Mr. Slater should be placed at the top of the ladder with no experience to back him up. But the question of a knowledge of the vernaculars apart, as a practising barrister Mr. Slater does not even fulfil the preliminary condition of ten years' practice at the High Court. And yet the Government of Lord Harris has the courage to appoint to the Chief Magistracy one who fulfils neither the one nor the other condition. Indeed, this appointment, after the proposed one of Mr. Webb which is injudicious and wrong in principle, must come upon people as a surprise indicative of a strong inclination to jingoism in defiance of Government's own rule.

Disapproval of the appointment of Mr. Slater as Acting Chief Presidency Magistrate, Bombay.

14. The *Indu Prakásh* (14), in its issue of the 20th July, writes :—The public mind is still considerably agitated by the Rájábái Tower tragedy. The unanimous verdict of the jury, given without leaving the box and fully concurred in by the Judge as one which "no sane man could have brought otherwise," leaves no doubt of the absolute innocence of Mánekji Asláji. If Mánekji Asláji is innocent, all the frame-work of crime which popular fancy had raised, in which Mánekji was the central figure, must fall to pieces. In fact, the charge to the jury of Mr. Justice Farran clearly discredited the theory of crime. All the evidence tending to show that the deaths were the result of an outrage was shown to be too contradictory and flimsy to be trusted as proving guilt. It is not a case of the evidence being not satisfactory or not conclusive and the prisoner getting the benefit of a doubt. The theory of outrage is totally and unreservedly disbelieved. It is not Mánekji Asláji that is alone proved to be innocent, but the entire notion of there having occurred any crime at all is discarded. On such a result the public have in some measure to be congratulated. It is very gratifying to know that the mysterious deaths of the ladies were not caused by a crime, and the public will do well to reconcile itself to this position, sanctioned as it is by the opinion of an eminent Judge and a thoroughly

Remarks on the decision of the Criminal Sessions of the Bombay High Court in the Rájábái Tower tragedy case against Mánekji Asláji.

unbiased and impartial jury, arrived at after a most searching enquiry. We think the public should cease to vex itself any further with pictures of crime and righteous indignation at certain supposed criminals having not been reached by justice. It is a more comfortable thought, and more honourable to the memory of the deceased, that neither outrage nor murder has occurred in connection with the deaths. The question then arises, what is the solution of the mystery? In the Judge's summing-up, and still more plainly in the letter which Mr. Justice Farran has addressed to the dailies, there is an indication of a probable solution, viz., accident. It is not, indeed, a new suggestion. It has often been made and discarded. But it receives great strength now by the support of so eminent an authority as the Judge. Here is a hypothesis which, supported as it is by the opinion of the Judge, may well be accepted as a solution of the mystery. [The *Din Bandhu* (10), in its issue of the 19th July, expresses similar sentiments. The *Gujaráti* (82) of the 19th July approves of the decision and acquittal of Mánekji Asláji, but considers further enquiry necessary.]

15. The *Rást Goftár* (87), in its issue of the 19th July, writes:—Mr. Justice Farran was perfectly right in almost directing the jury to acquit the prisoner, though, with all our respect for his judicial ability, we fear his summing up shows a lamentable lack of appreciation of the peculiar nature of the prosecution in this case and consequently of the evidence of individual witnesses. Indeed, though he seems to have himself perceived, though dimly, the peculiar nature of the prosecution, when he came to weigh the evidence for and against the prisoner he dismissed that singular circumstance altogether from his mind. The evidence that went against the prisoner was subjected by one of our ablest counsels to the most searching cross-examination, whereas the evidence which went in favour of the accused was submitted to a so-called test which was technically styled "cross-examination," but which was really an emphasized repetition, expansion and amplification of the examination-in-chief. Such witnesses had it all their own way. Free from any cross-examination worthy of the name, they were free from liability to contradiction either out of their own mouths or by other witnesses, and if they had any wish to stray from the truth, there was not the restraining fear of cross-questions to compel them to it. They were practically witnesses for the defence brought by the prosecution, and therefore the prosecution had no power to tender any evidence contradicting its own witnesses. A trial conducted under circumstances so unique and so singular cannot be called a complete and thorough enquiry. It was wanting in the essential element of a judicial investigation. Although Mánekji Asláji was bound to be acquitted on the evidence, the partial and unsatisfactory nature of the trial still leaves in grave doubt the question whether the man was guilty or not. The memorialists were anxious to avert such partial and incomplete enquiry. They wanted to get at the truth. But the result of the trial leaves the terrible mystery exactly where it stood two months ago, and fails even to establish beyond doubt the innocence of the prisoner, though he is now acquitted and at large, as he was bound to be on such evidence as was laid before the Court. Although this defect has been admitted by Mr. Justice Farran, he was scarcely sensible of its importance. For it made no difference with him whether the evidence had been subjected to cross-examination or not, and he gave as much weight to it as if it had successfully passed through the crucible. Take one instance. The learned Judge disbelieves Mr. Entee and believes the statement of Mr. MacDermott contradicting that witness. If Mr. MacDermott had been cross-examined some light would have been thrown upon the inexplicably strange conduct of the police, and His Lordship might have been furnished with the means of judging whether the policeman might not have had some very strong motive in contradicting Mr. Entee. It is most strange that the omission of this test, quite exceptional in a judicial trial, an omission of vital importance, did not weigh in the least with a Judge of such undoubted merit as Mr. Farran. Justice is unquestionably done in the acquittal of Mánekji Asláji. But the result of the trial is really an eclipse of justice, so long as the culprits, whoever they may be and whether they include Mánekji Asláji or not, enjoy immunity from the consequences of their infamous crime. It is this eclipse of justice which has deepened the grief of the community, aroused by a tragedy which has torn and lacerated their hearts. The summing-up leaves the distinct impression

that even a clear head and a sound mind are not always proof against the secret influence of bias. The address shows strong bias in favour of one set of evidence as against another, though, of course, the learned Judge was never conscious of the bias. We cannot otherwise account, in a lawyer of Mr. Justice Farran's legal acumen, for a sweeping criticism, or rather condemnation, of those whose evidence supported the hypothesis of foul play, and his omission to mention some palpably weak or questionable points in the evidence which went in favour of the accused. There is a singular similarity in the evidence of the children, but that does not render it entirely unworthy of credit, unless, indeed, it were stated that the children's evidence was a pure fabrication invented with the object of swearing away the life of an innocent man. His Lordship showed similar want of discrimination in his views on the medical evidence. He preferred to put implicit faith in Dr. Sydney Smith's evidence as against that of five other medical men, including the Coroner, Dr. Blaney. While the learned Judge put great stress upon the experience of the Coroner's Surgeon, he failed to take into consideration, or even so much as to mention, the much greater experience of the Coroner himself. His Lordship, also, if we were to rely upon the published reports, omitted to direct the jury on the mysterious disappearance of the *Kasti* and the *Máthábánu* and the spectacles which Bachubái was said to be wearing. Nor did he choose to consider it of any importance to allude to the rent in Perozbái's trousers, or the ugly rent in Mánekji Asláji's jacket, or the strangely stupid neglect of the police to take possession of the man's clothes which had some very suspicious marks upon them. These were most important omissions, and they all happen to be omissions for which the defence must congratulate itself. As the result of the trial does not necessarily prove the innocence of the prisoner, so it does not, as has been strangely enough assumed in some quarters, dispel the supposition that the poor girls had been the victims of foul play. So far from clearing up the mystery, the trial has left it very much mystified. The mystery is still shrouded in a terrible gloom, and it is the duty of Government to take steps to penetrate the darkness, thus proving the earnestness of their professions of anxiety to get at the truth. It is, therefore, the urgent and imperative duty of Government to interpose its authority and appoint officers who may be able and willing to work in the only direction which is most likely to lead to a clue to the mystery. With all their exertions, the police have failed to point out any motive for suicide. The hypothesis of accident does not at all bear close scrutiny, though the learned Judge suggests that it might have been an accident. The only other supposition that remains is foul play. At this singular trial there could be no cross-examination of the police, and therefore, as we pointed out in our last issue, the pious wish expressed in the Government Resolution that the trial would enable the presiding Judge to say whether the conduct of the police deserved condemnation or approval has come to nothing. But because the Judge has no means of forming an adverse opinion, therefore we hope the Government will not jump to the conclusion that the conduct of the police has been irreproachable. In the interests of justice it will be dangerous in this case for Government to rely exclusively upon police reports and form its judgment thereon. We are sure that if Government were to look into all the painful circumstances of the case, it could come to but one conclusion, that here is a case in which there has been a good deal of bungling, if nothing worse, and that the interests of truth and justice, and also of the public safety, demand an honest, thorough and searching investigation. [The *Anglo-Lusitano* (158) of the 16th, the *Kathiáwár Times* (3) of the 17th, and the *Gujarát Mitra* (83) and the *Kaiser-i-Hind* (85) of the 19th July, express similar sentiments.]

16. The *Indian Spectator* (2), in its issue of the 19th July, writes:—After a trial of six days before the Sessions Judge, Mánekji Asláji has been declared not guilty of the charges on which he was arraigned by the Clerk of the Crown, viz., of the murder of one of the girls, violence on both, and aiding and abetting suicide. Taking into consideration the evidence and the indiscreet haste of the police in coming to the conclusion a few hours after the tragedy that it was not a case of violence, nobody would be surprised at the acquittal of the accused. It was almost a foregone conclusion. But it may

be owned, the people who were anxious for the discovery of truth, and nothing but the truth, have abandoned themselves to grief and virtuous indignation at the circumstances connected with the tragedy not being laid bare and thus the law proving helpless. It must at any time take any people, not living in Pindharic days, by surprise that one of the foulest and most heinous deeds in broad daylight and in one of the most frequented resorts should be easy of perpetration and should even baffle detection. Two ladies in sound health of body and mind walked up the tower, and half an hour after were dropped down, mangled and pitilessly injured in certain parts of the body. If such a horrible deed should remain unaccounted for, it must strike terror into the hearts of the people and fill them with misgivings as to the security of their persons and property. We believe such a state of things cannot be tolerated in any civilised quarter of the globe. The Judge's summing-up is an added disappointment to the existing list. Some of the assumptions in it, which may prove anything, do not seem to be quite called for. At any rate, we had thought a Judge to be above starting a theory to connect cause with effect. Though we have respect for the presiding Judge, is it not the case that the summing up has not brought out the full weight of the evidence? As to the question of facts the Judge might have done better by simply stating it and leaving it to the jury to decide. He might have expounded the law on the subject, but there seems to be an attempt to impress his individual view as to the facts on the minds of the jury, which alone is the fit body to decide the question. The Judge may think that "no sane" person could believe the evidence of the children. Is it proved that the evidence of the other people, A'tmárám and men of his ilk, was believable? As a matter of fact, there are men who would not choose to agree with the opinion of the Judge.

Mr. Justice Farran's letter to the *Times of India* about the probable cause of the death of the two Párai ladies who met their deaths by falling from the Rájábái Tower.

17. The *Kaiser-i-Hind* (86), in its issue of the 19th July, writes:—Mr. Justice Farran accepts as the most probable way whereby the two Párai ladies, Bachubái and Perosbái, met their deaths at the Rájábái Tower, the "hypothesis" of accident. In his letter to the *Times of India* he asks it to be imagined that *both* ladies went up on the top of the parapet wall of the tower without any "ulterior design," that is to say, they went up in a spirit of frolic! The "hypothesis" is utterly improbable as there is not a woman in Bombay whose courage to mount that wall would stand in making such an "intrepid" effort. Bachubái's nervous temperament places it out of the reach of possibility that she would mount that parapet wall. If it would be impossible for a woman of Bachubái's peculiar nervous susceptibility to mount the parapet wall, the "hypothesis" which the Judge recommends the Párais to accept is untenable, because the conditions embraced in it, viz., that of the two ladies standing together on the parapet wall, are impossible. The "hypothesis" of the Judge is completely set aside by the evidence that was taken in the case. Nowhere in that evidence was it stated that the two ladies were seen on the wall of the balcony at the same time. On the contrary, it was repeatedly deposed by many witnesses that there was a very decided interval between the falls. It was not one fall of both bodies simultaneously, but two distinct falls one after the other with a very appreciable interval. There is therefore nothing to sustain the mad conjecture that while one lady was falling the other in trying to save her fell with her. We repeat they did not fall together, hence the conjecture of the Judge cannot be sustained and the hypothesis is very lame. In fact, we are surprised that a sober and "sane" Judge like Mr. Farran should have the temerity to express it. A Mrs. Grimwood and even a Blondin would shake in their nerve, if the "hypothesis" of the Judge were so easy of accomplishment by the two girls, one of whom never went to the tower, as so light-heartedly stated with a cruel kindness. It is quite true that only one mind could conceive these two ladies mounting the parapet wall of the Rájábái Tower without any ulterior design. The only way of deciding that the ladies fell accidentally from the tower is by receiving the hypothesis as a proof, leaving out the facts and doing without an enquiry.

18. The same newspaper writes:—We fear our respected citizen, Mr. S. S. Bengali, C.I.E., has in the Rájábái Tower tragedy case entirely failed to gauge the feeling of his own community and sound the depth of its intensity. He has been led away by false issues, apart from his impression, whatever it be, as regards the cause of the death of the two ill-fated girls. His letter to a local contemporary deals with two aspects of the tragic affair—the so-called sensational and hysterical character of the Pársi press, and the alleged error of the two Pársi leaders. As to the first, opinions will differ. Mr. Bengali evidently seems to share the views of the local Anglo-Indian dailies. What the sensational and hysterical was he has not pointed out. But granting for argument's sake that the Pársi press was what he calls it, the question may be fairly put, whether the Anglo-Indian press in all parts of the country would have been less sensational and less hysterical had the victims been Europeans? In the case under discussion the Pársi press was *bonâ fide* discharging a solemn duty. In fact, like a "good citizen," it was eager to collect information of all kinds and degree, which, when finally sifted, might go to discover the real perpetrators of the crime. We therefore are inclined to attach little weight to the first plea of Mr. Bengali. We repeat that had the victims been Europeans the sensation created by the English press would have been a hundred-fold greater, and with this net gain in the bargain that the miscreants would have ere long been captured, tried and hung at the gallows. If sensationalism and hysterics indicate an infirmity, it may be truly said that the infirmity is not confined to the Pársi press. *It is all the same the world over*. Equally inconsequential and unjustifiable is Mr. Bengali's rebuke to the two Pársi leaders. Lean as they do more or less on his counsel, it is quite intelligible that to the vexation of soul and spirit of Mr. Bengali they should have considered it wise to refuse to be guided by him in this instance. But, after all, was not Mr. Sorábji's letter uncalled for, and even inconsistent? Is it not true that he himself had called a preliminary meeting of half-a-dozen representatives, at which he wished that a memorial on lines almost identical with those stated in the one submitted to Government should be drawn up? He, too, was really convinced that the conduct of the police was open to question in its investigation of the crime, and deserved to be brought to the notice of Government. If he eventually dropped that affair, it was not on account of Pársi sensationalism or bad Pársi leadership (for he himself wished to take a lead in the matter), but on account of the unwillingness, quite natural, of the Mahomedan leaders to join. If, however, Pársi sensationalism has done mischief, how is it that Mr. Bengali did not hasten to nip it in the bud? Meanwhile we conclude our observations with a sense of the deepest sorrow that so well-known and highly respected a citizen as Mr. Bengali should have been in a moment of weakness led away to address that unfortunate letter which has been the subject of such indignant but wholly just criticism in the Pársi press. [The *Rást Goftár* (87) of the same date expresses similar sentiments.]

Remarks on the letter of Mr. S. S. Bengali, C.I.E., to the *Jáme Jamshed* in connection with the attitude of the Pársi press in the Rájábái Tower tragedy case.

19. The *Indu Prakásh* (14), in its issue of the 20th July, writes:—Mr. Sorábji Shápurji Bengali's letter to a Gujaráti contemporary is worth noting. This Nestor of the Pársi community, as he may well be called, asks his fellow-religionists to moderate their zeal and resentment and to put an end to the painful controversy in connection with the Rájábái Tower tragedy. Mr. Sorábji severely censures the press for having given circulation to all sorts of exciting rumours, and having thereby raised the popular mind to a state of frenzy. Now that the verdict of the jury in Mánekji Aaláji's case shows all the rumours to be unfounded, he asks that the people should compose themselves and accept the solution given by the trial. "However tragic the circumstances," says Mr. Sorábji, "under which the ladies died may be, yet there is certainly no ground for the statement that an outrage was committed or even attempted upon them, and to say anything of the sort is not respectful to the memory of the deceased ladies." As to the fund already raised, he asks that the expenses incurred should be deducted and the balance returned to the donors in proportion to their donations. We should rather suggest that a meeting of the donors should be called, and with their consent the fund should be applied to some useful public charity. [A correspondent, writing from Bombay to the *Kesari* (43)

of the 21st July, strongly condemns the attitude of the Pársis in this case from the beginning, and says that they committed a grave mistake in trying to have the mystery solved in a particular way by the strength of their riches and by sensational agitation. The correspondent makes remarks on the attitude of the Pársi press, that are similar to those made by Mr. S. S. Bengali. The *Kaeide Mumbai* (109), in its issue of the 20th July, says that Mr. Bengali has in his letter given a piece of good advice to the Pársis and advises them now to remain quiet.]

Rumoured refusal by the Bombay Government of the use of the Town Hall, Bombay, to the Sorosis Club to raise funds for perpetuating the memory of the Pársi ladies who met their deaths at the Rájábái Tower.

20. A correspondent of the *Bombay Samáchár* (94), in its issue of the 25th July, observes that he has heard on good authority that the local English papers declined to insert an advertisement regarding a concert to be held for the benefit of the memorial fund of the late Bachubái and Perozbái who met their deaths at the Rájábái Tower on the 25th April, and that the Government have refused to allow the use of the Town Hall to the Sorosis Club for that purpose. The correspondent asks if his report is correct.

Part II.—*Education.*

Remarks on the educational policy of Government.

21. The *Indian Spectator* (2), in its issue of the 19th July, writes:—There is reason to fear that the educational policy of the Government is taking a somewhat unfortunate turn. While in Bombay, for instance, the local Government is doing its best to throw the burden of primary education greatly on the municipalities, we hear the Government of Bengal has resolved to abolish the zilla schools, because it thinks that they can be made self-supporting. There would have been something to say for this policy, if the Government had shown that it was going to bestow on higher education what it was taking away from the primary schools. But its policy as regards higher education is also not very encouraging. Surely, some definite assurance on the subject is needed from the Government.

Remarks in connection with the complaint that boys in the Union Academy, Hyderabad, Sind, are taught to disobey their parents.

22. The *Sind Times* (8), in its issue of the 16th July, writes:—The Honourable Mr. Udhárám has represented to the Director of Public Instruction that the boys of the Union Academy, Hyderabad, are taught to disobey their parents. This is a serious charge and consequently the Director has officially asked Mr. Jacob to enquire into the truth of the allegation. We know that the moral discipline of the Union Academy is markedly superior to that of Government high schools. In spite of it we hear of complaints against the Academy. The reason of the complaints does not lie in the laxity of moral discipline, for it is strictly enforced, but in the fact of the authorities of the Union Academy teaching the boys not to marry early, but to stand firm even against their parents, if necessary. A vernacular juvenile monthly, under the direct management of the authorities of the Academy, openly inculcates the principle of resistance in matters of marriage. This has given rise to discontent in certain quarters. Early marriage is, no doubt, a great evil, and an uncompromising warfare should be waged against it. But the policy of enlisting soldiers from among tender boys, to fight the battle of reform against their parents, is of doubtful propriety. It should be thrice considered before it is adopted. The spirit of disobedience is an absolute evil in the sight of God and man, while early marriage is only a relative evil. If reform brings on a spirit of disobedience, it is better to have no reform at all.

Part III.—*Railways.*

Remarks on the Government resolution on the proposed Mátherán Tramway and Rope-incline Railway.

23. The *Jáme Jamshed* (85), in its issue of the 22nd July, approves of the recent resolution of the Bombay Government on the proposed Mátherán Tramway and Rope-incline Railway, and says:—The Honourable Mr. Wadia's request for the grant of all unoccupied lands at the top of the Mátherán Hill was rather extravagant and there was very little chance of its acceptance by Government. Yet it is

necessary that the complete scheme of Mr. Wadia, the opinions of all those who opposed it, to which Government attached great weight, and the opinion of the Commissioner, N. D., should be published for general information.—The *Bombay Samáchár* (94), in its issue of the same date, observes:—The Government resolution is as disappointing as the replies to the several recent public memorials have been. Mr. Wadia's scheme deserved better attention at a time when Bombay was so over-crowded, and it is to be regretted that Government, without giving sufficient reasons, should have declined to grant the lands prayed for. It is natural for some persons to think that Government do not desire that a large number of Natives should resort to the hill. We, however, recommend Mr. Wadia to open the railway line without the concession asked for by him, if he does not consider it altogether unprofitable.

Part IV.—*Native States.*

24. The *Sind Times* (8), in its issue of the 16th July, writes:—We are extremely grieved to see that some of our contemporaries are doing their best to harass the Government of India with false accusations regarding Manipur trials. They are unhesitatingly declaring that the trials were mock trials, and that the main object of Government is to be revenged and not to do justice. This allegation is altogether groundless. The Manipur affair is, no doubt, a blunder from beginning to end, but that does not justify in any way the actions of the Senápati who is at present the hero of newspaper articles. There is not the least shadow of a doubt that the Senápati is a rebel, and that he has abetted the murder of English officials. If any one reads carefully the evidence, one will find that the court at Manipur could not but come to the conclusion that the Senápati was a rebel and an abettor of murder. Those who are accusing Government of vengeance have been carried away partly by patriotic sentiment and partly by animosity against Anglo-Indians. We dare say His Excellency Lord Lansdowne will do his best to secure justice. But we are afraid of one thing. If he happen to confirm the sentence passed by the Manipur Court, then his popularity as a Viceroy will be doomed. He is sure to be cried down as a monster of tyranny by sentimental patriots.

Disapproval of the accusations brought against the Government of India regarding the Manipur trials.

25. The *Gujarát Mitra* (83), in its issue of the 19th July, observes:—The policy of the British Government, well-known for its impartial spirit, has much altered since the Indian mutiny. It is a notorious fact that on a Native Chief dying without male issue a child of 5 or 6 years old or some one of only mediocre ability is chosen by Government to succeed him, in preference to other more able and sometimes rightful heirs, in order that Government and the Political Agents may have opportunities of interfering in the internal management of the State as they like. When the late Malhárráo Gáikwád of Baroda was dethroned, one Sadáshivráo, who was a claimant to the throne, was removed from Baroda because he was said to be as clever as the Senápati at Manipur. The open declaration made in Parliament by Sir John Gorst that mediocrity is better than ability in Native Chiefs exactly reflects the opinion of the authorities in India. This policy is not worthy of Government, and we hope that Government and Sir John Gorst will see their mistake in time and change their policy for the better.

Reflections on the Manipur affair.

26. The *Nyáyadarshak* (114), in its issue of the 20th July, observes:—It seems from what Sir John Gorst has said that Government do not like to see Native States administered by able Chiefs, because Political Agents and Residents cannot then meddle with the affairs of those States, and the probable reason why Political Agents highly praise the administration of weak and incapable princes is that the former have a free hand in their administration.

27. The *Hitechchhu* (84) of Ahmedabad, in its issue of the 23rd July, disapproves of the liberal pensions granted to the relatives of the late Mr. Quinton and the other British officers who were murdered at Manipur, and observes:—The Indian Government professes to know nothing about the line of conduct Mr. Quinton was to adopt in order

Remarks on the grant of pensions to the relatives of British officers who were murdered at Manipur.

to arrest the Senápati, and Mr. Quinton and the other British officers met their deaths on account of an error of judgment on their part and subsequent rash action. Government ought, therefore, to issue instructions to military officers to guard against similar blunders. It is wrong to misrepresent the true cause of their deaths, to magnify it into a national affair, and to award liberal pensions, not only to the wives of the deceased officers, but also to their mothers and daughters. [The *Hindusthán* (106), in its issue of the 19th July, disapproves that the Indian treasury should be taxed with the large pensions sanctioned for Mrs. Quinton and the relatives of other officers who were massacred at Manipur.]

G. M. SA'THE',
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
28th July 1891.

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(*For the week ending 25th July 1891.*)

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[CONFIDENTIAL.] No. 31 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st August 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodaya	Thána	Weekly	550
21	„ Á'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore... ...	Do.	432
37	„ Jagadádarsh	Ahmednagar ...	Do.	309
38	„ Jagadhitechchhu	Poona	Do.	5,200
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karnanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahráshtra Kokil	Bombay	Monthly	1,500
47	„ Mahráshtra Mitra	Sátára...	Weekly	250

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4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodaya	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Maháráshtra Kokil	Bombay	Monthly	1,500
47	„ Maháráshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
48	The Mahárashtrá Vritt	Sátára	Weekly	150
49	„ Moda Vritt	Wái	Do.	350
50	„ Mutaaddi	Ahmednagar	Do.	...
51	„ Nagar Samáchár	Do.	Do.	150
52	„ Násik Vritt	Násik	Do.	300
53	„ Nyáyá Sindhu	Ahmednagar	Do.	170
54	„ Pandhari Mitrá	Pandharpur	Do.	104
55	„ Poona Vaibhav	Poona	Do.	1,100
56	„ Prabodh Chandrika	Jalgaon	Do.	200
57	„ Prabodh Ratná	Bárai	Do.	225
58	„ Pratod	Islámpur	Do.	300
59	„ Rághava Bhushana	Yeola	Do.	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	100
62	„ Satyá Shodhak	Ratnágiri	Do.	250
63	„ Satyá Sadan	Alibág	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	260
65	„ Shri Shiváji	Poona	Do.	300
66	„ Shubh Suchak	Sátára	Do.	255
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá	Thána	Do.	300
70	„ Vanapriya	Chikodi	Fortnightly ...	100
71	„ Vengurla Vritt	Vengurla	Weekly	150
72	„ Vidushak	Karád	Do.	300
73	„ Vidya Vilás	Kolhápur	Do.	275
74	„ Vijay	Sháhápur	Do.	200
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	100
77	„ Vrittasár	Wái	Do.	285
78	„ Vritt Sudha	Sátára	Do.	200
79	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrá	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Jáme Jamshed	Bombay	Daily	1,600
87	„ Kaiser-i-Hind	Do.	Weekly	2,502
88	„ Rást Goftár	Do.	Do.	1,680
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	350
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitrá	Do.	Weekly	900
101	„ Dnyán Vardhak	Bombay	Monthly	700
102	„ Fursad	Do.	Do.	450
103	„ Gap Sap	Do.	Fortnightly ...	500
104	„ Gorakshak	Do.	Weekly	...
105	„ Gul Afshán	Do.	Monthly	1,200
106	„ Hindi Punch	Do.	Weekly	225
107	„ Hindusthán	Ahmedabad	Do.	716
108	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tirákár	Bombay	Fortnightly ...	800
117	„ Praja Matá	Ahmedabad	Weekly	500
118	„ Rájyabhaktá	Bombay	Do.	687
119	„ Samaher Bahádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies Issued.
	Gujara'ti—continued.			
120	The Satyá Mitrá	Bombay	Weekly	200
121	„ Satyavakta	Ahmedabad	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	566
127	„ Stri Mitrá	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	209
130	„ Udichya Hitechchhu Patrá	Do.	Do.	560
131	„ Vidnyán Viláa	Rájkot	Do.	325
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
134	The Kannadá Suvarte...	Bombay	Weekly	800
135	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
136	The Chandrodayá	Dhárwár	Weekly	200
137	„ Karnátak Vritt	Do.	Do.	...
138	„ Lok Bandhu	Do.	Do.	190
139	„ Rasik Ranjini	Gadag	Do.	300
140	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
141	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
142	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
143	„ Bráhma Patrika	Poona	Weekly	200
144	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
147	„ Dhár State Gazette	Dhár	Weekly	280
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
149	„ Gwalior Gazette	Gwalior	Do.	830
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do	200
	Persian.			
152	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
153	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
154	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
155	The Mûawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	360
156	„ Muin-ul-Islám	Do.	Do.	290
157	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
158	A Colonia Goana	Bombay	Weekly	...
159	O Anglo-Lusitano	Do.	Do.	1,500
160	O Portugues Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Comments on His Excellency Lord Lansdowne's administration of India.

1. The *Gujarátí* (83), in its issue of the 25th July, writes:—When His Excellency Lord Lansdowne's appointment to the Indian Viceroyalty was announced, all cordially joined in welcoming the new Viceroy. His successful administration of Canada and his reputation as a statesman of liberal views filled many minds with hopes of his successful career as Governor-General. Since his assumption of office sufficient time has elapsed to enable the public to judge how far his *régime* has been liberal in its tendencies and fruitful of tangible results. So far as substantial results are concerned, His Lordship has done almost nothing to advance the good government or well-being of the country beyond the stage at which he found it. In other respects, we are compelled to say on a review of the events that have occurred and are still happening that His Excellency has embarked upon a distinctly retrograde policy. His foreign policy has proved a failure and the Manipur tragedy has cast a stigma on British Government which even time will not efface from the pages of history. Looking to domestic affairs, nothing striking has been attempted except in the way of sanctioning retrograde measures. We had no serious objection to the Official Secrets Bill except that it would never be honestly worked against all the offenders irrespective of caste, creed or colour. Events have showed that though the Viceroy was, through inexperience of the country, driven in a fit of passion to denounce one of our Bengali contemporaries as a thief and a robber in the Legislative Council, his Government had not the moral courage to enforce the provisions of the Bill against some of the Anglo-Indian papers that procured and published official secrets in contravention of the Official Secrets Act. The country rightly suspected at the time that the measure was aimed at the Native press, and the suspicions then entertained were, it now appears, founded on a correct appreciation of the attitude of Government towards the English and Native press. The recent order passed by the Indian Government against newspapers conducted and published beyond the limits of British India is again a distinctly retrograde measure, to which no one ever dreamt that a statesman of Lord Lansdowne's liberal sentiments would be a party. Yet it is the unexpected that happens. Lord Lytton had his little Afghan war, involving the country in serious pecuniary embarrassments, the consequences of which are felt even now; Lord Lansdowne, too, had his little Manipur war and every one knows how it was ended. Lord Lytton gagged the mouth of the Native press; Lord Lansdowne has attempted a similar feat on a small scale. There was deep discontent in the reign of the former, and its echo is heard throughout the country at this moment. That the Viceroy should have seized the present opportunity for fulminating a bull against papers published within the jurisdiction of Political Agents is most unfortunate. We can well understand a despotic Government like the Russian issuing a *ukase* like the one that has been sent forth from the Foreign Office. But one is filled with shame and disgust to hear that an enlightened Government like the British should resort to repressive measures and set an example of intolerance and illiberality to Native Princes. These do not require a lesson in the principles of arbitrary and despotic government at the hands of the paramount power. Their instincts as well as those of some of the political officers are sufficiently repressive in their tendencies. Instead of encouraging newspapers in Native States, where public opinion is *nil* and where the rulers and the political officers seem to look upon themselves as the monarchs of all they survey, the Indian Government steps in in a spirit of meddlesomeness where it has no business to interfere and makes the political officers arbiters of the action of journalists. What right have these officials to control the latter in derogation of the rights of the princes themselves? The Viceroy is said to be in charge of the portfolio of the Foreign Department, and hence one is at a loss to understand how His Excellency has been persuaded to issue the order, which is not only opposed to all the declared principles of liberal politics but is clearly mischievous. If a newspaper misconducts itself, there is the Penal Code, all-powerful and all-embracing. It checks the evil propensities of the evil-minded, and it ought to exercise a similar restraining influence even in Native States. The *Eastern Herald* acted indiscreetly and it had to pay the penalty with its life. Why

should Native rulers be afraid of newspapers? Why should the Political Agents be similarly afraid? The comments appearing therein are either within the limits of journalism or they are not. If not, down comes the Penal Code. Why should the paramount power interfere and set an example of repressive despotism of which Native States are already full? The object aimed at cannot be accomplished by resorting to such unwise measures; because, so long as the liberty of the Native press in territories adjoining Native States is unrestrained, neither their rulers nor Political Agents can lie outside the pale of public criticism. If Lord Lansdowne had been a far-seeing statesman, firmly imbued with the principles of liberalism, the best course for him to adopt would have been to encourage newspapers in Native States and thus create public opinion in an atmosphere of silence and darkness, and at the same time teach Native Princes to exercise a vigilant control over the conduct of the erring journalists. Instead of adopting such an enlightened policy, Princes are being taught how they should be more despotic and repressive in their administration and how they should play the part of irresponsible rulers. How the repressive regulations are and will be worked in Native States will be seen from the following story as related by the *Advocate* of Lucknow. The Home Secretary to the Hyderabad Government issued a certain circular. The *Shoukut-ul-Islám* commented on it in an unfavourable tone. Immediately an order went forth to sequester the goods of the paper. Says the *Advocate*:—"On Sunday week last, the office of the *Shoukut-ul-Islám* was besieged in open daylight by a strong *posse* of constables, headed by one Superintendent and some Inspectors of Police, to suppress the paper for no other fault than that of protesting against the orders contained in the circular. The police forcibly broke open the editor's private box containing manuscripts and in a most disgraceful way compelled him to sign a document against his will." We earnestly ask the Viceroy to consider whether His Excellency can contemplate with equanimity these proceedings, and whether His Excellency really thinks that the principles of constitutional government can be best introduced into Native States by resorting to such repressive measures. We hope that Lord Lansdowne will, in the interests of his reputation as a liberal and far-seeing statesman, hasten to withdraw a circular which is fraught with evil consequences to the right administration of Native States. In the meanwhile it will be well if something can be done to invite the attention of Parliament to this ill-judged measure.

2. The *Bodh Sudhákar* (9), in its issue of the 29th July, exhorts the people of India not to give up the movement of the Indian National Congress by reason of its having borne no fruit up to this time, but to persevere in it with redoubled efforts in the hope that Government, accustomed as it is to shape its policy according to public opinion as amply proved from the history of the Indian mutiny and other political events, will, in the long run, grant the persistent demands of the Congress, and, in approving of the resolution for holding the meeting of the Congress for the year 1892 in England, recommends that in 1893 it should be held in America, in 1894 in Germany, and so on with a view to get support to the Congress demands from the different civilized nations in the world.

Exhortation to Natives to persevere in the Indian National Congress movement.

3. With a view to make the Indian National Congress a permanent institution, the *Indu Prakásh* (14), in its issue of the 27th July, recommends that all people, including Government servants and the Native Princes, should contribute their quota, openly or privately as the circumstances may require, to a large national fund to be applied to the promotion and accomplishment of the aims and objects of the Congress, and says that there is no disloyalty in doing so, since the aim of the Congress is not to subvert British Indian rule, but to strengthen it by getting rid of such defects in the administration as are discreditable to the traditions and policy of the British Constitution.

The formation of a national fund for furthering the objects of the Indian National Congress recommended.

4. The *Arunodaya* (20), in its issue of the 26th July, while pressing on Government the necessity for the establishment of a military school for the well-to-do classes of the natives of India, says that Government is wrong in supposing

The establishment of a military school for India urged.

that military instruction would make the Natives dangerous to the State, since being a quiet and religious people they will never think of evicting the English from the country though by their enormous numerical strength they are able to do it without much effort.

Remarks on Sir John Gorst's declaration of the motive of the Government of India in arresting the Jubráj of Manipur.

5. The *Chhitsak* (27), in its issue of the 29th July, says that the observation of Sir John Gorst to the effect that the Government of India wanted to arrest the Jubráj of Manipur, because he is very brave, far-sighted and generous, plainly shows what the English would think of the Natives if they showed the same heroism, talents and patriotism as possessed by themselves and what truth there is in their profession of a desire to entrust the administration of the country to the Natives in the event of their becoming qualified to conduct it, and that the Indians would get better instruction in politics from outspoken men like Lord Lytton, Sir Richard Temple, Mr. Maclean and Sir John Gorst than from scheming statesmen like Lord Ripon and Mr. Gladstone.

Importation of stores from England through the Secretary of State for India disapproved.

6. The *Jame Jamshed* (86), in its issue of the 30th July, writes:—One of the unfortunate results of the dual government of India is that the revenue of this country is subject to no established and recognized system of control. By this it is not meant that the revenues of India are under no control whatever, for they may be interfered with, and are interfered with everyday, by new demands made by both the Government of India and the Secretary of State, and hence they are doubly controlled in the fullest sense of the word. The very tails of the horses of the European cavalry of India are shaped and regulated by the Horse Guards. The Horse Guards and the Secretary of State are irresponsible authorities for Indian finance, and hence the annual expenditure for European troops in India may be any figure whatever. It has no authoritative or regulation limit. This is one of the misfortunes of a dual financial control. In the matter of "stores" required by India from England the control is infinitely worse. While all the countries of the world have all the markets of the world open to them for Government stores or anything else, the only market open to India for Government stores is England and that England is practically confined to London. London may be an exceedingly large market, but it is quite possible that other towns and cities and other countries may be able to supply India with "Government stores" quite as well as London, and by agencies quite as good and a great deal better than the Secretary of State. But the "India Office" lives in the Indian vineyard and expects the privilege of being allowed to taste the Indian grapes. The Indian remittances for "Government stores" must all go through one channel and in that channel competition is unrecognized and avoided, and India pays "India Office" prices and accepts "India Office" goods.

7. The same newspaper, in its issue of the 31st July, writes:—It is an utter fallacy to suppose that the supply of "stores" is the proper or even the dignified duty of a Secretary of State. "Let the cobbler stick to his last" is a trite commercial maxim, and we say with all confidence, let Indian traders, be they white, black or brown, be allowed to do their legitimate work and supply anything and everything this country wants. There would be economy in adopting this principle, and what is of still more consequence, the remotest districts of India would get all they want and at the moment they wanted it, and not, as now, be compelled to send on an indent a year before the date of supply. Government servants are in charge of Government stores, and their mouths are necessarily closed to complain against the monstrous system that now prevails. By adopting the agency of the Secretary of State for the supply of all Indian Government stores this country is kept back a whole year. That misfortune alone must be a great loss to India. Many a work in India has been hatched, and many a work has come to nought, by following the grand-motherly system of placing the Secretary of State as the head shop-keeper and commercial agent for India. This is no question of Imperial policy like the European army question, the debt question, the railway question, or the defences question. It is

purely a civil, a commercial and a national question which is, or should be, within the province of the people. When will the people of India memorialise Parliament to give them this national right?

Absence of Native element among the representatives sent by the Government of India to the Congress of Hygiene and Demography, regretted.

8. The *Jáme Jamshed* (86), in its issue of the 27th July, regrets that not even one of the representatives sent by the Government of India to the Congress of Hygiene and Demography should be a native of India, though the Secretary of State, at the recommendation of the leaders of the Congress movement, had asked the Government to send Native experts and the names of Drs. Bahádurji, Koláh, Sirkár and several others were mentioned in this connection. The *Jáme* is surprised to find that Dr. Bahádurji has not been selected as a delegate by the Government of India as announced by the local Anglo-Indian papers, and adds that such regrettable state of affairs must last so long as India has no voice in her administration.

An imaginary meeting of newspaper editors in India at which the question of pleasing the subscribers was discussed.

9. The *Sind Times* (8), in its issue of the 26th July, writes:—A meeting of newspaper editors in India was held very lately at the city of Please Everybody. The question of pleasing the subscribers was seriously discussed. Decisions to the following effect were arrived at. As the times are very dull, startling news should be invented. Every little incident on the frontier should be explained as the sign of the descent of the Great Bear. The arrival of a Russian merchant in Afghanistan should be construed into the fact that the Amir is in league with Russia. The chivalrous popular appetite to devour accounts of the slaughter of millions must be gratified. Prognostications of gigantic wars which will ruin Europe should be divined and explained. The expectant subscribers should be assured every time that war is to break out very soon. So much about foreign politics. As regards home affairs, there was a great division in the meeting. The majority of English editors decided that the best way to please subscribers would be to cry down all Native movements. The Indian National Congress should be represented as a collection of half-educated Natives, the object of which is to spread sedition. The Native press, as a whole, should be condemned as rabid, vulgar and disloyal and the Native officers as sneaks and cowards. The majority of Native editors held the opposite view. They decided that in their papers, from the first line of the first page to the last line of the last page, should be written the most heart-rending fact that the Indian subjects are groaning under the tyranny of the British Ráj, that the European officials are monsters of tyranny, that representative government is the only remedy for all grievances, that European civilization is a relic of barbarism, that everything outside India is unholy. The minority who had the courage to differ were boycotted.

The Madras Government congratulated on the appointment of Mr. Justice Mutu Swami Ayer as Chief Justice, Madras High Court, and the appointment of Natives to the posts of Collectors and Secretaries recommended.

10. The *Indu Prakásh* (14), in its issue of the 27th July, expresses its thankfulness to the Madras Government for appointing Mr. Justice Mutu Swami Ayer Acting Chief Justice of the Madras High Court, and says that as Government are satisfied about the qualifications of Natives to do the duties of puisne Judges and Chief Justice of a High Court and make these appointments, they should also try Natives in the posts of District Collectors and Secretaries to Government and thereby remove the popular impression that Government have no confidence in the Natives, and that if the Natives did not stand the test successfully Government might revert to their present course of conferring these appointments exclusively on Europeans.

Remarks on the appointment of Mr. Slater as Acting Chief Presidency Magistrate, Bombay.

11. The *Rást Goftár* (88), in its issue of the 19th July, observes:—The appointment of Mr. Slater as Acting Chief Presidency Magistrate, Bombay, shows that the memorial of the Bombay Presidency Association regarding Mr. Webb's appointment as Third Presidency Magistrate has produced some effect on the Bombay Government and

that his appointment has been postponed for the present. We are, however, sorry that Mr. Hamilton's rights should have been overlooked. He is the ablest Magistrate on the bench and deserves promotion. It is also to be regretted that the claims of Natives in this respect should have been overlooked; whereas formerly it was the practice to have at least one Native Magistrate, while once there were two Natives on the magisterial bench, and the late Mr. Ryan before being made permanent had to declare that he was a Native.

Appointment of Mr. Van der Straaten as a Judge of the Bombay Small Causes Court disapproved.

12. The *Native Opinion* (15), in its issue of the 30th July, writes:—The long continued request has at last been granted, and the strength of the Bombay Small Causes Court increased by one more Judge. This in itself is evidence how popular the working of this judicial branch is on our side. Under the circumstances the Calcutta difficulty lies in the removal of the cumbrous procedure there followed. Be that as it may, Mr. Van der Straaten, the Registrar of the Bombay Small Causes Court, has been, we are told, elevated to the new Judgeship. As Registrar Mr. Van der Straaten might have done his work well, but we fail to see any special qualification for which he has been given so big a lift. Under a contingency, when men who have passed a law examination or have experience of the practice of the Court cannot be had, Mr. Van der Straaten's elevation could be permissible, but where men qualified in every sense are available by the score, the appointment partakes of the nature of favouritism rather than of judicious appreciation. That when the market is full of the best possible material awaiting a demand, the authorities without availing of it should go out of their way in the matter, cannot but cause surprise. Indeed, how could the Government of His Excellency Lord Harris pass over so many practising Pleaders, Barristers and Subordinate Judges of considerable mofussil experience, is not plain to us. We are surprised no less than pained at Government's leaving the beaten track in this connection. Within the last few days three big posts have been filled up with Europeans, as if no competent Native was available at all. In their educational and other discourses responsible parties strongly insist upon educational and other qualifications as the only door for entrance to high preferment, but in practice the professions are observed much more in their breach than in their observance. We think the new appointment is a subject that ought to be strongly protested against by the Presidency Association. Possibly we are coming to times when even reasonable Native claims might be ignored, and it is for this reason more than for anything else that the Native public is required to be watchful in this connection. To this post is attached a monthly salary of Rs. 800—remuneration quite worthy of the aspirations of some of our practitioners in these days, when many a competent practitioner has to be content with what little pecuniary grit may happen to fall to his share. If it be that the offer has been declined by them, then we have nothing to say; but we shrewdly suspect no such procedure has been adopted, Mr. Van der Straaten's appointment having been made the moment the sanction of the Secretary of State flashed upon the authorities. This is a third surprise to us, but in the interests both of the services and of the public we raise our voice in the hope that others also will support our protest. It is owing to the introduction of a troublesome procedure that the Calcutta Chamber of Commerce asked for a reduction of the pecuniary jurisdiction of their Small Causes Court, and it may be, if the efficiency of our Small Causes Court deteriorates by such appointments, the people of Bombay may at no distant date be tempted to follow suit. Of course, as at present constituted, our Small Causes Court is very strong, but the fear is that similar appointments may lessen the strength and the people may be left no choice, but either to ask for a reduction of its jurisdiction or for its re-invigoration by the infusion of fresh blood. But in the interests of Bombay, we hope such a contingency will never occur; at the same time we may impress upon Government the fulfilment of their real duty in the matter of selection in this connection. The field for selection from amongst our educated classes is large, and Government has only to entrust this vicarious task to the local High Court.

13. The *Hindusthán* (107), in its issue of the 26th July, observes:—The Government of India some time ago made certain changes in the Civil Procedure Code for the relief of debtors, but it is to be regretted that in the Small Causes Courts in the Bombay Presidency they are not properly observed, because excepting females all defaulting debtors are sent to jail as hithertofore. Those persons who borrow money without any intention of returning it do not feel any shame for being sent to prison, but in the case of those who though desirous of paying off their debts are by circumstances prevented from doing so immediately, it is hard that they should have to go to jail instead of getting the relief provided in the recent modifications in the Civil Procedure Code. The provision for sending debtors to jail should not be availed of except in cases of *mala fide* debtors, and the High Court should also see to this.

Imprisonment of honest debtors for not paying their debts by the Small Causes Courts in the Bombay Presidency disapproved.

14. The *Kdeide Mumbai* (110), in its issue of the 27th July, observes:—A scuffle ensued between some Hindus and some Mahomedans, on the 14th instant, at Rájápur in the Ratnágiri District, and though the Hindus were on the offensive the Hindu officials of the place showed partiality to their own race, exaggerated the affair and tried to give it the form of a riot and to prejudice the mind of high officials by sending garbled accounts of the scuffle to the Bombay English dailies. The Hindu officials have further charged the Chief Police Constable with having taken a leading part in the scuffle on the side of the Mahomedans, while they have altogether ignored the fact of his having been wounded in quelling the disturbance. They also wrote to the District Collector to take timely precautions to prevent a disturbance on the I'd holiday. Upon this the Police Superintendent and an Assistant Collector were despatched to Rájápur, but to their utter surprise they saw no signs of it. The Assistant Collector subsequently persuaded both the communities to come to amicable terms and made satisfactory arrangements.

Remarks on the disturbance between the Hindus and the Mahomedans at Rájápur in the Ratnágiri District.

15. The *Sind Times* (8), in its issue of the 26th July, writes:—The Jail reports show that the death-rate in 1890 in the jails of Sind is higher than in the previous two years. It is alleged by the jail authorities that extramural labour is more fatal than confinement within the walls of a jail. In 1889 there were 22 deaths and 160 admissions into hospital in a gang of prisoners working on the Nára Canal. There were high rates of mortality in the gang employed on the same canal in 1890. The majority of deaths in the Shikárpur Jail were in gangs working on the Radhan Canal. Is it simply extramural labour which is the cause of high death-rates? This is nothing but a departmental dodge. Are not the prisoners made to work whole day under a broiling sun and then exposed at night to malarious damp like so many brutes? Are they not made to work even on Sundays? The shelter provided for them is only a plea to feed fat the contractors and the immediate superintending officers. The bill of prisoners' fare is already very poor, and it is made poorer by the heartless greed of cruel guardians who never fail to make capital even out of the crumbs doled out to these miserable beings. We bitterly complain against Government for their indifference in not instituting departmental enquiry into the pitiable state of the wretched prisoners.

High death-rate in 1890 in the jails in Sind and its causes.

16. The *Jdme Jamshed* (86), in its issue of the 30th July, observes:—The Administration Report on the Joint Stock Companies in the Bombay Presidency for the year 1890-91 that has been recently published by Government gives some useful information, but the document could be made still more useful if the amount of dividend paid by each company and the proportion it bore to the paid up capital were also shown in it.

Remarks on the Government report on the Joint Stock Companies in the Bombay Presidency.

17. The *Hindi Punch* (106), in its issue of the 26th July, gives a cartoon representing the Bombay Police as marching through the streets with drums (triumph in the mock trial) and bugles. The letter-press, under the heading "The triumphant march of the Bombay Police street musicians: 'Do not halloo till you're out of the wood,'" runs as follows:—They play the music of "immense triumph"; but people of sense think their drum and Tásha and Dholak will burst with awful sound one of these days!—The Bombay Police has scored a victory in the mock trial of Mánekji Asláji, and is quite jubilant over the discomfiture of the Pársis.

The Bombay police represented in a cartoon *anent* the result of Mánekji Asláji's trial.

18. To the *Ratnákar* (61) of the 24th July seven persons of the Vaddar caste have written a letter under their signatures, attested by witnesses, stating that on the 29th of June last they were waylaid at Kaládgi by five police constables named Rámsing, Saidu, Imám, Amin and Bandgi while returning from the market after taking a little toddy at an entertainment given by the caste for settling a caste dispute, asked by the policemen to get them some toddy, and on refusing to do so, roughly handled, arrested and detained in custody for two days without food and drink, when they were compelled to obtain their release by paying Rs. 50 to the police.

Alleged extortion under violence by the police at Kaládgi in the Bijápur District.

19. The *Gujarát Mitrá* (84), in its issue of the 26th July, writes:—The cry raised by some middle class people against the existing narrow deposit limits in the Post Office Savings Banks is not to be altogether set aside without consideration. We do not ask Government to revert to the old limit of Rs. 500, but a compromise between the Government and the anxious depositors—say raising the present limit of Rs. 200 to about Rs. 350 or 400—would be quite welcome. The matter deserves a kind word from the Post Master General and the sympathetic consideration of Government.

Increase of the limit of deposit in the Post Office Savings Banks.

20. The *Phœnix* (6), in its issue of the 25th July, writes:—A complaint has reached us against the Karáchi postal arrangements. The attention of the Deputy Post Master General, Sind, is drawn to the very great delay that occurs in the morning delivery of letters, especially on the arrival of mail steamers from Bombay. It is not understood why the mail delivery cannot be made after the early morning delivery when the mails come in late. On Wednesday last the usual post was not delivered till after 10 o'clock, owing, it is presumed, to the late arrival of the Bombay mails in the post office. We think this delay could be easily remedied. The authorities need not be reminded how essential it is for men of business to receive their letters as promptly as they arrive. Moreover, the delay proves still more aggravating by the laxity of the postal peons themselves in the performance of their duties. We learn that letters are at times not delivered at their destination till about an hour or two after they have been disbursed from the post office. This is due to the postal peons delivering the letters to the servants of Native merchants who congregate on the Frere Road, and thus spending much of their time there. We doubt not it is the duty of the peons to deliver the letters either at the residence of the addressee or at his place of business, and no departure from this rule ought, we think, to be permitted.

A complaint against the postal arrangements at Karáchi.

Part II.—*Education*.

21. A correspondent, writing to the *Bombay East Indian* (1) in its issue of the 29th July, writes:—I should like to learn the public opinion for or against my suggestion as to the advisability of opening a new course of examinations in the various branches of knowledge separately, viz., English Literature, Mathematics, Science, History, Astronomy, Logic and Philosophy. The object of this will be to enable the heads of various institutions and colleges to procure with ease skilful professors in that particular branch of knowledge that will satisfy their requirements. Now, under the

A suggestion to the Bombay University to create a new course of examinations.

present curriculum, a number of graduates and men of high degrees may be found who can very rarely be expected to possess a thorough knowledge of each of the subjects noted above. As the University have fixed varied subjects in each of which a specified minimum number of marks is to be obtained by candidates, I think they cannot but cram to enable them to obtain what is called pass marks. Those who pass cannot be expected to be very proficient in each and every branch. For instance, if a successful candidate for the B.A. Degree be appointed as lecturer in English literature in any college, I think he will take at least a year, if not more, to be well qualified to perform the duties of the chair to which he has been appointed. Individuals are, as a rule, gifted with a peculiar aptitude for one particular branch. For instance, one is very likely to know much of history though he may not be very well up in literature. If such men are allowed to appear for a University examination in that particular branch in which they can distinguish themselves, India will be able to boast of distinguished professors in all branches. The present system, it is needless to say, gives us a sort of "Jack of all trades, but master of none" men who are not able to acquit themselves with ability in a branch where special knowledge of the subject to be dealt with is required. To remove this difficulty it would be well if a new course of examinations in the various subjects were held separately by the University.

Protest against the appointment of Mr. Kálábhái Lallubhái as an examiner at the next LL.B. Examination of the Bombay University.

22. The *Native Opinion* (15), in its issue of the 30th July, quite disapproves of the Syndicate of the Bombay University having appointed Mr. Kálábhái Lallubhái of the Surat bar, a non-graduate, as an examiner at the next LL.B. Examination, expresses surprise that out of the 250 LL.B.'s that the University has hitherto produced the Syndicate should not have found even one fit to serve as an examiner, and says that appointments like the one in question must produce the necessary effect of appreciably lowering the value and prestige of the LL.B. Degree, and earnestly presses the members of the Law Faculty, in the interests of the University and higher education in this presidency, to take action in the matter before it is too late and get the appointment in question either reconsidered by the Syndicate or revised by the Senate.

Proposed transfer of the Veterinary College from Bombay to Poona disapproved.

23. The *Jâme Jamshed* (80), in its issue of the 1st August, disapproves of the proposal of the Bombay Government to transfer the Veterinary College from Bombay to Poona for the purpose of incorporating it with the Science College there, and observes:—Owing to a fall off in the number of students, without proportionate reduction in the expense, Government may naturally wish to transfer the college, but we recommend the authorities to allow the institution to remain in Bombay and to give it a further trial after making necessary changes in the curriculum of studies and by holding out to the graduates turned out from it better prospects than at present. It seems that at present a great deal of attention is paid to the treatment of the diseases of horses to the exclusion of other animals, particularly bullocks, and this has greatly disappointed the Natives. When the college was first started it was hoped that the successful students would establish themselves on their own account in different parts of the presidency and would reduce the death-rate among cattle. It is necessary that the students should be given a thorough training in the treatment of cattle-diseases, and with this end the native veterinary art should also be drawn upon.

Part III.—*Railways.*

Remarks on the refusal of Government to sanction the scheme of the Mátherán Tramway and Rope-incline Railway.

24. The *Native Opinion* (15), in its issue of the 26th July, writes:—In negativing the scheme of railway for Mátherán proposed by Mr. Wadia, Government has lost a splendid opportunity of relieving Bombay of a portion of its residential pressure. As to capital, we have always said the new scheme would have given a further impetus to investment and encouragement to similar other projects. Moreover,

the line being entirely in Native hands, it would have created greater interest in the community, and as a consequence a fresh start would have been given to such industries among a class of people who in the matter of such enterprises have yet to learn their A. B. C. We are always taunted for our alleged inactivities, and are not ashamed to admit the truth of the taunt partially; but at the same time we cannot afford to forget that Government is often illiberal in these matters. Look at our growing cotton industry and the frequent attempts made for its suppression, and one need no further convincing proof of the immense odds that are thrown in our way. In our humble opinion Mr. Wadia ought not to give up the project. We think both he and the Government ought to meet half-way and give us a hill railway as an example for other investers to start other industries. Another appeal to authorities on the same subject may not be inadvisable, and the Government of Lord Harris and the Supreme Government may still feel inclined to look at it with greater favour.

PART IV.—*Municipalities.*

Comments on local self-government in Bombay and the influence of the Municipal Commissioner over the Corporation.

25. The *Indu Prakásh* (14), in its issue of the 27th July, writes:—The boasted local self-government of Bombay is fast sinking into a local autocracy. The Municipal Commissioner is the one power in the Corporation, and he can generally get it to do his bidding. A large number of the members are such hopeless imbeciles or timid *jo-hukums* that they invariably vote for the executive. The Commissioner was at first somewhat weak, and suffered some defeats; but he gradually felt his way and is now so secure of the strength of his position that he leads the Corporation by the nose. There is a handful of members who are sensible of their duty and independent enough to speak plainly. But all the work of the opposition falls upon that small body, and their constant opposition makes their position very unpleasant. They are very obnoxious to the executive, and seem to the outside public very quarrelsome and perpetually fault-finding. It is the easiest thing to say an unquestioning benignant "yes" to all that the executive proposes. Those members who regard the *summum bonum* of their duty to consist in respectable conformity with all that the Commissioner says, have the additional *kudos* of being patted on the back by the Anglo-Indian press as being sensible, while the dissentient members have come to be looked upon as unmitigated bores. It is a very unequal battle the dissentient members have to fight, and all honour to them that they do not flinch from their duty in spite of all odium and unpleasantness. But what is to be said of those members who owning their seats in the Corporation to the vote of the ratepayers make themselves passive and willing instruments of the Commissioner's will? A report goes abroad that at every important vote word goes round to the *jo-hukums* to vote straight, and the Commissioner is sure of his serried phalanx. We have heard of members who, when asked if they would vote on the popular side, have either pleaded previous engagement to the Commissioner, or, to avoid the inconvenience, have quietly slipped out of the hall at the right time. Such an exhibition of weakness is a shame to the boasted independence of Bombay. The result is that almost invariably the executive carry their measures, and the attempts to bring the executive to book are frustrated. Government by the Corporation means government by the Commissioner, and for any good the Corporation does, it may as well be abolished and the Commissioner raised supreme as the uncrowned Municipal King of Bombay. As an instance of how submissive is the Corporation to the will of the Commissioner, the debate on Khetvádi surface drainage on last Thursday may be mentioned. Here is a filthy nuisance from which the inhabitants of the locality are suffering, and of which they have long been complaining. After repeated complaints the late Commissioner visited the spot personally and was so thoroughly convinced of the urgency of improvement that he ordered the work to be done immediately. This order was, it is said, pigeon-holed as soon as Mr. Ollivant turned his back on Bombay, and the nuisance remained unabated. The residents made a fresh endeavour to obtain redress, and are told to wait until the surface drainage scheme for all Bombay is undertaken. There is competent medical testimony that the nuisance is a certain cause of disease, and yet the Commissioner, and at his bidding a majority of the Corporation, would wait until

a certain scheme which they have in contemplation is taken in hand, letting the people in the meanwhile suffer and die, if they choose. We trust the residents of Khedvádi will not accept the decision of the Corporation as the last word on the subject.

A suggestion to Government in connection with the building bye-laws passed by the Bombay Municipal Corporation.

26. The same newspaper writes:—In regard to the building bye-laws recently passed by the Municipal Corporation of Bombay a strange sheepishness seems to have come on that body. The fighting members of the Corporation made a great flutter in the beginning by quarrelling over certain more or less indifferent words and exposed themselves to ridicule and censure, and have now gone to sleep, so much so that they have quietly allowed the most objectionable part of the draft bye-laws to pass without a word of remonstrance. It was the regulations about the sizes of timber that were most onerous and likely to make the cost of building unreasonably heavy. There is, we are told, a certain amount of incongruity in the sizes prescribed of posts and beams. All these details required to be carefully scrutinized. The Corporation has bestowed no thought on the details and passed the rules proposed *en bloc*. These sizes, we learn, are at least half as much more as the sizes in vogue under the present rules, and the result will be an increase in the cost of building and eventually a rise in rents. It is treated in some quarters as a question of the landlords. But the tenants are as much interested in having the cost of building reasonable as the landlords. The subject is too technical to be properly discussed in a mixed assembly of seventy-two members. It is hopeless to expect the Corporation to bring to bear on the bye-laws that well-informed and intelligent judgment which engineering experts can alone bestow upon them. Now that there is no chance of the Corporation making the necessary corrections in the bye-laws, let us ask Government to refer them to an independent committee of engineering experts before it finally passes them.

A request to the Bombay Municipality to censure Mr. A. Hill, Engineer in charge of the Tánsa Works, for assaulting a municipal clerk.

27. The *Surya Prakásh* (90), in its issue of the 25th July, observes:—Mr. A. Hill, Engineer in the service of the Bombay Municipality in charge of the Tánsa Works, has been properly dealt with by the Judicial Courts for assaulting Mr. Shivlál Motirám, a clerk in the same department. Mr. Hill was fined five rupees by the First Class Magistrate, Thána, but the Bombay High Court subsequently enhanced the fine to Rs. 75 in its revisional powers and advised Mr. Shivlál to take civil action against him for damages. We now learn that Mr. Hill has paid Rs. 550 to Mr. Shivlál in settlement of the matter. There is now no doubt about Mr. Hill's guilt, and it is therefore desirable that the Bombay Municipality should also censure him.

Part V.—*Native States.*

The absolute power of the Government of India as regards the Native States requires curtailment and check.

28. The *India Prakásh* (14), in its issue of the 27th July, regrets that Parliament should be indifferent to the policy of the Government of India towards the Native States in India, as it seems to be in the case of the Government action with reference to the Manipur State, and says that the time has come when the absolute powers of the Government of India in this matter should be curtailed and restrained by Parliament, particularly because the attitude of indifference assumed by Parliament is being gradually considered by every Native who has a particle of patriotism in him to be disgraceful and beastly, and is in the long run likely to prove very dissatisfactory to the public and dangerous to the interests of Government.

Remarks on the employment of European officers in Native States during the minority of the Princes.

29. The *Gujarát Mitra* (84), in its issue of the 26th July, observes:—Whenever European officers are appointed by Government in Native States during the minority of the Princes they should be recalled as soon as the Princes attain majority, because if allowed to remain any longer they generally try to influence the Princes and aspire to posts like that of the Diwán, thereby usurping the rights of Natives.

30. The *Sind Times* (8), in its issue of the 23rd July, writes:—That the press in the Native States should be under control will be patent from the following correspondence published in the *Eastern Herald* of Indore in February last:—"It is surprising that His Highness, after having an Englishman exclusively to himself as a tutor for a number of years—and he has him with him yet—has not the slightest notion of civilisation. I fear that His Highness never had moral training. I leave the public to judge from the facts that have already transpired." The facts are such as cannot be published in a newspaper. The passages quoted directly defame the character of His Highness the Mahárája Holkar. In a country where the people look upon their Chief as the highest and absolute authority in the land, the open defamation of his character is sure to weaken his prestige. If once the idea gains ground among the uneducated people of Native States that the character and doings of their Princes can be openly vilified with impunity, it will be very hard to check the factious discontent which prevails in these States. So it is extremely advisable that the freedom of the press in the Native States should be regulated and controlled. It has been very wise and beneficent on the part of the Viceroy to enact a law controlling the press in Native States. But the right of control should not have been given to the Political Agents. It is very likely to be misused. The law should be amended and the right of control should be exercised by the Viceroy himself.

Approval of the order controlling the newspapers in Native States and a suggestion in the matter.

31. The *Phœnix* (6), in its issue of the 25th July, writes:—The Government resolution with regard to the publication of journals in Native States has already sealed the fate of one paper. The *Deccan Times*, a leading organ of Hyderabad, which had been in existence for a period of 22 years and which had recently acquired much prominence by its sensational comments on the policy of the Nizám's Government, will soon be no more. It is very likely that the severity of its strictures had inspired the Nizám with a mortal dread for a journal which apparently had such a stock of information at its command as to render His Highness' position somewhat uncomfortable. It is generally circulated that the Nizám, resolving to get rid of this "plague," has bought it himself—a rumour which, if true, would certainly not reflect much credit on the wisdom of the Nizám's Government. It is obvious that the journal is but a passive instrument in the hands of its inspirer, who is still at large to carry on his old pranks again. We think it is the Government resolution rather than anything else which would account for the suppression of the paper. It was an indiscreet step to place the press in the Native States under what might prove the arbitrary and despotic censorship of a Political Agent. "Politicals" themselves do not fall beyond the pale of erring humanity, and the journalistic lash is often requisitioned in their case as in that of any other mortal. Those who in the past have been vilified and calumniated will not be long in determining their line of action at present, and conscious of the immense power with which Government have been pleased to entrust them, they can exercise it effectually when they choose to draw within the closest limits the liberty of the press and render it in a great measure subservient to their own principles.

Government resolution with regard to the publication of journals in Native States commented upon.

G. M. SATHE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
4th August 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 1st AUGUST 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	Anglo-Mara'thi.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	Mara'thi.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Vaidarbh* (2), in its issue of the 25th July, writes:—Authority has a debasing influence, and this is exemplified in these days in the case of Englishmen in India. Taken all in all, the Anglo-Saxon race is the finest in the world. Considering their desire for justice, freedom, good government, and their efforts in securing the advance of their subjects in material and moral welfare, there is no other race which comes up to them. But compare the Englishman soon after he lands in India for the first time with what he becomes after a stay here of some years. His devotion to liberty, his ideas of equality, his distrust of secrecy and privilege, are all materially affected. And the man who when he set his foot on Indian shore was perhaps uttering to himself Tennyson's words "Men my brothers," not rarely indulges in expletives like "D—d niggers."

Alleged change in the character of Englishmen as soon as they land on Indian soil.

2. The same newspaper writes:—The recently framed rules for gagging the press in tracts administered through Political Agents are already showing results which ought to send a thrill of delight to the heart of whosoever conceived the happy notion of fulminating them. The *Deccan Times* of Secunderabad has given notice to its supporters that rather than subscribe to those rules the proprietor has resolved to discontinue the issue of the paper. The *Pioneer* cannot understand why a respectable paper like the *Deccan Times* should be afraid of those rules! The *Pioneer*, which can violate even the Official Secrets Act without any risk, can hardly be expected to appreciate or realise the difficulties or delicate situation in this country of those who have not secured the favour of "the powers that be" by espousing their cause and singing their praises in season and out of season. Independence and plain speaking is not relished, exposure of official vagaries is disliked, and the man who does so must remember that he carries his head on his hand. Especially is this the case in those parts of India which occupy the anomalous position of being neither British India nor Native States proper. If there are any Englishmen in India in whom the exercise of arbitrary power and contact with oriental despotism have produced visible effects, it is the men in the Political Department. Intolerance of criticism, cynical contempt for all freedom of discussion, and a general dislike of liberal institutions form

The recent rules regarding the newspapers published in territories outside British India and their alleged result.

the creed of the majority of the political officers. Those who know this would never consent to lead a life dependent entirely on their mercy. It is better to immolate one's self than turn sycophant.

Assistant and Extra Assistant Commissioners and their appointments as Judges of Civil Courts in Berár.

3. The same newspaper writes :—It is a moot question whether the introduction of the new Civil Courts law has proved beneficial in any way. In fairness, however, it must be stated that the law has not received a fair trial. The staff of Assistant Commissioners has been unprecedentedly weak during the last three or four years. Of the six District Courts only in two are the Judges Assistant Commissioners. Over the other four the Judges are Extra Assistant Commissioners. The Extra Assistant Commissioners, too, who hold these charges are not all of them *seniors* as the term is used in Berár. It may well be asked why dignity, position, high pay and precedence should go to one set of persons, while another set has to do all the drudgery and suffer all the anxieties of a serious responsibility. To put the matter in another form, why appointments to Assistant Commissionerships should not be made to depend upon previous qualifications and training. In this matter the local authorities are not responsible. It is at Olympus that things are ordained thus. Those, however, who have to conduct the administration here might well point to the Government at Simla the inconvenience (properly speaking, injustice) of making such appointments. But, perhaps, they are wise in not protesting. A Government which wants to stifle criticism will not permit its officers to express any opinion on its doings.

Mr. Obbard and his rumoured non-confirmation in the post of Civil and Sessions Judge.

4. The same newspaper writes :—If rumour is to be credited, we are going to have in Berár a very vivid illustration of that great policy or principle enunciated by Sir John Gorst which traces its course as far back as the days of Tarquinus Superbus. It is said that Mr. Obbard, who for two years held charge of the Court of the Civil and Sessions Judge, will not be confirmed, but somebody else put in his place. Mr. Elliott was at one time talked of, but he too is now considered as out of the running. If hard and conscientious work, an honest desire not to shirk it, patience, diligence and abilities are any qualifications in the eye of the Government, there is no reason why Mr. Obbard should not be made Civil and Sessions Judge.

A suggestion in connection with transfers of certain officers in Berár.

5. The *Pramod Sindhu* (1), in its issue of the 24th July, approves of the system in the Bombay Presidency of frequently transferring Mámlatdárs, Munsifs, Shirastedárs, Názirs, &c., from one place to another and the order laying down that officers in certain posts must be transferred after every three years, and requests the Judicial Commissioner in Berár to have similar arrangements in that province in the matter of Extra Assistant Commissioners, Tahsildárs, Clerks and Deputy Clerks of Courts, Shirastedárs, Sub-Registrars, &c.

Alleged encroachment on land belonging to the Amráoti City Municipality and the carelessness of the latter in the matter.

6. A correspondent, writing to the same newspaper, feels it his duty to bring to the notice of the responsible authorities that the Amráoti City Municipal Committee have not been very careful in preventing encroachments on municipal lands by unscrupulous people, and gives four instances in support of his assertion.

G. M. SATHE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
4th August 1891.

[CONFIDENTIAL.] No. 32 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th August 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dayán Chakshu	Poona	Do.	500
12	„ Dayánodaya	Bombay	Do.	375
13	„ Dayán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodaya	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,200
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Maháráshtra Kokil	Bombay	Monthly	1,500
47	„ Maháráshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
48	The Maháráshtrá Vritt	Sátára	Weekly	150
49	„ Moda Vritt	Wái	Do.	350
50	„ Muteaddi	Ahmednagar	Do.	...
51	„ Nagar Samáchár	Do.	Do.	150
52	„ Násik Vritt	Násik	Do.	300
53	„ Nyáyá Sindhu	Ahmednagar	Do.	170
54	„ Pandhari Mitrá	Pandharpur	Do.	104
55	„ Poona Vaibhav	Poona	Do.	1,100
56	„ Prabodh Chandrika	Jalgaon	Do.	200
57	„ Prabodh Ratná	Bárwi	Do.	225
58	„ Pratod	Islámpur	Do.	300
59	„ Rághava Bhushana	Yeola	Do.	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	100
62	„ Satyá Shodhak	Ratnágiri	Do.	250
63	„ Satyá Sadan	Alibág	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	260
65	„ Shri Shiváji	Poona	Do.	300
66	„ Shubh Suchak	Sátára	Do.	255
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá...	Thána	Do.	300
70	„ Vanapriya...	Chikodi	Fortnightly ...	100
71	„ Venguria Vritt	Venguria	Weekly	150
72	„ Vidushak	Karád	Do.	300
73	„ Vidya Viláa	Kolhápur	Do.	375
74	„ Vijay	Sháhápur	Do.	200
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	100
77	„ Vrittasár	Wái	Do.	285
78	„ Vritt Sudha	Sátára	Do.	200
79	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach...	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrá	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Jáme Jamshed	Bombay	Daily	1,600
87	„ Kaiser-i-Hind	Do.	Weekly	2,502
88	„ Rást Goftár	Do.	Do.	1,650
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryá Prakáah	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakáah	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	350
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakáah	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitrá	Do.	Weekly	900
101	„ Dnyán Vardhak	Bombay	Monthly	700
102	„ Furead	Do.	Do.	450
103	„ Gap Sap	Do.	Fortnightly ...	500
104	„ Gorakshak	Do.	Weekly	...
105	„ Gul Afsháu	Do.	Monthly	1,200
106	„ Hindi Punch	Do.	Weekly	225
107	„ Hindusthán	Ahmedabad	Do.	716
108	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tirkhár	Bombay	Fortnightly ...	800
117	„ Praja Mata	Ahmedabad	Weekly	500
118	„ Rájyabhakti	Bombay	Do.	687
119	„ Samaher Bábádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
120	The Satyá Mitrá	Bombay	Weekly	300
121	„ Satyavakta	Ahmedabad	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	588
127	„ Stri Mitrá	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	300
130	„ Udichya Hitechchhu Patrá	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	325
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
134	The Kannadá Suvarte...	Bombay	Weekly	800
135	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
136	The Chandrodayá	Dhárwár	Weekly	200
137	„ Karnátak Vritt	Do.	Do.	...
138	„ Lok Bandhu	Do.	Do.	190
139	„ Rasik Ranjini	Gadag	Do.	300
140	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
141	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
142	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
143	„ Bráhma Patrika	Poona	Weekly	200
144	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
147	„ Dhár State Gazette	Dhár	Weekly	280
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
149	„ Gwalior Gazette	Gwalior	Do.	830
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do	200
	PERSIAN.			
152	The Iktil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
153	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
154	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
155	The Altab Sind	Karáchi	Weekly	...
156	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
157	„ Muin-ul-Islám	Do.	Do.	290
158	„ Pirbhat	Do.	Do.	...
159	„ Sind Samáchár	Do.	Do.	...
160	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
161	A Colonia Goana	Bombay	Weekly	...
162	O Anglo-Lusitano	Do.	Do.	1,500
163	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Issue of peremptory orders to journalists not to discuss the relative merits of the Russian and British Governments recommended.

1. The *Kathiawar Times* (3), in its issue of the 31st July, writes:—The reported activity on the frontiers of India has led some Anglo-Indian and Indian journals to discuss the respective merits of the Russian and British administrations, and some of the Anglo-Indian papers, which are considered to be of the most reptile type, attempt to overawe the Indians by declaring that the Russians, should they ever succeed in conquering India, would prohibit the Indians from practising as lawyers, from editing newspapers, from becoming bankers, and so forth, and would treat them as the unfortunate Jews are being dealt with. Is this the way to secure the sympathy of the people at a trying juncture? The Indian journals of the same class have proved more than a match for them. They retaliate by declaring that the Russians are not so black as they are painted; that if the Jews are treated oppressively it is because of their own fault, because of their practising usury and fomenting treason; that the Russians are very kind and very good, and so forth, quoting in support of their assertions some French travellers who have the best of things to say of them. It is advisable that Government should issue peremptory orders that Anglo-Indian or Indian journals should not discuss at all the merits of the two nations, and should desist from propagating discontent among the people. The people of India should distinctly remember that no Government is infallible; that with all its faults the British Government is the most benign Government upon earth; that if the administration in India is faulty it is because English rule here is not carried on by the best men, but by the general run of Englishmen, who often do not like to see their prejudices and purposes crossed by the Indians. On the whole, of all European people the English know best how to fraternize with alien races. At a time when English people are jealous, and very properly too, of the designs of Russia, the best thing for them to do is to preserve a vestige of independent spirit in the people of this country, for their independent energy would be the strongest of all bulwarks against Russian aggression. Government must secure the confidence of the people and then may rest assured that every true Indian will be ready to shed his blood in defence of India, for their own good and the good of the country, for the interests of the Indians are much more involved in the safety of the country than those of the British.

Comments on the rumoured intention of Government to gag the Native press in India.

2. The *Gujarati* (83), in its issue of the 2nd August, writes:—It is rumoured that His Excellency Lord Lansdowne's Government intend taking some steps to gag the press in British India. As will be seen from the "*Wanderer's talk of the town*" appearing in a recent issue of the *Times of India*, some one either at Simla or the India Office is busying himself with devising measures with a view to curtail the liberty of the indigenous press. Lord Cross' unwarranted strictures on Native journals, in which His Lordship thought fit to indulge quite recently, also lend an air of reality to the rumours that have been afloat since the Manipur tragedy, and to the inspired articles appearing in the official organs on the other side of India. For our part we are disposed to think that the rumours in question are started by a section of the Anglo-Indian press which is ever burning with the desire of raising its own importance and prestige by throwing mud at their Native contemporaries. Besides, there is the Indian correspondent of the London *Times* who would like to make short work of all the critics of Government by resorting to drastic measures for their suppression. Whatever the blunders and failings of Lord Lansdowne's Government, we cannot persuade ourselves to believe that a statesman of his liberal views and sympathies will lend his sanction to a proposal which, instead of quieting the people, will breed serious discontent throughout the country. Such a repressive measure was discarded by Parliament after mature consideration of the subject, and we find it impossible to believe that Lord Lansdowne will think it a prudent course to deprive the country of a privilege restored to it by a Viceroy of Lord Ripon's foresight. But supposing it is seriously in contemplation to take some steps, we confess we cannot see on what reasonable grounds Government can proceed in the matter. Admitting for a moment that some papers abuse the liberty of the press, there is the all-embracing

Penal Code and the effective machinery of Indian Courts to punish such prints. Recent cases have shown that the present law is amply sufficient to teach a sound lesson to the offending journals. It would be preposterous to say that the whole Indian press is guilty, because in that case Government would have seriously to consider why the entire press is opposed to their policy. It cannot be that the whole country is wrong and Government alone right. The probabilities in such a case are that the present machinery and policy of Government are out of harmony with the times, and the cry for reform and redress can never be despotically put down for any length of time with impunity. Again, the suggested intention on the part of Government impales them on the horns of a dilemma. Either the Native press is sufficiently influential and representative of public opinion in India or it is not. If it is not, there is nothing to be afraid of. Individual writers are at liberty to comment upon the acts of Government, provided they do not transgress the limits laid down by law. But if they do so, the present law is quite effective for all the required purposes. If, however, the press reflects the popular views and wishes, it is a suicidal policy to block the only available channel for conveying them to the ears of Government. But when the country asks for reforms in the administration through the medium of its public organs, it is told that the views appearing therein are the views of a section of the public and afford no reliable guidance to the authorities as regards the current of public opinion. This argument, reduced to its naked form, amounts to saying that the press is not influential and representative. If so, why should Government trouble themselves with devising unusual measures against the liberty of a press which commands no influence, nor reflects public opinion, especially when there is already the machinery of Courts provided by the Legislature for castigating the erring members of the press fraternity. In whatever light one views the question, he cannot but come to the conclusion that the suggested measure, instead of soothing discontent, will lead to needless irritation and friction and create dissatisfaction, which, however subdued, would be none the less real and dangerous. Lord Lansdowne assumed his dignified office with the best of credentials, and although serious mistakes have been committed until now, there are still hopes of his redeeming them, if he but now devotes himself to the accomplishment of one or two pressing reforms before his departure. We should be sincerely sorry, not only in the interests of the press but in the interests of His Excellency's distinguished past, if any ill-advised and mischievous piece of legislation were undertaken at the instance of short-sighted councillors, whose guidance has already cost the Viceroy not a little.

3. The *Sind Times* (8), in its issue of the 30th July, writes:—The prevalence of immorality amongst the English officials in Burmah is notorious. These officials marry respectable Burmese women according to Burmese law, which is very lax in matters of marriage, and cast them and their children off when they are transferred to some other station or marry an English wife. We know of an instance of a Burmese woman who came to Calcutta with her children to file a suit against one of the highest officials of Bengal who had deserted her. The police came to the rescue of this big official and packed her bag and baggage back to Burmah just as she landed. The Burmese wives of English officials are known by the name of "walking dictionaries," for the officials learn with greater ease the Burmese language by constant companionship with their wives than by keeping a tutor. During the *régime* of Sir Charles Aitchison these scandals were checked, for he insisted on the officials learning Burmese without having recourse to "walking dictionaries." Mr. Maurice Gregory, when he visited Upper Burmah some time back, saw five-sixths of the English officials, civil and military, living such scandalous lives as are shocking to the moral sense of man. How long is such a terrible state of things to go on unchecked?

Alleged immorality of the English officials in Burmah.

4. The *Kaiser-i-Hind* (87), in its issue of the 2nd August, writes:—We hear that Lord Wenlock, the Governor of Madras, has abandoned his proposed visit to Poona to try conclusions with our sporting Governor. That is a sensible resolution, which will meet with universal approval in view of the distressing scarcity which has overtaken

Abandonment of the intended visit of Lord Wenlock, Governor of Madras, to Poona.

a portion of His Lordship's presidency. It would have been nothing short of a scandal had he carried out his original intentions. In that case it is easy to imagine how soon His Excellency of Madras might have been overwhelmed with the taunts and jibes of friends and foes alike. In all probability, *Truth* might have had another of its scathing satires for the Madras Government. Playing high antics as devils and angels and then rushing off 700 miles to indulge in the pastime of wood and leather like truant boys, are certainly not the means by which a Government could be carried on efficiently or by which a Governor could achieve a reputation. But, possibly, in these days of sporting and dancing administrators it is not expected that anything like reputation, unless it be on the cricket field or the dancing floor, could be achieved. Everything is for the best in the best of all possible Governments, notably under a Tory Government, which has a fixed notion that the more India is let alone and allowed to be considered the best of all the Sleepy Hollows of the civilised world, the greater the prosperity and contentment of the people. It is of no use Governors achieving brilliant reputation, or, for that matter, any reputation at all. For that noble achievement you require men of exceptional abilities. But exceptional abilities would be the bane of India according to Tarquinius Superbus Gorst. The settled policy of Government is to rest content with mediocrities all round—from Governors-General and Governors down to the youngest competitive Griffin in the Secretariat. Mediocrity of mediocrities is the order of the day. And what can poor mediocrities like their Lordships of Bombay and Madras do when time sits heavily on them and there are hide-bound and humdrum Secretaries to carry on the work of the administration, as *auxiliary Governors*, according to their own ideas, with the occasional pastime of a stray volley at "popular opinion" and a random "sneer" at popular institutions? With scarcity bordering on famine in Madras, the departure of Lord Wenlock to Poona to play cricket with His Excellency Lord Harris would have been characterized as out-Neroing Nero himself. Sir John Gorst might have been obliged to refer again to ancient classic history for an allusion, possibly to couple Nero with Tarquinius Superbus. Thanks to the common sense of Lord Wenlock, the public is spared the wrench that it might have otherwise received. Mr. Labouchere, too, will regret that he has lost the opportunity for another raillery at an Anglo-Indian Mogal of the nineteenth century.

5. The *Subodh Patrika* (17), in its issue of the 2nd August, writes :—It is well that the Governor of Madras has abandoned his intended visit to Poona to play a cricket match with his brother of Bombay. Everywhere the country is suffering more or less from insufficient or irregular rainfall, and parts of Bombay are not free from the evil ; but it is in the Madras Presidency that it is showing itself in the form of an impending famine. At such a juncture the spectacle of the two Governors with their staff engaged in playing a match, preceded by many days of practice, would have been humiliating enough, and so it is well that the plan has been abandoned, though it should never have been entertained. Statesmen may, indeed, enjoy their own favourite sports, but the indulgence must have its limits, especially when they are posted to onerous and high-paid offices to which they are expected to devote their best energies for the welfare of the people. The late Governors of Madras and Bombay did work in the way they were bound to do, but there is an unfortunate impression abroad that their present successors regard it as an invitation to rest and be easy. We cannot account for this impression, which would have been justifiable had the same personages continued in office, but the tenure is restricted to a limited period to allow fresh energy and continued activity being kept up. It is to be hoped, therefore, that no reasonable grounds will be afforded to the public by the authorities to take such a perverted view of things.

Mr. H. E. M. James' further memorandum regarding his proposal for the revival of the Cotton Frauds Act disapproved.

6. In noticing Mr. H. E. M. James' further memorandum in support of his proposal for the revival of the Cotton Frauds Act, the *Bombay Samachár* (95), in its issue of the 3rd August, says :—In this memorandum Mr. James assumes that if inferior Indian cotton is so much in demand in England, the call for that staple must of necessity increase if its quality be improved. Experienced merchants, however, do not accept this assumption. It is a universally

accepted *dictum* of Political Economy that the merchant should be left to produce such goods as he can afford to sell and that the State has no right to dictate to him what sort of goods he should manufacture. This seems to have escaped the attention of Mr. James. The kind of cotton produced in India is accepted by the manufacturers without any complaint, and there is no reason for Government interference. No deception is practised on the purchaser to induce him to buy the inferior Indian cotton, and it would not be right to bring in legal interference against his will. Under these circumstances Mr. James would have no cause to complain if the public should attribute his great anxiety for the revival of the Cotton Frauds Act to some other object than the one he professes, or to his desire to advance the interests of particular parties.

The same partially approved.

7. In writing on the same subject, the *Jâme Jamshed* (86), in its issue of the same date, observes:—Scarcely one-fifth of the total quantity of cotton exported to Europe is purchased by England, and hence the production of the Indian cotton ought not to be left to the tender mercies of the freaks and fancies of the Lancashire cotton manufacturers. Mr. James has admitted in his memorandum that, so long as American cotton is imported into England in large quantities, superior Broach in its purest state will not be in demand, which arises only when a supply of the former falls short of the requirements. This, however, does not justify us in overlooking fraudulent mixtures in our cotton, the purity of which ought to be maintained in the interests of trade by putting down the frauds. For the purposes of honest trade, every bale of cotton exported from this country ought to bear on its outside covering a description of the kind of article contained in it; in other words, cotton should be brought under the Merchandize Marks Act. Mr. J. K. Bythell is also of opinion that a short legal measure ought to be passed to put down the frauds. It is gratifying that the attention of the Bombay Government has been drawn by Mr. James to the necessity of its making due exertions to improve the quantity and quality of the cotton crop of this presidency. It is to be hoped that this recommendation will receive due attention and that good seeds for raising the staple crops of the country, such as cotton, wheat, &c., will be supplied gratis to the farmers. It should, however, be remembered that the desirable improvement in these crops will not be effected unless able Natives who have received proper agricultural education are employed in the Agricultural Department of Government.

The policy of the Bombay Government with reference to recent appointments of Presidency Magistrates and Judges of the Small Causes Court criticised.

8. The *Kaiser-i-Hind* (87), in its issue of the 2nd August, writes:—One of the worst vices of an irresponsible bureaucracy, which is inflated by the power it wields, is its stolid persistency in its errors in statecraft, the more that such errors are mercilessly exposed by an enlightened public, be it ever so microscopic. These vices are most practised in Russia, and we read from time to time of instances which shock us all. India is the country where these are most to be discerned next to Russia. Here the insolence of authority rages rampant; and the more an error of omission or commission is publicly pointed out, the greater is the insolence of that authority to plunge itself headlong into the abyss of its own errors. The Webb job having been thoroughly unmasked and its true character laid bare, the angry Government of Bombay has given a fresh illustration of the vice we have alluded to. Who are the public? So it asks. Are they the responsible rulers of the land? Then, why should they come forward to teach it what its duties and responsibilities are? This pestiferous public must be put down and "snubbed." The resistless might of the administration should be brought down on it so that it may never again raise its head. This is very amusing. As if the hydra-headed monster called Demos could ever be crushed, despite the expenditure of all potential resources which may be at the command of even the most tyrannical government on the face of the earth! History from times the most ancient has taught the imperishable lesson that every autocracy exists only to dig its own grave. Every attempt to repress a people has the ultimate consequence of making them stronger. Thus repression only results in giving fresh strength to Demos, giant-like, to combat, till at last tyranny and autocracy and all kinds of despotism, pure or benevolent, die of their own exhaustion. The present

administration of Bombay is determined to defy the public, the more that the public express their undisguised disapproval of recent magisterial appointments in the city. It has now taken into its head to gazette Mr. Slater, an absolute nonentity to the public, to act as the Chief Magistrate during the temporary absence on leave of Mr. Cooper. But it is to be presumed the Government of His Excellency Lord Harris will not stop in its obstinate career, but will continue to defy public opinion till that very opinion eventually overwhelms it. That that will certainly be the case, we see as plain as the noon-day sun. But governments all over the world never learn lessons in time, not until they are completely humiliated, made to sit on the stool of repentance and cover themselves with the hot embers of their hardened sins. The one redeeming feature of the recent judicial and magisterial appointments is the provokingly tardy justice rendered to one deserving claimant, one of marked ability and of large practice extending over a number of years, and, above all, one who had acted as a Judge off and on half a dozen times—we mean Mr. Hormasji Dadabhoy. It is satisfactory to note that the Fifth Judgeship of the Small Causes Court just created has been conferred on that able pleader. It would have been a grave scandal had his claims been overlooked this time too. So far we are free to approve of this nomination, the only sensible one which is in accordance with State regulations and which commands the entire confidence of the public, Native and European. We congratulate the Government and Mr. Hormasji alike.

9. The *Kesari* 43), in its issue of the 4th August, publishes a news-letter from Bombay in which the writer speaks of the appointments of Messrs. Slater and Van der Straaten as Acting Chief Presidency Magistrate and an Acting Judge of the Small Causes Court, Bombay, respectively, as being irregular, improper and in opposition to public opinion, says that the latter gentleman is reported to be a relative of a Judge of the High Court and that influence has got the upper hand in the *régime* of His Excellency Lord Harris, and asks whether Mr. Lee-Warner is now busy in retaliating the recognition and justice which the claims of Natives got from Lord Reay in spite of his wishes to the contrary.

10. The *Indian Spectator* (2), in its issue of the 2nd August, writes:—The Government of Bombay are faithfully carrying out its principle of making appointments without regard for public opinion or public interests. They have appointed a junior barrister to act as Chief Presidency Magistrate of Bombay during Mr. Cooper's absence on privilege leave for three months, even putting aside the claims of Mr. Hamilton, whose performance of work has so happily won the approval of the public. Seeing that a Presidency Magistrate has the right of sentencing offenders to two years' imprisonment and that there is no appeal in cases where he has inflicted a sentence of six months, we doubt whether the Government has properly consulted public interests in appointing to such a responsible post a gentleman who has been at the bar for not more than six years and who has not that knowledge of the habits and ways of the people which may be held essential for a proper discharge of magisterial functions. Not content with this, the same Government make other judicial appointments, which can scarcely be said to have the approval of those whose interests are concerned.

11. The *Phœnix* 6), in its issue of the 29th July, writes:—To enhance the dissatisfaction already widely prevalent and to revenge themselves on public opinion, evidently the Bombay Government has perpetrated another piece of jobbery by the appointment of Mr. Slater as the Chief Presidency Magistrate. What this gentleman has done to merit the favours lavishly poured on him ever since the day he set his foot in India, passes all comprehension. His life has been one of unparalleled series of windfalls. He has been successively a Professor in the Elphinstone College, a University examiner, Senior Government Professor of Law, and now, to crown all, he has been appointed Chief Presidency Magistrate, which carries with it a monthly emolument of Rs. 2,000. Though called to the bar ever since 1882 he has never shown any exceptional ability in the practice of his profession to entitle him to such responsible posts. No reasonable man would, we think, envy Mr. Slater his lucrative post had not his appointment established an invidious distinction, inasmuch as the claims of older and abler men who combine in themselves all the qualifications necessary for a Presidency Magistrate have been deliberately ignored. This system of

appointment which prevails very widely must lead to a deal of heart-burning and secret discontent. In almost all departments promotion is very often made to depend on back-stairs influence. He is a fortunate candidate who can bring an amount of influence to bear on the "dispensers of gifts." Ability is but faintly recognized and numerous are the instances where men of acknowledged ability have to content themselves with the most miserable pittance and the most miserable posts; whereas men in the most deplorable state of ignorance and without a spark of any intellectual brightness lord it over them. Frequent complaints arise of the partiality and unfairness of officials, who dispense employments under their patronage without the least regard to the intrinsic worth of a man. Money and social status form the only tests to judge of a man's fitness for a post. The sad effects of such a deplorable system, which is daily acquiring wider dimensions, will soon reveal themselves and will, we are afraid, seriously retard intellectual progress in India.

12. The *Indu Prakásh* (14), in its issue of the 3rd August, writes:—Government has bestowed the honour of the permanent post of Fifth Judge in the Bombay Small Causes Court on a worthy recipient. The appointment which was first announced in the dailies did injustice to the Government. It was, indeed, considered a piece of the most unmitigated jobbery that a man who was merely an attorney's clerk, who later on spent some years in the Sheriff's office, and was thence promoted to be Registrar of the Small Causes Court should be at once raised to a seat on the bench of the Court. Even now it is no less a job, to be greatly deprecated, that he has been appointed Acting Judge. Mr. Van der Straaten may be a clever man and may efficiently manage an office, but we doubt whether that is enough qualification to fit him for a Judgeship. As Registrar he fills a judicial office, since he has powers to dispose of claims up to Rs. 20, and having regard to the discharge of that function we wish a man with better judicial experience had been appointed Registrar. A Judge's post surely requires a superior training, and a Small Causes Court Judgeship especially is reserved for men of the ripest experience. In the mofussil a Small Causes Court Judgeship is generally the highest prize attainable by Subordinate Judges. In Bombay the jurisdiction is much higher and the litigation more complicated. Here, therefore, it is all the more necessary that a Judge should have mature experience of judicial work. A Subordinate Judge or a Pleader of experience could easily have been found to fill up the acting appointment. But if an acting appointment is to be strongly deprecated, it may well be imagined with what consternation the people received the news that Mr. Van der Straaten was appointed permanent Fifth Judge. Here is another job perpetrated by the Government, the people began to say; and such is the temper of the people towards the Government at present that the news at once found ready credence. As events have proved, the choice of the Government as regards the permanent incumbent is, however, quite unexceptionable. The choice has not only been eminently worthy in itself, but makes amends, however tardy, for a long course of injustice. Mr. Hormasji Dadabhoy, who now becomes confirmed as Judge, was for long the unquestioned leader of the Small Causes Court bar. He gave up a lucrative practice for the honour of an acting appointment as Judge of the Court, and served as Acting Judge off and on on many occasions. He had the best title to be confirmed as Judge when on two previous occasions there occurred permanent vacancies on the bench. We are glad that now at last justice has been done to a deserving public servant.

The appointment of Mr. Hormasji Dadabhoy as the permanent Fifth Judge of the Small Causes Court, Bombay, approved.

13. The *Rást Goftár* (88), in its issue of the 2nd August, writes:—Mr. Hormasji Dadabhoy has at last been appointed Fifth Judge of the Bombay Court of Small Causes. Mr. Hormasji might have been Second or Third Judge by this time; but he was often passed over, though he held acting appointments on the bench for over a dozen times we believe, and by his soundness of judgment, knowledge of the law, and experience of the Court's routine he was able to give the utmost satisfaction to pleaders and suitors alike. Justice has come very tardily to him, but it has been done at last, and that is some satisfaction. His appointment is an accession to the strength of the bench, and, as such, it is a public gain.

14. The *Nyáyadarshak* (115), in its issue of the 27th July, observes:—

Ráo Bahádur Lálshankar Umiáshankar, First Class Subordinate Judge, Ahmedabad, and his work.

Since the appointment of Ráo Bahádur Lálshankar Umiáshankar as First Class Subordinate Judge at Ahmedabad, the monthly number of new suits filed in this Court has been greatly reduced together with that of decided cases, and the reason is that he does not appear to go carefully through the cases which come before him and that parties are put to much inconvenience and expense by frequent adjournments. For example, in suit No. 750 of 1890, in which the editor of the *Nyáyadarshak* paper was summoned as a witness and there were nearly 50 other witnesses to be examined, the Subordinate Judge, on the 1st day of April, which was fixed on for a hearing of the case, attended the Court at about 4 P.M. and had therefore merely to postpone it. It had on two other days to be adjourned again. The parties were kept unnecessarily waiting in Court from 11 A.M. to 6 P.M. from the 1st to the 3rd July, when it was again postponed to the 5th July, and was afterwards referred to arbitration. We recommend Government to transfer Ráo Bahádur Lálshankar, who is a native of Ahmedabad and who devotes some of his attention to the affairs of the local Prárthana Samáj and other similar institutions.—In alluding probably to the same subject, the *Hindusthán* (85), in its issue of the 2nd August, observes:—Owing to the scurrilous writings of a certain local paper against an officer who is held in high esteem for his impartiality and integrity, much sympathy is felt for him and there is no doubt that the paper will soon suffer in its reputation. It is reported that this officer's predecessor had left nearly 350 undecided cases in arrears, while there are now only 200 such cases.

15. The *Praja Mat* (117), in its issue of the 1st August, observes:—Mr. James, when Commissioner, N. D., had issued a circular that the transfers of Deputy Collectors and Mámlatdárs would be made every five years, but in the time of Mr. Spence it seems to have remained a dead-letter. As the Deputy Collectors and Mámlatdárs have frequent occasions to come into close contact with the people, it is but right that they should not be allowed to remain at one station for more than five years. We direct the attention of Government to the fact that in some districts in the Northern Division people have got so sick of some officers who have been long at one place that they are heartily wishing for their immediate transfer. We also request Government to transfer Mr. Carvalho, Native Assistant to the Commissioner, N. D., who has held his present post for a number of years, in order to give an opportunity to other Deputy Collectors of acquiring experience in that post.

A request to Government to make frequent transfers of Deputy Collectors, Mámlatdárs, and the Native Assistant to the Commissioner, in the Northern Division.

16. The *Sind Times* (8), in its issue of the 2nd August, writes:—Far be it from us to speak against the Government and its officers; but we are so jealous in respect of its dignity and purity that we cannot tolerate the least deviation from the established principles on the part of its servants. Though painful, yet it is a bounden duty of journalists to expose the misdeeds of Government officers. But surely this is a very hard job. There are insuperable difficulties in the way. We are often reminded of harems of old days when we think of the Government and its various departments. In the apartments of the harem reigned voluptuous beauties, whom the wistful public gaze could not reach, where no one durst approach for fear of the fearful eunuch guards. In the various departments of the Government reign vicious bribery, chicanery and barter of justice, which the wistful public gaze cannot reach, where no one dare approach for fear of the fearful and heartless guard of the law of "Libel." Let us see if we can elude the vigilance of this "Libel" and have a peep into a department. The Medical Department first comes to our view. We see a medical officer in the province of Sind who is a horrible bribe-taker. He signs the certificates for sick leave with his right hand and with his left receives his "fee," as he calls it. Poor *Munshis* and clerks are worried by him very much. A man may be on his death-bed, yet he will not get a certificate recommending him for sick leave, unless this notorious doctor is paid his "fee." He has been carrying on this nefarious trade with impunity for years

Remarks on the alleged corruption of a medical officer in Sind.

together. He knows very well that no Government servant from whom he has extorted bribe can expose him. Moreover, he has got many friends. If any one is in the bad graces of his superior officer or is transferred to some distant or unhealthy station, this greedy doctor is ever ready to help him out of the difficulty by giving him a false certificate for sick leave, provided his appetite for gold is satisfied. What mischief is not being done by this inhuman doctor? But what is the remedy? There is no legal proof. The bribe-givers are all Government servants. They will never give out the fact, for they are as guilty as the bribe-taker in the eye of the law. The guard "Libel" also is dinning into our ears "Beware, beware, do not be over-bold." No remedy. Let us only cry in the wilderness.

Suggestions to remove inconveniences to passengers while embarking on and disembarking from the steamers in the port of Ratnágiri.

17. The *Jagan Mitrá* (39), in its issue of the 3rd August, writes:—Every year passes without any effectual means being adopted for remedying the evils from which the passengers have been suffering while embarking on and disembarking from the daily steamers in the Ratnágiri port. Several complaints have from time to time been made to Messrs. Shepherd and Company, but apparently they seem to have taken no notice of the matter. Amongst the several ports the company's steamers have to touch on their voyage from Bombay to Goa, Ratnágiri is the most troublesome, and the difficulties are enhanced by the mismanagement in the company's administration. In touching at other ports like Revdanda, Bánkot, Dábhol, Jaygad, Málvan and others, the steamers have to spend nearly one hour simply for going into and coming out of each of the ports, but at Ratnágiri this trouble is not at all required. The port is on the open sea-coast and the steamers have only to anchor very near their main passage on the sea, do business and start. There is therefore no injustice in compelling the steamers to wait for a sufficient time in quietly and conveniently doing their business at this port. All the steamers that ply on the coast have more gangways than one on each side; they should be compelled, therefore, to open at least two of them, one for embarking and another for disembarking the passengers, marking on the outside in bold characters "*the way in*" and "*the way out*" and showing a red lantern at the one and a green at the other. So soon as passenger boats go near the steamer they have to touch at "*the way in*," discharge their cargo and slide to the other door of disembarkation, where they will receive passengers and start back to the shore. The boats must touch like that and slide in succession one after another, so that no confusion of any sort will take place and the passengers will find an easy way of getting into and out of the steamers. The owners of the passenger boats should be kept under a strict check, so as not to infringe any of these rules. They ought not, as they do now, to go out into the sea half-way to meet the steamers while they are in motion. The place of anchorage for a steamer should be fixed and a floating anchored buoy should be kept there. All steamers must come to that spot and should not stand out in the wide sea, as they sometimes do. The passenger boats ought on no occasion to move forward from a particular distance behind the place of steamer anchorage until the steamer has stopped and anchored at the appointed place. When steamers arrive during dark nights in the port the passengers have to experience an amount of trouble and have very great fears about loss of life and property. Many a time have people lost their things and received bodily injuries in the hurry of embarking and disembarking. In fact, to take a family of women and children along with one on the voyage is highly dangerous and many mishaps take place. Even the European officers of Government at the station have had very sad experience of these things. Why these evils cannot be remedied we cannot see. Government should frame rules for the guidance of the boats and steamships and the responsible officers should be directed strictly to enforce them. In this matter there seems to be no expenditure of any sort except for keeping a floating buoy, which will not cost much.

Religious agitation by certain Brâhmans to revive the old religion at Poona.

18. While writing on the agitation set on foot at Poona by some orthodox Brâhmans for excommunicating certain persons alleged to have taken tea at a tea-party given by a Christian missionary gentleman in that city, the *Indu Prakásh* (14), in its issue of the 3rd August, says:—

Quite frantic efforts are being made in Poona by the defenders of orthodoxy in support of, to borrow a famous phrase, "a divided and decaying creed." There is a vigorous agitation kept up, which, though aimless and ineffective, unsettles the minds of the people. What with the Age of Consent Act and the disclosures of proceedings at a recent tea-party, there seems to be a feeling abroad that the community must be purged by excommunicating those who have offended against caste rules. Yet such is the feebleness of caste organizations that the excommunication is found to be impracticable. It is felt that if the work of excommunication is carried to its logical sequence all Poona would have to be excommunicated, for there is probably not a house in the city where a black sheep, according to the old way of thinking, could not be found. The offended excommunicators met in solemn conclave over and over again, and dispersed each time discomfited and undecided as to what should be done. At last the lay portion of the community have given up participation in the tea-party as a *casus belli* and have hit upon a novel plan of organising the community, re-adjusting the limits of religious observances, and laying down the basis for future excommunications. There are papers issued with six articles of faith. Members of the community are asked to subscribe to the articles, and if the signatories depart from the terms of the articles in future they are declared liable to expulsion from caste. But by whom, and under what authority, these articles are issued does not appear, nor is anything stated as to what is to happen to those who may not subscribe to the new propaganda. Everything is left in the most delicious uncertainty. There are some busybodies who are putting themselves forward as leaders in this work of re-habilitation of caste, but their title to such leadership is highly questionable. In any case their credentials are disputed by a number of people, not a few of whom are orthodox. The articles are as follows:—(1) Not to partake of food or water touched by a person not a Bráhman; (2) not to eat prohibited food or to drink prohibited drinks; (3) prohibition of flesh and spirituous liquors; (4) not to go to a foreign country; (5) not to marry a widow; (6) not to have social communion with those who are or will be excommunicated. Another party working from a different direction has issued a paper with five articles: (1) That those who partake either of food forbidden by the *Shástras* or of liquor of any sort be excommunicated; (2) that girls be permitted to marry at the age of twelve and boys at that of eighteen years; (3) that any person who may have spent a portion of his life in any foreign country be not deprived of his *caste* privilege; (4) taking into consideration that all Bráhman girls are married at about the age of twelve, that no man past the age of fifty be permitted to marry a virgin girl; (5) that polygamy should be entirely discouraged, no man, unless urged by necessity, being permitted to take to himself a second wife. These are the essentials of the Hindu religion according to its Poona champions. How far they are truly essential, we leave it to our readers to judge. But whatever their essential character, it is obvious they overlap one another and are very indefinite. How are (2) and (3) in the first set to be distinguished, unless by the latter is meant preaching prohibition to others? What is the extent of the 4th? Is going to Ceylon forbidden? But these questions are probably out of place in the case of persons who are not conspicuous for consistency or reason. Nor is the other set of articles, which is supposed to be a counterblast from the reformers' side, any better as regards discrimination or principle. A more serious question for consideration is what is the punishment for a breach of observance by those who now subscribe to the articles? Even the mandates of Shankaráchárya, the commonly recognized spiritual head of the community, are disregarded by the orthodox people themselves, when they are not in consonance with their own notions of right. Supposing on any of these points, say foreign travel or widow-marriage, a Shankaráchárya is enlightened enough to grant his permission, the men doing these acts would be strictly within their rights, and yet these non-descript guardians of the orthodox religion would pronounce the acts irreligious and refuse to be bound by the Shankaráchárya's mandate. There is thus, spiritually speaking, a complete chaos of authority and opinion. Every one is a law to himself. It is a most dangerous condition to be in. There is prevailing unbelief and hypocrisy all round. Those who pose as the champions of the ancient religion are often its greatest offenders. Heaven knows where all this is to end. While the lay public is thus tossed about without a helmsman or a rudder, the priestly class, who ought to be the guides of the lay public in these matters,

are engaged in an internecine war among themselves. They have taken the law into their own hands, and are subjecting to a degrading penance and a fine every member of their class who may have had any social relations with any supporter of the Age of Consent Act. Fancy the support of the Age of Consent Act set up as a spiritual offence! And what is the consistency of these holy defenders of the faith? The lay members of the public have perfect freedom of communication among themselves and the priests have free access to the lay opponents of the Bill even if they may have had communication with the lay supporters, but the priests are not themselves to go direct to the lay supporters. The truth is, the Hindu religion is reduced to a condition of hollow professions. The priests and a portion of the lay public have a faith of some sort, but it is all faith in the shell of the religion, the kernel has long gone out. As we have said above, it is a most deplorable state to be in. Nothing short of a revolution will set right this confusion. We are afraid our nation must pass through a severe ordeal before our national faith is set firm on a reasonable basis.

19. While writing on the same subject, the *Sudhárak* (18), in its issue of the 3rd August, says that the agitation is fomented by some busybodies who have, though free from the trammels of superstition, assumed orthodox views in order to secure a sort of leadership and popularity, and that though it considers that the abolition of idolatry and sacrificial rites and ceremonies, freedom to dine and intermarry with persons of any creed or caste and to study any religious books, female education and similar other things imply religious reform rather than religious degeneration, it is willing that some mild restraints may be imposed on the Hindu community in general until the wide spread of modern education should remove all absurd scruples from their minds. But who, asks the paper, should determine and enforce such restraints?—A correspondent, writing on the same subject and in the same paper, regrets that the vices of drinking and concubinage should be very rife at present in Poona as they were in times gone by, and says that the people should first try their best in eradicating the latter vice, which obtains even in some high, old and orthodox families, and then devote their attention to the sins of eating flesh, drinking wine and travelling in foreign countries, which are not so heinous. The same writer blames the so-called friends and advocates of reform for doing nothing beyond preaching what should be done, and tells them plainly that if they really wish to taste the happy fruits of religious and social reform, they must be prepared to undergo public and private persecution and must act as they preach without waiting to see who or how many persons would follow and support them.

An appeal to Shankarácharya, the religious head of the Hindu community.

20. The *Dnyán Prakásh* (13), in its issue of the 6th August, publishes a letter purporting to be addressed by a Hindu to Shankaráchárya, the spiritual head of the Hindu community, in which the writer draws his attention to the alleged neglect of the *Vedic* religion in India at this early stage of the *Kaliyuga* (the iron age), on account of the country being under rulers who are said to have usurped the sovereignty of the land, who are foreign in language, manners, customs, religion, &c., whose avowed principle is that all castes are equal and in whose *régime* cows are killed every day, and on account of the stepping in of English education which has supplanted the study of the *Vedas* and which has, by its all-pervading, liberalising, inquisitive and enlightening tendencies, explained several phenomena which were once supposed to be beyond the pale of human knowledge, divested some of the objects, such as the sun, the moon, &c., of their divine character, and brought about much slackness in religious faith and neglect in the observance of old practices, and requests that Shankarácharya may be pleased to take early steps to prevent the *Vedic* religion from losing a hold on the mind of the Hindus and to sanction such modifications therein as will make it respected and followed without reluctance.

Approval of the notification issued by the Collector of Kaira under the Land Improvement Act and a request to him in the matter.

21. The *Kaira Vartamán* (109), in its issue of the 29th July, is glad that Mr. H. R. Cooke, Collector, Kaira District, has notified that Government will advance loans at a reasonable rate of interest to cultivators in his district under the Land Improvement Act, and that he has asked the various Mámlatdárs to explain fully the object of the notification to the agriculturists of the different villages under

them in order that the cultivators may take full benefit of the measure. The paper requests Mr. Cooke to give every facility to the cultivators, accepting their lands as security for the advance. The *Vartamán* adds that if after the notification no money were lent to the cultivators it would be a breach of faith on the part of Government and the poor cultivators would be ruined.

An assault by a European Constable at the Poona Cantonment.

22. In the issue of the *Kesari* (43), dated the 4th August, one Pándurang Daulatráo Gunavare complains that while he was passing on the 3rd idem at about 12-30 P.M. by the office of the Cantonment Magistrate, Poona, a European Constable named Jucks gave him a push with a strong stick on the plea that Pándurang had intentionally trodden on his foot, and that on his being asked rather loudly why he did so he caused the complainant to be taken by a Police Náik to the police station of the Cantonment Chief Constable and there knocked him down with a violent kick, abused and belaboured him with blows, told the clerk at the station to take down his name, and drove him away after telling all the men present there to keep a strict eye over him. The complainant adds that this assault was made in the presence of Native policemen named Hari Páthére, Bábáji Shipái, Bháu Khadále, Israel Jamádár and one Bráhman Náik, and prays for redress. Below the complaint the editor of the paper makes a footnote to the effect that if the complaint be well founded it is a disgrace to the police and deserves to be enquired into by the higher authorities.

A request to the Bombay Police to trace out persons of bad character residing in the Grant Road locality, Bombay.

23. In alluding to the case of Harya Govind and several other bad characters, which recently came before Mr. Hamilton, Second Presidency Magistrate, Bombay, the *Pársi Tikákár* (116), in its issue of the 1st August, regrets that the Bombay Police could not trace out these *badmáshes* till they were discovered quarrelling among themselves about the division of their spoil, and observes that the Grant Road locality is much infested with these pests and that at night it is dangerous for respectable people to pass on that road. The *Tikákár* continues that the locality has been a favourite resort of *badmáshes* owing to the vicinity of several worthless theatres, liquor-shops and coffee-houses, and requests the authorities to bring the *badmáshes* to book and to restore order.

Death of Sir Henry Morland regretted.

24. The *Indian Spectator* (2), in its issue of the 2nd August, writes:—Captain Sir Henry Morland is no more, and Bombay feels the loss very keenly. A man of impressive personality, marked tenacity of purpose and conspicuous abilities, Sir Henry was destined to be a prominent figure in any society in which he cast his lot. Apart from the services he rendered to the State as a naval officer, his talent for organization and grasping the details of business helped him to make a very useful member of the local Municipal Corporation. It was but fit, therefore, for that body to place on record its sense of loss by his sad demise and its appreciation of his personal exertions for enhancing the usefulness of the municipality. He brought always independent judgment and good sense to bear on municipal discussions. Truly does Mr. Acworth, therefore, remark that his removal from the Council was a deduction from the power of the Corporation and the Standing Committee in dealing with public affairs. Allied to these many qualities of mind were his suavity of manner and lively sympathy, and especially in the free exchange of social amenities with the Natives may be said to lie the secret of the esteem and regard in which he was held by his colleagues. But of all, to Lady Morland the loss is, indeed, very heavy, and we join others in the sincere expression of condolence and sympathy for her in this sad bereavement. [Many other papers of the week express similar sentiments.]

PART II.—*Legislation.*

Condemnation of Sir Raymond West's conduct in connection with the prime movers' inspection section in the Boiler Inspection Bill.

25. After regretfully alluding to the denial by the Mill-owners' Association of their having in their memorial *anent* the Boiler Inspection Bill stated that an inspection of prime movers was necessary as asserted by Sir Raymond West, the *Bombay Samachár* (95), in its issue of the 3rd August, says:—The public have been much disappointed at the change that has come on

Sir Raymond since his transfer from the Bombay High Court to the Executive Council. While he was on the High Court bench he had, both as a Judge and a *savant*, impressed the public with such high opinion of himself that at his transfer to the Council it was expected that he would prove of greater service to the public as a councillor to His Excellency. It is, however, to be noted with regret that this expectation has miscarried. The replies to public memorials drafted by him, or in which it is believed he had a hand, divulge principles that are inconsistent with the conduct of an impartial Judge, and his public writings and speeches disclose wilfulness and absence of that impartial weighing of justice between the interests of Government and those of the public which so much marked his career as a Judge. The public have, moreover, of late begun to believe that whenever Sir Raymond has to justify an improper act of Government he adopts the course of putting into the mouths of the opponents such words or sentiments as they never expressed. Sir Raymond West has thus taught the public a lesson that a final opinion about an Anglo-Indian should not be formed until he leaves these shores, because there is no telling when he might change his course.

26. The same newspaper, in its issue of the 8th August, says:—To punish the impertinent Mill-owners' Association for contradicting Sir Raymond West in regard to the necessity of inspection of prime movers, the latter has come forward to discard the report on the Bill submitted by the select committee under his own guidance. This conduct on his part raises the presumption that Sir Raymond has been the leading spirit of the several replies to public demands that have been issued of late by Government, attributing to the memorialists words or sentiments they never expressed or intimidating them. The public have already learnt that during the leadership of Sir Raymond under the administration of His Excellency Lord Harris little is to be expected in the shape of concessions, but the public ought not to care in the least for the tone of self-importance, arbitrariness and dogmatism adopted by Government. This conduct is sure to tell against Government itself in the long run.

27. The *Kaiser-i-Hind* (87), in its issue of the 2nd August, writes:—

The objections of the Mill-owners' Association to the Boiler Inspection Bill and remarks thereon.

The Mill-owners' Association have acted wisely and promptly in emphasizing their objections to Section 37 of the Boiler Inspection Bill by their supplementary memorial of last week. It is to be hoped that the legislators will take a practical view of the grave objections urged therein against the retention of that section which, the reader need scarcely be reminded, refers to the periodical inspection of prime movers. The petition of the mill-owners is extremely logical and prays for a perfectly reasonable request. Either the section, which for all practical intents and purposes is utterly useless, should be omitted or the necessity or expediency of putting prime movers under examination should be *proved* by Government. The onus of the proof certainly lies on those who support the Bill. In a matter of this kind the majority of the legislators know next to nothing, though it is possible to conceive that the author of the Bill may consider himself quite competent to legislate on it just as he may consider himself competent to command the Channel Fleet or cook a cutlet. It would be preposterous for a body so unqualified to speak with authority on this matter, to defy the opinion of experts and force on users of steam power a measure which, it is a foregone conclusion, would be fraught with the utmost mischief. It is therefore to be hoped that wiser counsel will prevail at the third reading of the Bill, and that Government will see the propriety and justice of complying with the prayer of the Association.

Part III.—*Education.*

28. The *Gujarati* (83), in its issue of the 2nd August, writes:—

Appointments of the Bombay University examiners.

The Syndicate of the Bombay University have, in our opinion, committed a serious mistake at this juncture in allowing the advocates of improvement in the present system of conducting University examinations and selecting examiners an opportunity for renewing their cry for reform. Junior European barristers seem, as it were, to possess a prescriptive right to become examiners at the LL.B. Is it not a very

strange thing that the Syndicate hardly finds Native barristers to examine candidates for this examination? If one of the old Calendars were consulted, it would be found that a senior High Court pleader and a senior barrister conducted the examination in byegone years. But now everything is changed. Every fresh barrister who comes from England has the first claim to become an examiner in the LL.B. or the District Pleaders' Examination, a Professor in the Government Law School, the Chief Presidency Magistrate, the Chief Judge of the Small Causes Court or the colleague of the Advocate-General in conducting criminal cases at the Sessions Court or the happy recipient of one of the many sinecure appointments in the High Court. This generous tendency to give a lift to English barristers, it be seen, is rapidly manifesting itself in all directions, and unless checked, it is likely to assert itself in many more directions. Another appointment of a Native examiner for the LL.B. is likely to be shortly challenged and we therefore refrain from commenting upon the nomination. There are some who think that if the Senate is to be moved on the subject, it would not be quite just to object to one appointment alone, however objectionable some people might think it. We do not think inexperienced barristers or mofussil pleaders are the fittest examiners for the LL.B., and if there is to be a protest, there should in justice be a protest all round.

Remarks on the appointment of a non-University gentleman as an examiner for the coming LL.B. Examination of the Bombay University.

29. The *Indu Prakásh* (14), in its issue of the 3rd August, writes:—The University is the last place where jobs of any kind should occur. But a recent appointment to an examinership greatly shakes one's faith in the judgment of the University authorities. They have appointed a non-University man, a pleader from Surat, and one not much known to fame as a lawyer, to examine at the LL.B. Examination. It seems, indeed, very odd that the Syndicate should have gone so far afield as Surat to find an examiner for the LL.B., when several eligible High Court Pleaders could be found to do the work, especially as their choice has fallen upon a gentleman by no means specially deserving of the honour. The University examinerships are already a matter for dissatisfaction, and if they have to be brought into contempt no surer way could be found than the present appointment.

30. The *Indian Spectator* (2), in its issue of the 2nd August, writes:—We are not at all surprised to find that the appointment of Mr. Kálábhái Lallubhái, a pleader of Surat, as one of the examiners for the ensuing LL.B. Examination of the Bombay University has given rise to a great deal of indignant criticism among those who take interest in University matters. We have heard of the appointment in question being spoken of as a job, and it is impossible to characterise it otherwise. Mr. Kálábhái's only qualification is that some years ago he passed the High Court Pleaders' Examination and has been practising for several years in the Surat District. But what on earth could have led the Syndicate to ignore the large number of more distinguished and cultured lawyers in Bombay, some of them LL.B.'s themselves, and to go in for a pleader in the mofussil, who can have no pretensions whatever to legal culture in the real sense of the term? The LL.B. Examination of the University is not an ordinary examination in law. It tests not merely a man's knowledge of law, but of the science of law, and it is little less than a scandal to appoint as one of its examiners a mofussil pleader. Such appointments are calculated to bring the examination into contempt and to lower its value. We are glad that some of the Fellows of the University have sent in a protest to the Syndicate and are determined to bring up the matter for discussion at an early meeting of the Senate. It is to be hoped that the Senate will refuse to sanction the appointment in question. Undoubtedly the Syndicate is primarily responsible for the selection of examiners, and the Senate ought not to interfere lightly with its discretion. But in the present instance there are reasonable grounds for supposing that the Syndicate has exercised its discretion in a grossly careless manner, and the dignity of the University no less than the important character of the LL.B. Examination requires that such an injudicious appointment as that of Mr. Kálábhái Lallubhái of Surat should be vetoed.

Part IV.—*Railways.*

31. The *Phœnix* (6), in its issue of the 1st August, writes:—We have frequently brought to the notice of the railway authorities through the columns of our paper instances of harsh treatment the travelling public receive at the hands of railway subordinates. The third class passengers are chiefly the butt of the subordinates, and an illustration of the treatment received by a passenger only a few days ago at the Karáchi Cantonment station is given by a correspondent, who in a letter to this paper states that he was compelled to leave the compartment in which he was seated, only with a view to give him annoyance as desired by a "beardless boy." It behoves the district officer to take serious notice of this complaint and mitigate as much as possible the hardship and inconvenience experienced by passengers travelling on this railway. Some of the employés seem not to know what the word "civility" means, and some of them go to extremes and use indecent language. It appears to us strange that the compartment in which our correspondent was seated being not, on starting from the city station, considered necessary to be a "reserved" compartment, but only at the cantonment station where the passenger was required to shift out of it, the station master should have thought about the "reserved" board being put on to compel the passenger to move out. It is to be hoped that the district officer will not allow the conduct of the "beardless boys" to pass unnoticed.

Alleged misconduct of a servant of the North-Western Railway Company at the Karáchi Cantonment station towards a passenger of the third class.

Part V.—*Municipalities.*

32. The *Indian Spectator* (2), in its issue of the 2nd August, writes:—Lord Salisbury has declared himself against the illiterate vote and in favour of female suffrage. Here in India we are not very deeply interested in these questions, except in connection with municipal and local board elections. Under the Acts governing these elections female suffrage is already allowed, and allowed, in one respect, with a vengeance. All persons paying income-tax are eligible as voters, and in some mofussil elections a strong *posse* of prostitutes paying income-tax has not seldom turned the scale. Government does not appear to be aware of the scandals caused by the extension of the franchise to the most degraded of the female sex. Respectable voters do not like to be in such company, and respectable candidates not seldom see themselves outvoted, because they do not condescend to dance attendance on the inmates of brothels or to curry favour with those who frequent these hot-beds of vice. Some nymphs of the *pavé* have been known to voluntarily apply for the insertion of their names in the income-tax list, in order to reap the advantages of voting at municipal elections and securing a cheap advertisement. May we ask the Government to put an end to this form of female suffrage? The rules regarding male suffrage are also similarly defective. The other day a witness in a curious civil case was asked as to the sources of his income and whether he paid income-tax, and the reply was that his income was derived from gambling and that the tax was assessed on that income. The gambler was, of course, a municipal voter. He admitted he had been once convicted of gambling and fined. He mixed with the lowest of the low and his chosen companions were thieves and whore-mongers. Nevertheless, he was in the enjoyment of the franchise. We think that males or females admittedly and notoriously vicious, or convicted of such criminal vices as gambling and adultery, should not be allowed to vote or to be voted for. We are not so far advanced as to put an end to the illiterate vote, but morality and decency demand that we should not encourage open vice by admitting the outlaws of society to the franchise. While on this subject of amending the Local Self-government Act, we may as well note that the experience of the last six years has conclusively proved the unwisdom of having enacted no provision against corruption in elections. If Government will send for reports on this subject from its district officers, we feel nearly sure that a vast amount of

Amendment of the Local Self-government Act suggested.

evidence will be forthcoming as to the nefarious means resorted to for influencing municipal voters. The evil is not so rampant in local board elections or in small municipalities, but in large municipalities bribery is not seldom resorted to, and it is high time, therefore, that some new clauses should be inserted, at least in the Municipal Act, to prevent such disgraceful conduct. As the law stands, the voters and the public cannot fail to perceive that bribery, wenching and gambling are in no way discounted or discountenanced by it; that at the election booth at least a flaunting whore may stand shoulder to shoulder with the most virtuous of her sex, a vile gambler and adulterer may reckon himself equal to the very best citizen, and a dishonest bought vote may be counted as good as an honest independent vote.

Disapproval of the payment of fees allowed to Surgeon-Major Nariman, Chairman of the Sanitary Committee, Surat Municipality.

33. The *Gujarát Darpan* (82), in its issue of the 2nd August, disapproves of the sanction given by the Surat Municipality on the 1st instant to the payment to Surgeon-Major Nariman of a fee of Rs. 30 per day for giving evidence in a certain case in a Civil Court on behalf of the Corporation, and says that the case was originated by the Sanitary Committee of which Dr. Nariman was chairman, and that his evidence was necessary as he had personally visited the spot in that capacity.

A request to Mr. Lely, President of the Surat Municipality, in connection with the bad condition of roads in that city.

34. The same newspaper, in its issue of the 30th July, complains that the condition of the roads at Surat is very wretched and that no one authorised in that behalf takes any care whatever to improve it, and requests Mr. Lely, President of the Municipality, to personally visit the different parts of the city in order to get a correct idea of the state of things with a view of remedying it.

Part VI.—*Native States.*

Comments on the resolution of the Government of India about newspapers published in quasi-British India.

35. The *Mahrátta* (5), in its issue of the 2nd August, writes:—The effects of the Government of India's resolution about newspapers published in quasi-British India will be very demoralizing. It is feared that both the Vernacular and the Anglo-Indian press of British India will suffer. It is also feared that it will help the degeneration of the political branch of the State service. There are fears that the Government of India itself will regret the day on which the resolution was issued. We see that the resolution has attracted public attention in England, and it is not quite improbable that it may soon form the subject of a debate in Parliament. We are sorry for the resolution, because it is one more act of His Excellency Lord Lansdowne's Government which will lower the prestige of England in the eyes of the whole civilized world and will destroy the confidence of the public of the neutral territory in British justice and prowess. There are enough acts already for which Lord Lansdowne's administration stands condemned in the eyes of the British public and His Excellency need not have added this to his other difficulties. There is, we think, yet time to modify the resolution and make the orders consistent with the law that regulates such publications in British India. We are not at all opposed to healthy control. We do not fight for license. We admit that the intentions of Government may be really benevolent. Rulers of Native States do require to be protected from the mischief of those for whom the resolution is intended. But we fail to see how the resolution can give such protection. Permission to publish a newspaper might for some years to come be insisted upon in the case of such areas as the resolution refers to. Before giving permission the Agent to the Governor-General should make all necessary inquiries. But when permission is once granted it ought not to be within the power of the grantor to discontinue it. It is here that abuse of power is possible, and in the interests of personal liberty it is necessary that Government should provide reasonable safeguards. Let it be provided that before the proprietor of a paper can be asked to leave the territory bag and baggage, an opportunity shall be given him of showing that he did not make a bad use of his privilege. The political officer should submit his report and Government should

obtain an explanation from the publisher, the ultimate decision resting with Government. The political officer will be the accuser and he ought not therefore to be the judge. As the orders at present stand they leave room for people to say that Lord Lansdowne is changing the fundamental principles of British rule. By passing the Official Secrets Act he showed that he did not trust the valuable staff of State servants; by passing the Consent Act he declared to the world that he was not prepared to put faith in his subjects; and by the recent resolution he wants to destroy the confidence which people have in the principle of personal liberty. His idea may be that of asserting the strength of Government, but in making that assertion he is only admitting the strength of the nation because he uses repressive measures. What he ought to show is moral strength, and not force. By his Manipur policy he has only spread a feeling of insecurity in the minds of Native Princes and by his recent resolution he has taken the surest means to keep the Native Princes ignorant of their shortcomings. So that in good time the Government of India may become possessed of facts, or what they may look upon as facts, and a repetition of the Malhárráo tragedy may not be an unlikely thing. This view of the matter is generally held, and strongly held too; because, as we are informed, the immediate causes of the resolution are the exposure of certain shortcomings alleged to exist in the administration at Indore. They say that the trial of the editor of the *Eastern Herald* afforded Mahárája Holkar the best opportunity of giving a lie to the scandals spread about him. If such a trial had not given them a lie these would have remained uncontradicted in the Secret Department, and nobody knows when or how they would have been used against the Mahárája. This view of the matter is further strengthened when we see that the resolution is not of the seeking of any Native State. It is a gift voluntary and gratis, given by an administration which has done much to shake public confidence, especially in regard to its policy about Native States.

What course should Native Princes follow?

36. In an article, headed, "What policy should be adopted by the Native States?" the *Indu Prakásh* (14), in its issue of the 3rd August, observes:—It is but natural that we should feel for the loss we have suffered in consequence of the annexation of several of our Native States to the British Empire, which was effected with a view to give stability to and extend British rule in India. It is, however, some consolation that the few Native States that have escaped the fate have, by contact with the British Government, learnt to manage their affairs in a fairly satisfactory manner and to follow the wholesome lesson set to them by that Government. The publication of administration reports by Native States is one of the good things they have learnt to do after the fashion of the British Government, though these reports do not always make unvarnished statements, but exhibit only the good points of the administration and withhold the dark side of the picture, as is said to be done in the various departmental reports of the British Government. Despite these drawbacks the system of publishing such reports is a laudable one and is fit to be readily accepted, as it has been, by the Native States. We have, however, to tell the Native Princes one thing, and it is that they should not follow the British policy in every respect. The English, though they are excellent rulers, are foreigners and have come over here only to earn money. The interest which they have in the welfare of their Indian subjects is not genuine, but is like that which a step-mother has in the well-being of her step-children for the sake of public opinion. They wish to promote the interests of the Indian subjects, but not at the sacrifice of their own. For a proof of this look at the administration reports of the different departments. The head of each department wishes to be able to show an increase in its income and in the net profit to Government every year. Even the Educational Department, which is really a charitable department, thinks that it must show an increase in the fee receipts and the schools to be paying to Government. This system tells hard on the poor subjects, leaving hardly any stuff in them and making them discontented. To a minute observer this result of the system even under the present *régime* is visible enough. Such a policy should not be adopted by our Native States. When the subjects of Native States are convinced of the fact that their Princes rule over them for their welfare and not for extorting money from them, then and then only a tie of affection will bind them to their Princes

and they will be ready to hazard even their lives for their rulers. From the Administration Report of the Nizám's Government for the *Faslí* year 1298 we learn that the income of the Stamp Department has increased by half a lakh, but how the increase has been brought about we are unable to know. Surely, the system requiring stamp to every complaint in writing in order to secure a hearing and redress by British officers is very hard and cruel. We therefore caution our Native Princes not to follow the British policy in respect of increase of revenue in the different departments of A'bkári, Stamp, Forest, &c.

37. The *Samsher Bahádur* (119), in its issue of the 31st July, observes :—

Remarks on the appointments of Mahomedan Kárbháris at Pálanpur and Rádhanpur.

The present Mahomedan Kárbháris of the Pálanpur and Rádhanpur States were appointed at the suggestion of Major Nutt, the then Political Superintendent, Pálanpur, and we request Government to inquire into their management, because in appointing them the rights of the old Bania Kárbháris, who had a hereditary right, were overlooked, and if the new Kárbháris have not been able to do substantial good, it is no use keeping them in service any longer and saddling the States with the salaries of both the new and the old Kárbháris. [The *Ahmedabad Times* (91), in its issue of the 5th August, expresses similar sentiments and adds :—The States of Pálanpur and Rádhanpur were managed for a long time by Bania Kárbháris and it was not fair to have removed them. If the Political Superintendent desired that some new buildings should be erected and new roads made according to English ways, these Bania Kárbháris would do it. Banias are best fitted for the posts of Kárbháris ; next come Nágars, but Mahomedans are certainly unfitted for the work. But the old times have now changed and good administration consists in pleasing European officers only.]

38. The *Gujardt Darpan* (82), in its issue of the 2nd August, writes :—

Imposition of a *panchari* tax on the *pinjrapol* cattle by the State at Porbandar and the consequent displeasure of the people.

Animal hospitals, or *pinjrapols* as they are called, have been specially favoured by the Hindu Princes since the time of Emperor Asoka. Such being the case, we are much grieved to learn that the Porbandar authorities have offended the Mahájans by depriving the *pinjrapol* trustees of their right to graze their cattle free of charge in the pasture lands belonging to the State. When Mr. Lely, while in charge of the State, introduced the Forest Act of British India into it and imposed a tax called *panchari* on every head of cattle grazing in the State lands he exempted the *pinjrapol* cattle from its operation. But now under instructions from his superiors Mr. Shankar P. Pandit has issued a proclamation imposing *panchari* on the *pinjrapol* cattle. The Mahájans have objected to such a tax being levied on the cattle. But four horses belonging to the *pinjrapol* were attached and threatened to be sold by auction. The people struck work to mark their displeasure and the Political Agent, Káthiáwár, was requested by telegraph to countermand the order of the Administrator. The Bombay trustees of the Porbandar *pinjrapol* have shown their resentment in a resolution passed at one of their meetings and intend taking further steps if the Káthiáwár authorities do not give a satisfactory reply to the request of the Mahájans. Before passing any remarks we shall wait to know the reply. But we may say that the vested interests of charitable institutions ought to be the first care of the British authorities when they administer a Native State. [The *Nydyadarshak* (115) and the *Ahmedabad Times* (91), in their issues of the 3rd and 5th August, respectively, express similar sentiments.]

G. M. SATHE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
11th August 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 8TH AUGUST 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	,, Vaidarbh	Akola	Do. ...	475
3	,, Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	,, Shuddha Varhádi...	Akola	Weekly ...	350

Rendition of Berár wished for.

The *Berár Samáchár* (3), in its issue of the 3rd August, writes :—A chance thought occurs to our mind that we are subjects of the Hyderabad State. His Highness the Nizám has given us, with everything that belongs to us, over to the entire care and trust of the paramount British Sovereign. The question springs up whether we shall ever revert to our old position as subjects of that State. The late Sir Salar Jang had opened the subject of the rendition of Berár some ten years ago, but then it was declared by the Secretary of State for India in the House of Parliament that until His Highness the Nizám should come of age the matter should remain undecided. The time has come already and it is for the British Government to prove itself worthy of the time. But it appears that nothing is said or done in regard to this important point. We do not know how many years will elapse before some decisive measure is taken. The death of that able and distinguished statesman was a death-blow to the topics of political interest of that State. His loss is most urgently felt in this subject. It was he who first mooted the point, but he had to remain silent till his master the Nizám could ascend the *gádi*. It is nearly forty years that Berár has been under the British Government. The province has wonderfully progressed in all its departments. The administration of justice has been grounded on a firm footing of high and noble principles with an able and efficient staff at the head. The land system has been thoroughly revised on an impartial survey of the land, with a regular and graded assessment of rents. Local self-government has been extended to municipal institutions. Education has advanced with rapid strides. Commerce with the extension of railway communication has been greatly facilitated. Political life, too, is not without its activity and the Indian National Congress movement has found strong champions in Berár. In short, this province will testify to the intrinsic good which British rule has conferred in such a short time as the duration of one generation. If this province be at all restored to its original ruler it is sure to stand as a pattern of good government to the rest of the Nizám's dominions. We more or less wish for the rendition of Berár, because we have

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Rendition of Berár wished for.

in our ideal the notion of raising this first class State in India in its grandeur and of presenting to the world abroad the blessings which the British Government has bestowed upon our province. The institutions which are English in their origin will continue to thrive and will set an example to the Nizám. We reserve further remarks for a future issue and call upon those who can move in the matter to enlighten the public of the province with their views on this point, which is of deep interest and general concern.

G. M. SA'THE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
11th August 1891.

Record

[CONFIDENTIAL.] No. 33 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th August 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,200
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Kokil	Bombay	Monthly	1,500
47	„ Mahárashtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
48	The Mahárashtra Vritt	Sátára	Weekly	150
49	„ Moda Vritt	Wái	Do.	350
50	„ Mutaaddi	Ahmednagar	Do.	...
51	„ Nagar Samáchár	Do.	Do.	150
52	„ Násik Vritt	Násik	Do.	300
53	„ Nyáya Sindhu	Ahmednagar	Do.	170
54	„ Pandhari Mitra	Pandharpur	Do.	104
55	„ Poona Vaibhav	Poona	Do.	1,100
56	„ Prabodh Chandrika	Jalgaon	Do.	200
57	„ Prabodh Ratná	Bárai	Do.	225
58	„ Pratod	Islámpur	Do.	300
59	„ Rághava Bhushana	Yeola	Do.	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	100
62	„ Satyá Shodhak	Ratnágiri	Do.	250
63	„ Satyá Sadan	Alibág	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	260
65	„ Shri Shiváji	Poona	Do.	300
66	„ Shubh Suchak	Sátára	Do.	255
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá	Thána	Do.	300
70	„ Vanapriya	Chikodi	Fortnightly ...	100
71	„ Venguria Vritt	Venguria	Weekly	150
72	„ Vidushak	Karád	Do.	300
73	„ Vidya Vilás	Kolháp ur	Do.	275
74	„ Vijay	Sháháp ur	Do.	200
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	100
77	„ Vrittasár	Wái	Do.	285
78	„ Vritt Sudha	Sátára	Do.	200
79	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitra	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Jáme Jamshed	Bombay	Daily	1,600
87	„ Kaiser-i-Hind	Do.	Weekly	2,502
88	„ Rást Goftár	Do.	Do.	1,680
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitra	Broach	Weekly	350
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitra	Do.	Weekly	900
101	„ Dnyán Vardhak	Bombay	Monthly	700
102	„ Furead	Do.	Do.	450
103	„ Gap Sap	Do.	Fortnightly ...	500
104	„ Gorakshak	Do.	Weekly	...
105	„ Gul Afshán	Do.	Monthly	1,200
106	„ Hindi Punch	Do.	Weekly	225
107	„ Hindusthán	Ahmedabad	Do.	716
108	„ Kaira Khetiwádi Patra	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tikákár	Bombay	Fortnightly ...	800
117	„ Praja Matá	Ahmedabad	Weekly	500
118	„ Rájyabhaktá	Bombay	Do.	687
119	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
120	The Satyá Mitrá	Bombay	Weekly	300
121	„ Satyavakta	Ahmedabad	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	566
127	„ Stri Mitrá	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	300
130	„ Udichya Hitechchhu Patrá	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	825
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
134	The Kannadá Suvarte...	Bombay	Weekly	800
135	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
136	The Chandrodayá	Dhárwár	Weekly	200
137	„ Karnátak Vritt	Do.	Do.	...
138	„ Lok Bandhu	Do.	Do.	190
139	„ Rasik Ranjini	Gadag	Do.	300
140	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
141	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
142	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
143	„ Bráhma Patrika	Poona	Weekly	200
144	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
147	„ Dhár State Gazette	Dhár	Weekly	280
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
149	„ Gwalior Gazette	Gwalior	Do.	830
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do	200
	Persian.			
152	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
153	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
154	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
155	The Altab Sind	Karáchi	Weekly	...
156	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
157	„ Muin-ul-Islám	Do.	Do.	280
158	„ Pirbhat	Do.	Do.	
159	„ Sind Samáchár	Do.	Do.	...
160	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
161	A Colonia Goana	Bombay	Weekly	...
162	O Anglo-Lusitano	Do.	Do.	1,500
163	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

British rule in India as it is.

1. In giving a rough translation of a communication by Mr. Charu Chandra Mitra, B.A., of Calcutta, published in the July number of *India* on the "British rule in India as it is," in which the condition of the people of India is described as being, on the whole, worse under the British *régime* than under the Mogal or Marátha rule, the *Vijaya* (74), in its issue of the 7th August, exhorts Government to keep the people of the country contented if they want to rule over them for a long time.

The policy of the Russian Government compared with that of the British.

2. The *Sind Sudkár* (160), in its issue of the 8th August, writes:—The relations between the Russian and the English Governments are always complicated. The policy of the English Government is to secure peace and alliance, while the Russian Government places no confidence in friendship. Only lately, when the Crown Prince of Russia visited India, he was received very courteously by the officers as well as the subjects of the British Government. But the Russian Government shows no appreciation of these things. On the contrary, its unbecoming designs are growing stronger day by day, and the danger of a war between England and Russia about India is increasing daily. Uncivilized Russia is engaged in constructing railways and telegraphs and in extending its territory. By this means it is coming nearer and nearer to India. The English Government is also endeavouring to fortify its frontier. We are thankful to God for His having placed the crown of India on the head of the English Sovereign. Under no former rulers was the country so free from foreign invasions as it is at present. Everything is regulated by laws and rules. The strong cannot oppress the weak. Murders and robberies are not committed to that extent to which they were committed in old times. People enjoy comforts of which they could not even have dreamt. Although all the conveniences which the British Government have provided for us have been effected with the money of the people, the subjects should be thankful to and co-operate with the Government. The English Government should also try to win the good-will and confidence of the people.

The introduction of the Indian Budget for 1891-92 in Parliament late in the season, and the remarks of the Under Secretary of State for India at the debate over the budget.

3. The *Arunodaya* (20), in its issue of the 9th August, blames the Secretary of State for India for introducing the Indian Budget in Parliament at a time when there were few members present and when the session was about to close, and calls it a downright falsehood that Sir John Gorst should have represented during the Indian Budget debate the country to be in a prosperous condition and free from any signs of famine when weekly weather reports from Madras were regularly sent to him and when they distinctly showed that the agriculturists and their cattle were dying for want of food and fodder and that the danger of impending famine was imminent.

Comments on Sir John Gorst's speech on the Indian Budget in the House of Commons.

4. The *Mukritta* (5), in its issue of the 9th August, writes:—Turning to the Budget statement of Sir John Gorst, we are glad to learn that the financial prospects have so far improved as to lead Government to estimate the surplus at Rs. 3,90,000. But we cannot join the Under Secretary in his self-gratulating mood in connection with the threatening famine. The danger of famine has not entirely passed away, at least in Madras and the North-Western Provinces, as he has deluded himself into supposing. The reports from these provinces are as alarming as ever. The distress in Madras is very great and the dreadful monster is still threatening a part of the North-Western Provinces. The utterances of Sir John Gorst remind us of the story of the Rája who believed that in a famine-stricken state the people should maintain themselves on rice and milk if they could not get bread. But the subject is too grim to joke about. In making the remark above referred to Sir John Gorst has shown the most culpable indifference to the well-being of Her Majesty's subjects in India, whose interests he is paid specially to watch.

5. The *Gujarâti* (83), in its issue of the 9th August, writes :—The solemn farce of introducing the Indian Budget at the fag end of the session has again been re-enacted this year as usual in a vacant House. If we are to believe Sir John Gorst the Superbus, who is ever happy in his optimism, the financial outlook in India is as promising and satisfactory as it is possible to be. When in Southern India cattle are dying by hundreds and famine is staring people in the face, nothing could have been more cruel on his part than his statement that all danger of famine has now passed away. But that is only a fresh illustration of the reckless cynicism of the modern Tarquinius. One is almost overwhelmed with the melancholy thought that Mr. Bradlaugh is no longer to raise his powerful voice on behalf of poor India. The discussion, therefore, of the whole subject of Indian finance was more than a disgustingly tame affair. But our Lancashire philanthropists had their spokesman in Parliament, who, like Mr. Holt-Hallet, knows next to nothing of this country and yet would like to hamper its mill industry. Sir George Campbell did well in declaring that there were no abominations in Indian factories as alleged by the interested mill-owners of Lancashire, and that these, at any rate, were not the proper persons to deal with them. This was, indeed, a merited rebuke. Mr. Maclean's motion is a little too vague, as cabled to India. It is, however, plain that his advice to extend the frontier railway to Kandahar is fraught with mischief and was rightly rejected. Any forward move on the part of the Indian Government is being promptly met by a counter-move on the part of Russia in Central Asia, and we are strongly convinced that if ever Russia seriously thinks of attacking India, it would be because of the mischievous movements of our Government on the frontier. Mr. Samuel Smith had given notice of an important motion bearing on the reform of the Indian Legislative Councils; but, as fate would have it, it was dropped on account of some technical objection to its being discussed. We are thankful to Mr. Smith for the increased interest he is taking in Indian affairs, but it is noteworthy that Mr. Bradlaugh never allowed himself to be thus over-reached by Sir John Gorst through his own negligence on such important occasions. The Queen's speech on the prorogation of Parliament is, of course, silent about India, though even Russia is loudly proclaiming to the world that but for India England would look small in the gallery of mighty nations. Poor India, thou art nowhere!

6. The *Indu Prakásh* (14), in its issue of the 10th August, writes :—In spite of all promises to bring on the Indian Budget at an earlier date it was driven quite to the end of the session, and the usual lifeless debate followed. The improvement in the rules of procedure, permitting the discussion of other subjects than the Budget on a motion by any member that the speaker do leave the chair, had raised expectations of a general Indian debate, but as events proved it was a very tame affair after all. Sir John Gorst made a most roseate speech about the prosperity of the Indian finances. The estimated surplus stands at Rs. 3,96,010. The receipts show an improvement all round except opium. The expenditure, too, is increasing. But, on the whole, the position is pronounced to be prosperous and hopeful. This complaisant and cheerful view is strangely at variance with facts. Sir John Gorst says the fear of a famine has ceased. Famine may have ceased in Downing Street or in Parliament House. In fact, it never reaches there. But in India it is a living reality. In Madras and the North-Western Provinces famine is rampant, and there are relief operations in full swing. A minister who shows such gross ignorance of facts on such a vital point, and gives the British public an entirely erroneous idea of India's condition, commits, in our view, a breach of duty. The figures of receipts during the last four months may have been high, but in the rest of the year there is no guarantee that they will be equally good. The indications are all the other way. In the event of a settled famine, of which there is a growing anxiety in two provinces, the receipts must fall off, and the expenditure on the other hand must increase. In other provinces, too, although there has been plentiful rain, it has been so untimely and so profuse in a short time that the prospect is not free from anxiety. In view of these circumstances the financial outlook is more gloomy than otherwise. Even if the revenues are abundant, that is not an unerring sign of prosperity of the people. The people may be starving or dying, and yet the Government demand may be exacted to the last pie, as was, in fact, done under Sir Richard Temple's administration during the last famine.

7. The *Rást Goftár* (88), in its issue of the 9th August, writes:—We do not quarrel with Sir John Gorst's view of India's financial condition, so much as with his startling assertion that the danger of famine has now ceased. Surely, the Under Secretary ought to have known better than that. In parts of Northern India and throughout the greater portion of Southern India there is now great scarcity, and the distress is acute and widespread. Cattle are dying off by hundreds for want of fodder. The situation must be very gloomy, indeed, when a sporting Governor like Lord Wenlock has had most reluctantly to forego the pleasure of bringing out a cricket team to try conclusions with that of his brother sportsman in Poona. It is not only that the distress is great and widespread, but no change in the weather can now effect much improvement in the regions which have suffered from the drought. The flippant statement of Sir John Gorst will create an impression which may prove mischievous in its effect. The machinery of Government moves very slowly, and should circumstances call for the immediate sanction of the Secretary of State to large measures of relief, it will, perhaps, be some time before he and his slow-going advisers at the India Office can divest themselves of the notion that all was well in India. Even if this dilatoriness were no more than a mere possibility, we cannot but condemn the failure of a responsible officer of Government to realize the gravity of the situation and to keep the mind in readiness for eventualities. We agree with the *Bombay Gazette* that this ill-considered assertion of the Under Secretary of State is even more reprehensible than his cynical reference to Tarquinius Superbus and the tall poppies.

8. The *Native Opinion* (15), in its issue of the 9th August, writes:—

Circulation by the Government of India of the speeches of the Native members of the Supreme Council in reference to the Age of Consent Bill.

The Government of India at their own expense are circulating abroad the speeches of the Native members of the Supreme Council in reference to the Age of Consent Bill. We do not know what benefit their circulation is expected to bring. At the most they will place before their readers individual opinions and nothing beyond. If the circulation be expected to make the Act popular, Government are much mistaken in their calculation. The inutility of the enactment was proved even before it was passed, and if further proof be necessary, the Government have to look only to the proceedings of the two cases, one in Rangoon and the other in Bengal.

9. The *Surya Prakásh* (90), in its issue of the 8th August, writes:—It is

Circulation of the principal speeches in the Supreme Legislative Council in connection with the Age of Consent Bill by the Panjáb Government.

said that the Panjáb Government proposes circulating pamphlets in English and the vernacular containing the principal speeches made in the Supreme Legislative Council in connection with the Age of Consent Bill, amongst the Native population of the province. No doubt, the circulation of these pamphlets, especially in the vernacular, will fully explain the aims and objects of the new Act to the Panjábi population and will remove any misunderstanding as regards the working of the Act which may have been instilled in the minds of the ignorant people. The Bengal and Bombay populations had taken more serious and active part in opposing the Bill than the population of the Panjáb. It is, therefore, highly desirable that the Governments of the former provinces should also acquaint the ignorant masses with the noble intentions of the Act in the same way as the Panjáb Government proposes.

10. The *Bombay Samáchár* (95), in its issue of the 15th August, says:—

Alleged exhibition of angry feelings by Government towards the Natives.

It is a misfortune to the natives of India, a majority of whom are illiterate and poor, that their powerful Government should get angry with them and should show signs of anger. This state of things is disadvantageous to the rulers as well as the ruled. The criminal prosecution commenced against the *Bangabasi* newspaper and that attempted against the *Indian Mirror* by the Government of Bengal bear witness to that Government being displeased with the people. The statement made by the *Pioneer* that well-known Barristers-at-law have expressed their opinion that they are doubtful as to whether the prosecution commenced against the *Bangabasi* will succeed, and

the hurry and bustle made in connection with the attempted criminal prosecution of the *Indian Mirror*, prove that the Bengal Government is much disturbed and has lost its temper. Instead of taking these steps it would have been better if it had given an expression to its sentiments and a hint to the people as to how they should act in future. It is also to be regretted that when the Calcutta High Court decided that the *Indian Mirror* was not guilty of contempt of Court the editor of that paper should have been called upon to give a guarantee not to make any comments on the *Bangabasi* case until its conclusion. Under the Government of His Excellency Lord Harris, whenever the people of this presidency have approached it in connection with matters beneficial to them, they have been either openly or silently treated with scorn. The application of the Indian branch of the Temperance Association against the undue restraints placed on toddy, the memorial against the proposed appointment of Mr. Webb as one of the Presidency Magistrates, the petition of the Native cricketers against the use of the Esplanade by the polo-players, the memorial in connection with the Rájábái Tower tragedy, the representation made by the Mill-owners' Association against the clause for the examination of prime movers in the Boiler Inspection Bill—all these have met with scornful replies. Thus Lord Harris' administration has sadly disappointed the public. The Government of the North-West Provinces has, in discanting upon the defects of local self-government within its jurisdiction, condemned the educated and other Natives taking an active interest in public matters as a set of untruthful men.

Remarks on the administration of His Excellency Lord Harris, Governor of Bombay.

11. The *Samsher Bahádur* (119), in its issue of the 7th August, observes :—If the *régime* of Lord Reay had not been partly occupied with the Wilson and the Crawford cases and the discussion of several intricate questions of administration it would have resulted in more good to the people of this presidency. They were, however, glad that he left a clear atmosphere to His Excellency Lord Harris, and were in expectation of much good accruing from the latter's administration. But they are disappointed to find him occupied with cricket and other sports. They would not, certainly, grudge if His Excellency devoted a reasonable part of his time to physical exercise. They are much grieved to find that he allows himself to be led away by some Anglo-Indians. The replies of the Government to several recent public memorials have shown what its policy is, and have caused a wide discontent amongst the people, who are anxious to know the real motive of the persistent scornful treatment of the Natives. They do not know whether His Excellency wants thereby to show that he is not a mild Governor like Lord Reay and that his Government is desirous of taking revenge upon the Natives for having ruined Messrs. Wilson and Crawford. We think Lord Harris has been giving disappointing replies to public memorials, so that the Natives may not be encouraged to ask new concessions. The protest of the Pársis against Mr. Ommanney's note in the Crawford case has been probably avenged in the sharp reply they received to their memorial *anent* the Rájábái Tower tragedy case. This is surely a regrettable state of things and we would advise His Excellency the Governor to use his own judgment in important matters, to take the Natives into his confidence, and to acquaint himself personally with their real condition. Governors have mainly to rely on the advice of their Councillors, but, unfortunately, Sir Raymond West, who has greatly changed for the worse since his elevation to the Executive Council and has become a politician, has proved a failure as a Councillor. His predecessors in office, the late Honourable Mr. Gibbs and Sir M. Melvill, who had been similarly raised from the Bench to the Council, acquitted themselves very creditably, and the Natives eagerly await the retirement of Sir R. West.—The same paper in another place regrets that the Bombay Government should have latterly ignored the opinions of the vernacular newspapers including those published in Bombay, some of which are well-conducted, being edited by able and respectable gentlemen who are held in high esteem even by Government, and that it should be misguided by the two Anglo-Indian papers of Bombay. The *Samsher* adds that probably His Excellency Lord Harris is unaware that the Anglo-Indian papers do not represent the views of the Natives and put forward those of some of the European officers of Government.

12. In alluding to the report of the Madras eleven playing cricket with the Ganeshkhind eleven, captained by His Excellency Lord Harris, at Ganeshkhind, on Saturday the 15th instant, the *Bombay Samáchár* (95), in its issue of the 15th August, says:—The public wish less attention were devoted by His Lordship in future to sports, and more would be given to important matters of the administration and satisfying the people. His Lordship is new in this country and has not performed any work worth recording, and hence his devotion to sports has become distasteful to the public.

His Excellency Lord Harris' joining cricket at Ganeshkhind disapproved.

13. The *Hindi Punch* (106), in its issue of the 9th August, observes:—A firm under the name of "West, Lee-Warner & Co." has recently been started in Bombay with a view to threaten people and foist on them unsolicited and unpleasant things. It has succeeded very well in these objects with the local municipality, upon which it has thrown the burden of the maintenance of the city police. This company has also fathered approval of the Boiler Inspection Bill upon the Mill-owners' Association though the latter body did not approve of all the sections. It attributed inconsistency to the Presidency Association in connection with the Webb memorial, but the Association was expeditious enough to give a prompt reply repudiating the charge. The principal tactics of this company consist in misrepresentation and putting a false interpretation upon things, as was shown in connection with the reply to the Rájábái Tower tragedy memorial. But what is the motive of all this? Does it mean to keep the 'niggers' quiet and in perpetual terror? If so, the motive is, no doubt, very laudable! But still we would recommend the 'niggers' to gird up their loins and fight out their contentions to the bitter end, no matter if they fail in combating successfully with this company.

An attack on the Honourable Sir Raymond West and Mr. Lee-Warner.

14. The *Indu Prakásh* (14), in its issue of the 10th August, advises the Indian National Congress to take into its own hands, as far as possible, the work of educating Indian children by opening schools in which, along with other subjects, instruction should be given in political economy as applicable to Indian matters, and the fact of the disappearance of enterprise and national industries among the people of India should be vividly impressed upon the minds of the pupils, and they should be taught the natural rights of man, how they have been lost by the people of India under the present circumstances, and the means of recovering them, they being distinctly given to understand that although philosophically or according to the doctrine of universal love it is just the same whether administrative posts in the country are in the hands of the Natives or foreigners, or whether the revenues of India are in the Indian or English treasury, the case is otherwise in practical or everyday life. The work of giving this instruction, says the paper, is very delicate and must be done with great care and circumspection, not merely by precepts but by examples as well.

Advice to the Indian National Congress.

15. The *Pratod* (58), in its issue of the 10th August, has a paragraph headed "Oppression of the Income-tax," in which it complains of arbitrary and malicious assessment of the income-tax by ignorant subordinates and of the indifference of the appellate authorities to the appeals of the tax-payers, and says that while the agriculturists are shedding tears on account of unprecedented oppression by the Forest Department, the trading communities are weeping on account of the tyranny of the taxing officers, giving thereby rise to ominous outcries all round under the *régime* of Her Majesty the Queen-Empress. With a view to remedy this state of things, the paper advises the people to rely on themselves and never to cease exerting themselves to the utmost for obtaining redress of their hardships by submitting memorials to Parliament, saying that as the Indian Government overlooks the conduct of its subordinates there is no other alternative.

Alleged oppression of the income-tax.

16. The *Sind Sudhár* (160), in its issue of the 8th August, writes:—About twelve years ago it was brought to the notice of the Government of India that owing to the sudden death of some subordinate officials of Government their families were reduced to property. The Government of India being struck with compassion thought of devising a plan which might prevent similar hardships in future. With this object in view, the Government of India proposed that one anna per rupee should be deducted from the pay of every Government servant and that the sum thus accumulated should be given to the heirs of the servant after his death, or to him during his lifetime only in cases of urgent necessity. The Government also proposed to add bonuses to these deposits. This proposal was forwarded to the local officers for opinion. It appears that they did not approve of it and hence it was dropped. Now we beg to bring to the notice of the Government of India that the families of several Government servants are in distressed circumstances for want of a provision of the above nature. The Government of India should cast an eye of pity on the circumstances of poor families without means of support. If the Government cannot afford to add bonuses to these deposits, it will still be a great boon to the poor families if something is deposited for them by deductions from the pay of the Government employés.

A request to the Government of India to make provision for the families of the Government officials after their sudden death.

17. The *Vijaya* (74), in its issue of the 7th August, speaks of Mr. Satyendranáth Tagore, District Judge of Sholápur-Bijápur, as a very patient and popular Judge, and says that if he had not been superseded by several junior officers he should have been by this time a High Court Judge. The recommendation made by the *Pioneer* for his appointment to the Executive Council of the Governor cannot, says the paper, be serious, since there is no chance of the recommendation being accepted as the Secretary of State for India considers the Natives to be of very little account and the Government of India has not at its head a gentleman of Lord Ripon's wide sympathies for the natives of the country.

Mr. Satyendranáth Tagore, District Judge, Sholápur-Bijápur.

18. The *Indu Prakásh* (14), in its issue of the 10th August, writes:—Our contemporary of the *Rást Goftár* differs from us as regards the fitness of Mr. Van der Straaten for the post of the Fifth Judge of the Bombay Small Causes Court. Our contemporary extols his ability and talents, which he displayed in organizing the Sheriff's office and the Registrar's office in the Small Causes Court. We have never questioned that ability, but we say that the talents which make a man an excellent head clerk are not enough to make him a good Judge. Our contemporary speaks of Mr. Ván der Straaten's reputation in "official and judicial circles" and his "great knowledge and experience of law and procedure of the Courts of Justice." Our contemporary has, perhaps, more information than we have, but, as far as we know, Mr. Van der Straaten does not possess any of the qualifications which are commonly accepted as tests of legal knowledge, namely, being a Barrister, an Advocate, an Attorney, or a Pleader of the High Court. If he has any qualifications irrespective of these tests we are not aware, but we doubt whether Government would be right in recognizing them, when there is abundant scope to make a choice out of qualified men. We are not particular whether a Native or a European is appointed. All that we insist upon is fitness for the post; and, as we have already observed, service as clerk in an attorney's office or as Deputy Sheriff, or, for that matter, as Registrar, is not in our judgment enough qualification for a Judgeship. If Mr. Van der Straaten deserves promotion he may get it in his own line. He may, for instance, be made one day Prothonotary of the High Court on a salary of Rs. 2,000 when Mr. Orr retires, but a Judge's post is surely not the right promotion for a Clerk of the Court. We have often noticed a tendency in Government appointments to make convenience of the service by appointing a Clerk of the Court in place of the presiding Judge or Magistrate. It is against this tendency that we want to protest as a matter of principle.

The *Rást Goftár's* opinion as to the fitness of Mr. Van der Straaten for the post of the Fifth Judge of the Small Causes Court, Bombay, impugned.

19. The *Phœnix* (6), in its issue of the 8th August, writes :—We understand that a petition on behalf of the Hindu communities of Kandiaro, Naushahro, and Moro has been presented to Mr. A. F. Woodburn, the Collector of Hyderabad, complaining of the conduct of Khán Bahádur Kádirdád Khán in showing favour to the Mahomedans in the said táluka and his general behaviour to and treatment of the Hindus, causing them much annoyance and loss, and asking that an enquiry may be made respecting the truth of the several allegations set forth in the petition. This petition has been supported by the affidavit of three Hindu gentlemen and gives the names of 85 persons whom they wish to call as witnesses in support of the statements in the petition. The affidavit states "that the contents of the application have been read over to us and that the facts stated therein are true to the best of our knowledge and information, and the allegations made therein are *bonâ fide* and are not made from any malicious motive, and that we are prepared to prove the same by oral and documentary evidence and by the inspection of certain localities." Here follows a list of witnesses, and, lastly, "we pray that the said witnesses may be summoned and an opportunity granted us of proving what is stated in the petition." The petition, which we publish elsewhere, was forwarded through Mr. Leggett. It is very lengthy and complains of many distinct acts of alleged oppression and injustice on the part of Khán Bahádur Kádirdád Khán. We are not in a position to say whether these alleged grievances really exist or not, but from the circumstance of a petition of this nature being addressed to the Collector of Hyderabad, backed up by an affidavit with an earnest and straightforward appeal for an enquiry to be held as to the truth or otherwise of the serious allegations brought against Mr. Kádirdád Khán and the number of witnesses named, the conclusion is irresistible that the Hindu communities of Kandiaro, Naushahro and Moro are dissatisfied with that officer's administration of these tálukas of which he has been in charge for about seven years, which fact alone may suggest the advisability of a change being made. We trust the authorities appealed to will not refuse the enquiry which is now solicited, the result of which we shall anxiously await.

Suggestion regarding the petition of the Hindus to the Collector of Hyderabad complaining against the conduct of Khán Bahádur Kádirdád Khán, Deputy Collector, Hyderabad.

20. The *Gujarátí* (83), in its issue of the 9th August, writes :—The Honourable Mr. Justice Jardine is certain to prove a valuable accession to the strength of the Bombay High Court. His Lordship's patience and assiduity, his anxious desire to deal justly by all, and intense love of constitutional principles and his positive aversion to anything like high-handed procedure on the part of the subordinate magistracy, cannot fail to exercise a restraining and sobering influence on the criminal administration of this presidency. One of the most disastrous tendencies produced by the union of the judicial and executive functions in the subordinate magistracy, is to act upon its own common-sense view of things and considerations of expediency. The combination of the two functions in one and the same officer is, besides, fatal to the growth of that judicial and calm temperament which is so absolutely essential in the administration of criminal law. Ponderous volumes of High Court reports are not of special value in some of the lower Courts. Criminal rulings of the High Court are the learned puzzles woven by learned Judges, writing at their ease. A feeling akin to this is not rare in some mofussil Courts. A careful examination of the judgments of the First Class and District Magistrates will disclose how judicial work can be conducted with the help of that divine light with which every one is blessed. Executive work is growing so rapidly that we believe that alone would absorb the whole time of Collectors, Assistant Collectors and Mámlatdárs, if it were to be thoroughly done. Judicial work imposes a serious burden and has, besides, to be done with due regard to the principles of the Indian Codes. This means care and trouble and delay in one business or another. So in some Courts the presence of pleaders is not specially welcome. Hearing both sides takes time. Acting upon one's own sense of what is right and legal is easier and less troublesome. Something of this spirit is gradually growing, and as a check to this increasing tendency it is well that the High Court should keep a vigilant eye upon the magistracy in the mofussil. That this function is being most satisfac-

Criminal administration in the mofussil and remarks thereon.

torily performed by the Honourable Mr. Justice Jardine is plain from the careful and learned judgments in which His Lordship has revised the high-handed or erroneous proceedings in some recent cases. We recently dwelt upon the astounding disregard shown by a Cantonment Magistrate of the most rudimentary principles of criminal jurisprudence. We also commented upon the harshness with which a poor woman was punished in a vaccination case. Quite recently the High Court has very usefully revised the proceedings in certain cases in which the punishments seemed to be more or less inadequate in view of the gravity of the offences of the prisoners. That the High Court should of its own accord have called for the records in these cases strongly corroborates our view that District Magistrates have not sufficient time to perform the work of general superintendence partially entrusted to them by the Legislature.—Then the paper refers to the judgment of Mr. Justice Jardine on a case decided by Mr. Lucas, First Class Magistrate, Khándesh, and concludes as follows:—The concluding portion of His Lordship's observation strengthens our opinion based on experience that bulky High Court reports and subtle rulings are not of special importance in the mofussil. There is that unfortunate tendency to decide matters offhand, and there is no hope of radical improvement, despite the beneficial interventions of the High Court, unless the judicial and executive functions are completely separated. [The *Kaiser-i-Hind* (87), in its issue of the 9th August, expresses similar sentiments; while the *Hitechchhu* (85) of Ahmedabad, in its issue of the 13th instant, observes that mere censure is not sufficient in the case of an officer committing same error more than once, and recommends the High Court to order such officers to pay some compensation to the aggrieved party.]

21. The *Kesari* (43), in its issue of the 11th August, disapproves of the criminal prosecution of the *Bangabasi* newspaper by the Government of Bengal for seditious writing as being undignified to British Government, and says that the British rule in India not being based on so weak and slippery a foundation as to be shaken by the carpings of an insignificant newspaper like the *Bangabasi* and the punishment of one newspaper-writer being of very little avail in either preventing people from complaining of the shortcomings of the British rule or altering the favourable views of the people regarding its goodness, Government was ill advised to take the trouble of prosecuting the newspaper, and that it is better that Government should gag the whole Native press than harass it for its slightly strong writings here and there by calling the provisions of the Indian Penal Code into requisition.

The prosecution of the *Bangabasi* newspaper by the Government of the Lieutenant-Governor of Bengal disapproved.

22. The *Dnyán Prakásh* (13) of the 13th August also disapproves of the action taken by the Lieutenant-Governor of Bengal in prosecuting the *Bangabasi*, and says that though the foreign British Government is productive of some happiness to the subject people in some matters, no man can justly say that it never gives rise to their misery, and that in this state of things it is quite unbecoming to shrewd and wise statesmen that they should not overlook writings more or less strong *anent* such exciting subjects as the Age of Consent Act and Manipur affairs, and allow agitated public opinion, if it be wrong, to get cool and correct itself in course of time.

23. In noticing the telegram communicating the criminal prosecution of the *Bangabasi* newspaper of Calcutta for the publication of seditious articles, the *Bombay Samáchár* (95), in its issue of the 10th August, says:—Some of the charges brought against this paper, as described in the telegram, do not appear to be unusual with rabid vernacular journalism and worthy of serious consideration. Considering the position of the writers of such rabid effusions, it sometimes becomes a difficult task to admit the necessity of taking them into serious consideration. It is true that there arises a fear of bad effects being produced by such worthless writings, but so long as there exists genuine and honest journalism to counteract any prejudicial effects likely to be produced by them, the Governments of none of the civilized countries care for them in the least. Even in the far advanced countries of England and America there exists seditious journalism, whose libellous and treasonable writings are not even dreamt of by the rabid por-

tion of the press in India; but the respectable section of the press frustrates their evil results and the Governments of those countries conduct the administration in such a way as to deprive the rabid attacks made on them of all venom. The discerning portion of the public in India desire that similar conduct should be adopted in regard to rabid writings of the nature that have appeared in the *Bangabasi* newspaper and other journals of its kind, and are much perplexed at the criminal proceedings adopted against the *Bangabasi*. This puzzle is solved to some extent by the supposition that in addition to their rabid writings the other conduct of the persons connected with this journal was of such a nature as to have led the authorities to resort to law, because much speed was made in obtaining warrants for search of the newspaper office and securing some of the papers found in it. The objectionable writings are said to have appeared in the issues of the *Bangabasi* of March last and subsequent dates, and the commencement of the prosecution has been made at a time when Parliament is not sitting in sessions. [The *Jáme Jamshed* (86) of the 11th August expresses sentiments to the above effect.]

24. The same newspaper, in its issue of the 11th August, is glad to find that the *Times of India* of the same date expresses sentiments similar to the above, and observes:—The *Pioneer* states that the best legal authorities are divided in opinion as to the provisions of the Indian Penal Code being effective law for seditious libel, and the proceedings against the *Bangabasi* are merely of the nature of a test case. This statement shows that Government is not certain about the result of these proceedings. The question then arises, why have the proceedings been taken. The reply is that it is intended to pass a press gagging Act before the re-assembling of Parliament, after convincing the public that there is no workable law of seditious libel. Considering other acts of His Excellency Lord Lansdowne's administration this supposition is not far-fetched.

25. The *Gujarát Darpan* (82), in its issue of the 13th August, writes:—If the Government of His Excellency Lord Lansdowne has grown so thin-skinned as to be roused into a passion by the insipid writings of the *Bangabasi*, we take it to be a good augury, not for the peace of the mind of Government, but for the surety that prompt attention will be drawn in future to popular wrongs even by the mild exhortations of the press, when formerly very strong writings fell flat on unwilling ears. Government has to lose, and the press to gain, in every way by the unusual step which the former has taken in directing criminal proceedings against the *Bangabasi*, and so we do not think Government has been well-advised in its action. The articles of the kind complained against by Government, which are no doubt senseless, do not seem uncommon in the Irish press and in England too. The larger section of the Indian press does not go to a wild extreme, and although if it went, the liberty would be excusable on account of a want of authentic information. The inflammatory character which it is sought to attach to the *Bangabasi* newspaper is difficult to prove, because it appears that the paper in question has discussed the stock grievances of the people in rather too strong a language and too ignorant a manner. Probably it is as a test case that the proceedings have been taken. It looks as if Government want to know whether the Indian papers can be taught a lesson even in the absence of a gagging Act which has been often contemplated, but shelved lest the English public opinion might be offended. The Consent Bill agitation has split up Bengal in such different camps that a large section of the Bengali press has gone into histerics and put baseless charges on Government and the reform party. The *Bangabasi*, representing the most orthodox opinion and opposing the Congress, has always been intemperate, and since the passing of the Act has lost its head altogether. Its present trouble is due to that. Sir Charles Elliot in a recent speech forewarned his subjects against the discontent caused by the passing of the Age of Consent Act, and we suppose that the *Bangabasi* as representing the most notorious opponent has been selected to set an example.

26. The *Gujarátí* (83), in its issue of the 9th August, observes:—The *Bangabasi* prosecution has been the first of its kind in the history of the British Indian administration, and we think that Government have lowered themselves in public estimation by stooping to such a course. There is no fear whatever of such news-

paper writings producing any bad influence on the Native mind, and they ought, therefore, to be left unnoticed. If, however, Government fear serious consequences from them, they ought to make the people contented, who are generally in favour of British administration, and if Government think of setting an example to other Native papers by their present action, they are sure to be disappointed.

27. The *Hitechchhu* (85) of Ahmedabad, in its issue of the 13th August, observes:—From the policy adopted by the Government of India as regards the Kashmere and Manipur States, the frontiers, and some other matters, there seems to have been a revival of the old ways and means of Lord Lytton. Riots also broke out during the present *régime* at Benares, Calcutta, Gaya and some other places. While Lord Lytton introduced the Press gagging Act, Lord Lansdowne has passed the Official Secrets Act and has issued an objectionable circular regarding the publication of newspapers within the bounds of Political Residencies. But the recent prosecution of the *Bangabasi* under Section 124, which was inserted into the Indian Penal Code at the suggestion of Sir James Stephen, who is an opponent of the Native press, is calculated to cause dissatisfaction throughout the country. This section had remained a dead-letter till now. It should be enforced only in very extreme cases, when the State is expected to be in danger. We think with the rest of the press that Government have been misled in taking this action. Whatever the result, Government are sure to be the losers, for, if the prosecution does not end in conviction Government will certainly lose in public estimation, and even if it succeed it will give a stimulus to Native editors to write with greater vigour, as it is considered by them an honour to suffer pain or to die for one's country. If the Anglo-Indian press represented the grievances of the Natives the Native papers would be spared from exposing them, and if attempts are made to stop the legitimate course followed by the latter the Natives will resort to cabalism. No Native is opposed to the continuance of British rule in India, but he only clamours at the way in which certain of its officers are behaving. The present case against the *Bangabasi* will decide as to whether it is sedition or not to ventilate in the newspapers the just grievances of the people and their feelings about them.

28. The same newspaper, in its issue of the 6th August, disapproves of the present practice which obtains in the Bombay Presidency of resurveying and reassessing lands at the end of every 20 or 30 years, says that the cultivators would not have been reduced to their present impoverished condition if there had been in existence the system of permanent land settlement, and observes:—A revised survey and assessment of lands in the Ahmedabad District were made in 1868, by which the land-tax was nearly doubled in some cases but was generally enhanced 60 per cent. This tax has again been increased by 50 to 100 per cent. or even more by the revised survey and assessment which were made about two years ago. Owing to loud complaints against the latter increase nominal remissions have been authorized by Government in the Daskroi Táluka, but though they are small it is unfair to have them for only 52 villages to the exclusion of the rest. It is also unfair to make no distinction between lands with wells and those without wells and to suppose that the heavy tax will indirectly compel the owners of the latter lands to sink wells since they cannot afford to do so. We request Government to take pity on poor cultivators, as otherwise a large area of land will remain uncultivated.

Remarks on the revised survey of lands in the Ahmedabad District.

29. The *Pratod* (58), in its issue of the 10th August, states that a new arrangement has been made by the officers of the Forest Department in the Sátára District in connection with reserved forests which has deprived the people of pasture lands for their cattle and has created a consternation among the agriculturists in general, and that the latter have gone in large numbers to the head-quarter station of the district to seek redress, and recommends the pleaders and other leading persons in the district to take prompt steps in the matter by sending a memorial to Parliament, praying that the rigor of the harsh rules of the Forest Department may be slackened.

A new arrangement in connection with reserved forests in Sátára complained against.

30. A correspondent of the *Svadesh Bandhu* (128), in its issue of the 5th August, requests the Commissioner, N. D., to transfer elsewhere those who have been holding the appointments of Chitnises and Deputy Chitnises in one and the same place for five years or more, as these officers are likely to have too much intimacy with the people, which is fraught with evil.

A request to the Commissioner, N. D., to make frequent transfers of Chitnises and Deputy Chitnises in his Division.

31. The *Bakul* (22), the *Belgaum Samáchár* (23) and the *Jagadhitechchhu* (38), in their respective issues of the 9th, 10th and 8th August are of opinion that the Chief Constable of Rájápur in the Ratnágiri District, who since the recent affray between the Hindus and the Mahomedans of the place has become very unpopular in the former community, should be transferred to some other place, and recommend the authorities concerned to pay due attention to this suggestion.

Transfer of the Chief Constable of Rájápur recommended.

32. The *Vritt Sudha* (78), in its issue of the 11th August, regrets that many affrays should take place, as they have done for some years past, between the Hindus and the Mahomedans, and is of opinion that they were not so frequent even under the Mahomedan rulers of India. All these riots, says the paper, are due, in the first place, to the fanaticism of the Mahomedans, and, secondly, to the instigation of Government and their officers and to the weakness of and absence of self-respect among the Hindus, and that several instances may be cited to show that the Mahomedans being physically strong and ever ready to be aggressive Government seldom do anything to displease them, and that, consequently, the Hindus have to suffer a great deal on account of their patience and forgiveness. In conclusion, the paper takes the Hindus to task for taking part in the Mohoram festivities, and advises well-to-do Hindu gentlemen not to give alms to those poor Hindus who assume disguises during these festivities.

Affrays between the Hindus and the Mahomedans and their causes.

33. The *Dnyánodaya* (12), in its issue of the 13th August, writes:—Hinduism has no standard of morality. It is a religion without a single perfect example for men to follow. Its representation of God is most imperfect. No man could follow the example of the ten or more incarnations and be a good man. Not a single god has a character that can claim human respect; the Rishis, who are supposed to have acquired the highest attainment of moral perfection, are every one unworthy of being followed. This is very sad, for if men have no high standard they will of necessity take a low one. Men are imitators; they will take some ideal and shape their lives accordingly. If it is a high ideal they will find their characters elevated; if a low ideal they fall to its level. The great god whom the Hindus worship is Vishnu, but how very far from the ideal of a pure and holy life is his, as depicted in the Puráns! If any Hindu should pray and say, "O Vishnu, make me like thyself in character," he would be making a request which, if granted, would make the suppliant a worse man than he was before. What if any one should say within himself "I will take Shiva as my pattern of life. He is my god and I must be like him." Such a man would give himself up to all forms of filth, lust and obscenity. As an example to be imitated Brahmadeva is not much better, for the stories that are told of him in the Puráns are such as to make the pure-minded blush for shame. Not one of the three, Brahma, Vishnu or Shiva, can be thought of as an example for any one to follow. It is a well recognized fact that the Hindus are morally better than their gods. This is to be accounted for from the fact that Hindus are taught that they must not follow the deeds of their gods but their teachings. As would be expected, the lives of the so-called incarnations are no better than the lives of the gods from whom they are said to have emanated. We may exclude, to begin with, the earlier ones in the list of the ten incarnations, such as the fish and boar, as not human. The Váman *Avatár* is known especially for his deception of Bali. Parashuráma for his killing of Kshatriyas. Ráma is one of the best of the *Avatárs*, but it does not take a very critical spirit a long time to discover in the accounts of his life very many defects which make it impossible to accept him as a worthy ex-

A Christian missionary's view of Hindu religion.

ample for any one to follow. When considering his character the question, of course, is not whether the accounts of his character do not contain good points, but whether or not they contain faults. We can excuse faults in men, but not in the gods or incarnations. Of Krishna the less said the better. The impossibility of following his example has always been felt, and Hindu moralists have been careful to teach that only his teachings are to be regarded as the law for men. All readers of the Puráns are familiar with the characters of the great Rishis. Men and gods feared them. They were looked upon as very holy men, but the descriptions show many of them to be sensual; almost all of them hot-tempered, and given to cruel cursing whenever they were irritated. They were intensely selfish, with little that is lovable in their natures. There is not a single Rishi in the long list contained in the Puráns who can possibly be taken for an example in these days of enlightenment.

A paragraph published in a former issue disavowed.

34. The *Sind Times* (8), in its issue of the 6th August, writes:—The Managing Directors of the *Sind Times* have seen with great regret the insertion of a paragraph in the issue of that journal of the 2nd instant reflecting on the character of a "medical officer in the province of Sind." They disavow any participation in the opinions and sentiments expressed in that paragraph, which was inserted by the editor, Mr. B. C. Bánerji, without their knowledge or consent and upon his own responsibility. Mr. Bánerji has ceased to be editor of the *Sind Times*.

A complaint against the Mámlatdár of Junnar in the Poona District.

35. A correspondent, writing from Junnar to the *Shri Shivdji* (65) in its issue of the 7th August, complains that much inconvenience and hardship are caused to those who have business in the office of the Mámlatdár of the Junnar sub-division of the Poona District on account of that officer holding his office till a late hour in the evening.

A postal complaint.

36. The *Dnyán Ságar* (32), in its issue of the 10th August, draws the attention of the postal authorities to irregular and dilatory delivery of letters in the Panála subdivision of the Kolhápur State, and recommends them to verify the complaint by means of "test letters" and to remedy the cause of dissatisfaction, if there be any, as alleged by a correspondent of the newspaper.

Part II.—*Education*.

A protest against the appointment of Mr. Kálábhái as an examiner in the University of Bombay.

37. The *Gujarát Darpan* (82), in its issue of the 9th August, writes:—Friends seem to have come to the assistance of Mr. Kálábhái Lallubhái to raise him once more from the abyss 'abhorred of blank oblivion' by getting him appointed as an examiner in the LL.B. Examination of the University. There are symptoms in the appeal which the Bombay bar has made to the Faculty of Law and the protests that are raised in the press, that the reward which these worthy gentlemen will possibly get for their trouble will consist of an exclamation from the object of their favour to save him from his friends. We on our part should have considered the nomination of Mr. Kálábhái an honour to Surat and its bar, had it come six or seven years ago. We would not have then considered his not being a University man a disqualification or his practising in the mofussil courts a sufficient reason to debar him from enjoying the honour. However, as the favour of the Syndicate has descended on Mr. Kálábhái in 1891, when the latent qualities of his nature having got their fullest development have entirely shrouded him in a cloud of unpopularity and disgrace, we are bound in the interests of the public at large, and more particularly of the candidates for the examination in question, to speak out our mind. We quite plainly and unequivocally declare in the words of the Bombay appeal, though on grounds altogether different from those mentioned in that document, that such an appointment "must have the necessary effect of appreciably lowering the value and prestige of the LL.B. Degree." An examiner as well as a teacher must possess a thorough knowledge of the subject for which he is appointed, an unblemished character, an honesty of purpose, im-

partiality, a freedom from perversity, erroneousness and wrong-headedness in judgment, and, lastly, if he be a public man, an untarnished public record. The list is necessarily incomplete. But the task of an examiner who has to pronounce certain persons to be either fit or unfit for exercising the functions of a judge or a lawyer, and whose whim may make or mar the fortunes of promising young men, is full of responsibility and requires in him the presence of very exceptional qualities. Mr. Kálábhái will be found wanting in many of these, and in the light of his antecedents we consider the action of the Syndicate a very cruel and inconsiderate one. We do not undertake the thankless work of unearthing them, for they would edify none. A few samples, however, drawn from them are sufficient to show their kind. A few years ago a client of his was unkind enough to place him before the High Court, alleging that his Vakil had gone to the length of offering his service to the highest bidder of two antagonistic parties after having enjoyed the confidence of both. Though the matter was eventually compromised, it was enough to lower him in the estimation of the public at large. Candidates passed by such an examiner would scarcely stand high in their own regard. But the most apposite example showing his complete want of the qualifications of an examiner is supplied by the fact that when a few years ago he was appointed an examiner in the law examinations of the High Court he committed such a ruthless slaughter of the innocents that he might be charged with a desire to show his knowledge in the question paper rather than to test that of the candidates in their answers. Should the appointment of such an injudicious examiner pass without a protest? Now as to his public acts. They are local and the locality best knows them. The latest of them in their enormity of guilt far overtop any good ones of his earlier days. To covet and get the honour of managing a large public institution and then to muddle its affairs in such a way as to raise grave suspicions, to be hated, hooted and yet not to hand over its management to better men, but, on the contrary, to make himself liable to prosecution on a criminal charge and then yield ignominiously, - such a series of mistakes was possible to be made only by the would-be examiner of the LL.B. Examination. It would be a fatal mistake on the part of the Syndicate to confide such a serious trust to such a wrong-headed man. Let us take his latest act. He is a municipal commissioner, and the oldest one at Surat. But incredible as it may be, he committed the same offence for which he had voted the pulling down of people's houses. Happening to build a house, he encroached upon the land belonging to the municipality. How he was asked to remove the encroachment, how he had the effrontery of filing a suit against the municipality, what remarks the First Class Subordinate Judge made on him in his judgment, how he was condemned to pay costs, how he submitted to the arbitration of Mr. Lely and how Mr. Lely ordered the extensive encroachments to be removed, are facts still fresh in the memory of readers. It is, therefore, very natural and proper that the members of the Bombay bar should feel themselves aggrieved by being passed over by a gentleman of Mr. Kálábhái's antecedents. We hope that either the Syndicate will reconsider the appointment or the Senate veto it.

Intended transfer of the Bombay Veterinary College to Poona disapproved.

38. In noticing the Government resolution on the working of the Bombay Veterinary College during the past year, the *Bombay Samáchár* (93), in its issue of the 11th August, says :— The decline in the number of students appears inexplicable. The number of Veterinary Surgeons turned out by this College is not large, while those who have passed its test are either employed or have set up on their own account. The market is not overstocked at all and an extensive demand to be urgently answered is still before us. A complaint has been made in the report from the Principal of the College about the insanitary surroundings of the institution, and on that account the Principal of the College of Science has been called upon to report on the possibility of transferring the College to Poona. It is to be hoped that the intention of transferring the institution to Poona will be given up, since it is not likely to enjoy at that station the advantages which it possesses here, and the insanitary condition of the neighbourhood of the College may be improved. [The *Jáme Jamshed* (81), in its issue of the 10th August, observes :—Government believes that there is considerable field for the employ-

ment of veterinary surgeons, but this is a doubtful point that ought to be solved by a committee of enquiry composed of experienced men, which should be charged with the work of ascertaining whether the prospects afford sufficient encouragement to students who have had middle education to undergo a training for becoming veterinary surgeons, and whether sufficient instruction is imparted at the College for treating the complaints of cattle in general, for which there is an extensive demand in the districts. A settlement of the abovementioned two points alone is urgently needed to place the institution on a satisfactory footing.]

PART III.—*Municipalities.*

Police charges and the Bombay Municipality.

39. The *Rást Goftár* (88), in its issue of the 9th August, writes :—The relations between the Bombay Municipal Corporation and the local Government are gradually growing more and more strained, and the memorial which the Corporation have resolved this week to send to the Supreme Government, protesting against the gross iniquity of saddling the municipality virtually with the whole cost of the police, will unhappily tend to embitter those relations. The protest against the threatened wrong is couched in firm and vigorous language, which in parts rises to indignation. And there is ample reason for indignation, if it be true, as the memorial has stated, that not only the present increased burden which the Bombay Government seek to cast upon the Corporation, but the whole sum which is levied from them for the cost of the police, is levied unjustly, inequitably, unequally and in a manner to excite feelings of just and angry discontent in the rate-payers of this city. This is very strong language, indeed, which nothing but gross injustice can justify; and assuming the correctness of all the facts stated in the memorial, it is clear that gross injustice has been done and still grosser injustice is in contemplation. Once more the Government flaunt the Municipal Act in the face of the Corporation and make their demand in compliance with a cruelly strict interpretation of its provisions. They must have their pound of flesh because the law allows it, but whether the court of the Supreme Government will award it remains to be seen. In the resolution with which the Corporation were surprised in the middle of last year, the local Government were pleased to observe that under Section 62 of the Act they were empowered to levy from the municipality "such proportion of the annual expenses of the police of the city as Government shall from time to time determine" and that "it imposes on Government the duty of considering, from time to time, what is a fair contribution to demand." In the performance of this duty the Government have come abruptly upon the Corporation with a demand for Rs. 1,91,711 beyond the sum of Rs. 2,68,752 hitherto paid by them. To make matters worse, the Corporation has been required to raise this money in the middle of the financial year, after all the budget arrangements for the year have been completed and settled, and, as if to fill the cup of bitterness to the brim, they are told that Government will only continue to pay their annual contribution of Rs. 90,000 towards the cost of the police for a period of two years further. So two years hence the Corporation will be confronted with the problem of providing Rs. 5,83,000 every year for what will virtually be the whole cost of the police, without having the least voice or responsibility in the control and management of that body! Government may be perfectly within the four corners of the Act in making their demand, just as the inexorable demand of the immortal Jew was in conformity with his agreement in its strictly literal interpretation. But the claim is neither fair nor equitable, and Government can only press it, if they want to make their might do duty for right. There are prior arrangements and understandings which must be taken into account in determining what would be a fair proportion to demand. But Government show utter disregard of the justice and equity of the case when they dismiss these considerations altogether from their mind. After reading the statement of the prior arrangements and understandings which is given in the memorial, we do not consider the language too strong which characterizes the present action of Government as "no less than a breach of faith." Neither the Calcutta nor the Madras Municipality is made to pay for their police. Bombay alone of all the cities in India is singled out for the honour of paying for the police, and paying the whole cost.

40. The *Gujarátí* (83), in its issue of the 9th August, writes:—The memorial addressed by the Bombay Municipal Corporation to the Indian Government regarding the demand made by the local Government for an increased share of the police charges of the city, is such a weighty document, full of undeniable facts and irrefragable arguments, that it is difficult to believe how they can be got over either by the Indian or the Bombay Government. The historical review, as embodied in the memorial, of the relative position of the municipality cannot but leave an impression on the mind of a reader that the Bombay Municipality has been treated by the local Government in a most arbitrary manner and with the grossest injustice, which would be unworthy of even a less 'benign' and less enlightened Government. While they are ever ready to press their claims to the utmost limits possible and even to swallow up several lakhs of strictly local revenue, they are, at the same time, not only most reluctant to disgorge the same but even bold to make preposterous demands upon the municipality against the specific provisions of law on the subject. No rational man who is not perversely obstinate and self-conceited requires to be told that Government cannot so exercise their discretion as to ask the municipality to bear the whole burden of the police charges, when they are entitled to demand only a reasonable proportion in accordance with law. This attempt to impose unjustifiable burdens on the shoulders of the municipality, which it is evidently unable to endure and which it cannot justly be called upon to bear, would be more becoming to a less constitutional Government, enriching its exchequer, Shylock-like, regardless of all considerations of financial ethics. The whole course of municipal legislation is opposed to the claims that are now being made. The declarations of the Secretary of State and the past conduct of the local and Indian Governments only demonstrate the injustice and iniquity of the contemplated raid upon the municipal purse, and the question is whether the Bombay public ought to sit silent and suffer while the screw is being mercilessly turned on by the local Government. Important works of paramount importance to the health and well-being of the city are on hand. Quiet submission to the grossly inequitable demands now being made by Government would lead to their suspension and indefinite postponement. The only other alternative is increased taxation, which has already reached its furthermost limits. Government, with the power of making and unmaking laws uncontrolled by the voice of the representatives of the people in the Legislative Councils, makes and unmakes them according to its sweet will, gives liberal promises, and revokes or ignores them altogether in course of time just as it finds convenient. This is one of the lessons which the memorial teaches. How long will the public submit to such treatment? The thing has now become wholly intolerable and the people ought no longer to put up with insults that are being continually added to standing wrongs. The municipality has already entered a strong protest against the iniquitous treatment that is being meted out to them, and we are inclined to ask if, with a view to check the growing tendency that is now perceptible to defy popular opinion and do anything that Government deem proper in their omniscient wisdom, a public protest should not be forwarded to Government against the fresh wrong that is attempted to be inflicted upon the City of Bombay. Perhaps, it would be prudent to wait for further developments, but we are almost inclined to think that matters are reaching a crisis, and if better counsel do not prevail that crisis cannot long be delayed.

The proposed increase of the Bombay Police force and comments thereon.

41. The same newspaper writes:—The building bye-laws are being pushed through the Bombay Municipal Corporation with unseemly haste, and we trust a word of caution will not be out of place at this moment to our Municipal Councillors. The bye-laws are two score and odd in number, and represent the cumulative wisdom of the Municipal Engineering Department and the Corporation Committee which has sent them on to the Corporation. They were long in coming, even Government having asked more than once about them, and two disasters with terribly fatal results having given a rude awakening to the Corporation. It was expected that the Engineering Department, in preparing the draft

A word of warning to the Municipal Councillors of Bombay regarding the proposed building bye-laws.

bye-laws, would take Bombay as it is, just sufficient to check jerry building, but so as not to prevent legitimate trade in house building. Instead of that, the universal complaint among rate-payers at present is that these bye-laws will render legitimate building almost a financial impossibility, unless Bombay residents are prepared to pay proportionately increased rents. We say now is the time for the Councillors to be careful of their votes. Each vote means a sacred trust reposed by rate-payers, and we trust every Councillor will remember while giving his vote in the matter of these bye-laws that the rate-payers and residents of Bombay have a great stake in these bye-laws, which should have the one object of ensuring "public safety" without being cumbrous, without leading to difficulties or litigation, and which, while summarily checking jerry-building of all kinds, should not render the housing of the poor an impossibility or even a difficulty by insisting upon ideal standards of quality, strength and thickness in buildings. All the tall talk in which the *Times of India* indulges about Government applying the bludgeon clauses is pure moonshine, the result of a diseased imagination. Government knows well the practical common-sense of the Bombay Corporation and will not easily insult the same when such highly experienced experts as Messrs. Gostling and Morris, for themselves and as spokesmen for Messrs. Campbell, Hewson and Stevens, are also having their say in the matter with valuable suggestions. The Municipal Act of 1888 is now found to be a piece of *sulum* by both rate-payers and residents. Major Selby and the late Sir Mangaldás knew this, and the gallant major fought in the best way he could. But the Municipal Councillors of the day were easy with their votes, and the present Municipal Act is the result. Similarly these bye-laws are penal; any breach of them means heavy fine and imprisonment in default. We beseech Councillors to be careful of their votes.

42. The *Hindi Punch* (106), in its issue of the 9th August, gives a cartoon of an ogre with a sweeper's broom in its left hand representing the Bombay Municipality as the breeder of fever, cholera, &c., and is surrounded on three sides by three charmers, viz., Drs. Bhálchandra and Blaney and Mr. Kábráji, who are attempting unsuccessfully to drive away the harbingers of death infesting Khetwádi owing to its inefficient drainage, and the ogre is, as it were, exulting at their defeat. The letter-press runs as under :—Grim Yama's (Death's) Senápati in Khetwádi. *(Read debate on the Khetwádi drains in the Bombay Municipal Hall, on July 23rd.)* The army (1) of Yama having invaded the nether region of modern Lankápuri, a charmer of high caste and great fame, (2) was employed to perform propitiatory rites and to use spells to win over an ogre who exercised some influence over Yama's Senápati. Another powerful charmer (3) assisted in reciting hymns of praise, and a third (4) exhorted the sufferers to burn incense and pray. The ogre, fully inflated with the spirit of his inexorable god, at last delivered himself thus: "Patience, ye sinners, the siege must continue till Gabriel sounds his trumpet! Faithful Ogre! Potent Senápati of Yama!" The editor of the newspaper explains the cartoon as follows :—The Senápati (commander-in-chief) of Yama (Death), is the head of the Municipal Department that permits the filth to accumulate in the Khetwádi gutters without improving the gradient so as to allow the sullage to flow off into the principal drain.

The Bombay Municipality represented in a cartoon *anent* the debate on the Khetwádi drains.

43. The *Mahratta* (5), in its issue of the 9th August, writes :—Government, we are glad to understand, have entirely withdrawn from the very untenable position they took in January last about the administration of the Poona Municipality. Our readers probably recollect that the Poona Municipality was asked to submit a scheme for the appointment of an executive officer. This scheme, it was ordered, was to be submitted within six weeks from the date of the receipt of the orders. This looked like a threat to put into operation the control clauses of the Act. The consequences of such a course are very plainly stated in the Act. The clique of the enemies of self-government in Poona were every day expecting a Government resolution superseding the Poona Municipality. The whole storm has, however, disappeared and there is once again normal temperature. Government has under

The present attitude of the Bombay Government towards the Poona Municipality.

consideration the subject of revising the Municipal Acts, and the scheme of the Poona Municipality has been referred to the Divisional Commissioners for their opinion and will be taken into consideration along with other suggestions for amending the Acts. We thank Government for their exceptional liberality and fairness of mind. We hope all concerned will now forget and forgive.

A suggestion to the Surat Municipality.

44. The *Gujarát Mitrá* (84), in its issue of the 9th August, approves of the two bye-laws recently proposed by the Surat Municipality, namely, that commissioners violating the municipal rules or possessing questionable character be expelled from the corporation on the verdict of two-thirds of the total number of commissioners. The *Mitrá* suggests an additional bye-law to the effect that if a majority of two-thirds of the total commissioners veto the election of any member, his nomination should be vitiated. The paper adds that such a bye-law is necessary in order to prevent rate-payers from returning barbers and other low-caste people to the corporation.

Part IV.—*Native States.*

Remarks in connection with the sentences passed on the Manipur princes.

45. In noticing the commutation of the sentence of death passed on the Regent and Angao Seva of Manipur for waging war against the Queen-Empress to one of transportation for life and forfeiture of their property, and the confirmation of the sentence of death passed on the Senápati and the Tongal General for similar offence and for ordering the murder of European officers by the latter and for abetment by the former, the *Bombay Samáchár* (95), in its issue of the 12th August, writes:—Considering the almost unanimous verdict against the Supreme Government recorded by the English press in the matter of the embroglio made in sending an expedition against Manipur, it may be said that the decision of the Supreme Government will not be readily approved of by the English nation; nor will it be acquiesced in by the people of India. The Manipur subject was discussed in Parliament on several occasions, and those discussions show that if Parliament were sitting at this time a great difficulty would be experienced by the Supreme Government in carrying out the sentences passed by it on the Manipur princes. The publication of these sentences and the commencement of criminal proceedings against the *Bangabasi* newspaper of Calcutta for alleged seditious matter published by it in March last, after the prorogation of Parliament, show that the Supreme Government stands in dread of Parliament. It is not afraid of the strictures passed upon its work by independent Parliamentary members, but it is at the same time not disregardful of them. When the few Parliamentary members who discuss Indian questions in real earnestness can produce so much effect on the Indian authorities, it will be a great comfort to India if their number appreciably increases. [The *Jáme Jamshed* (85), in its issues of the 13th and 14th August, also observes that the English press will not readily approve of the sentence of hanging passed on the Senápati and the Tongal General, but the *Jáme* itself approves of the sentence and expresses a hope that the Manipur State will not be annexed to the British territories but will be made over to the ex-Mahárája or one of his brothers under the strong control of the British Government.]

46. The *Dnyán Prakásh* (13), in its issue of the 13th August, writes:—As regards the charge of waging war against the Queen-Empress, the Government of India have very properly held that the Regent and all the rest were mere tools in the hands of the Jubráj, Senápati, who was also the real author of the bloodless revolution at Manipur in September last year. As regards the fixing of the responsibility for the massacre of the British officers on the shoulders of the Jubráj Senápati, the Government of India would appear to have been guided by his antecedents in arriving at that conclusion. It may be further remembered that all the British officers, except Mr. Grimwood, were beheaded by the public executioner. This fact strongly supports the belief that the action was the result of the deliberate orders of the *de facto* ruling authority at Manipur on that memorable day. If the British officers had been massacred

by the excited soldiery flushed with victory, it would have been otherwise. As it was, we are inclined to think that the Government of India was justified in fixing the responsibility for the massacre of the British officers on the shoulders of the Jubráj Senápati. The same cannot, however, be said of the Tongal General, who may be said to have carried out the orders of his youthful chief. There is nothing in his antecedents to justify any other belief. And looking to his advanced old age the Government of India would have done well if they had in his case also commuted the sentence to one of transportation for life. The fact that from a period anterior to the Manipur treaty he has been a hater of the British Government should not have been allowed to influence their decision in the present case, as it appears to have been.

47. The *Native Opinion* (15), in its issue of the 13th August, approves of the commutation of the sentence of death passed on the Manipur Regent and his third brother into one of transportation as being an act of generosity on the part of the Government of India.

The Manipur muddle and the Native press.

48. The *Hindi Punch* (106), in its issue of the 9th August, gives a cartoon representing a fox (Indian Government) standing on the 'Manipur muddle,' surrounded by geese, meaning the following newspapers:—The *Amrit Bazar Patrika*, the *Indian Mirror*, the *Tribune*, the *Indian Spectator*, the *Bombay Samáchár*, the *Phœnix*, the *Native Opinion*, and the *Indu Prakásh*; and these geese are represented as pecking at the fox from all sides. The *Punch*, under the heading of "The poor fox and the cruel geese," comments as follows:—The criticisms in the Indian press on the Manipur muddle have not ceased yet, but it is feared they will be continued with double force if, as announced by an Anglo-Indian paper, the Government of India follows the policy of either annexing Manipur and preserving the lives of the Senápati and the other Manipuri offenders, or hanging the prisoners and not annexing the country.

G. M. SATHE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
18th August 1891.

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(For the week ending 15th August 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 15TH AUGUST 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The *Vaidarbh* (2), in its issue of the 8th August, writes :—We congratulate Sir Dennis Fitzpatrick on his selection by the Viceroy for the Lieutenant-Governorship of the Panjáb. No other nomination could have met with equal approval in all quarters. One of the ablest of Indian administrators, Sir Dennis is particularly noted for his solicitude to do justice to all and act fairly towards all with whom he is brought in contact. His strength of character and scrupulous fairness have enabled him to avoid the snares and pitfalls which beset the path of those who have worked as political officers in a place like Hyderabad. It is not known who will be his successor, but Mr. Cunningham was talked of at one time.

Approval of the selection of Sir Dennis Fitzpatrick by the Viceroy for the Lieutenant-Governorship of the Panjáb.

G. M. SA'THE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
18th August 1891.

[CONFIDENTIAL.] No. 34 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd August 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Mahárashtra Kokil	Bombay	Monthly	1,500
47	„ Mahárashtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
48	The Mahárashtra Vritt	Sátára	Weekly	150
49	„ Moda Vritt	Wái	Do.	350
50	„ Mutaddi	Ahmednagar	Do.	...
51	„ Nagar Samáchár	Do.	Do.	150
52	„ Násik Vritt	Násik	Do.	300
53	„ Nyáyá Sindhu	Ahmednagar	Do.	170
54	„ Pandhari Mitrá	Pandharpur	Do.	104
55	„ Poona Vaibhav	Poona	Do.	1,100
56	„ Prabodh Chandrika	Jalgaon	Do.	200
57	„ Prabodh Ratná	Bárai	Do.	225
58	„ Pratod	Islámpur	Do.	300
59	„ Rághava Bhushana	Yeola	Do.	140
60	„ Rámdás	Bijápur	Do.	225
61	„ Ratnákar	Kaládgi	Do.	100
62	„ Satyá Shodhak	Ratnágiri	Do.	250
63	„ Satyá Sadan	Alibág	Do.	75
64	„ Sholápur Samáchár	Sholápur	Do.	200
65	„ Shri Shiváji	Poona	Do.	300
66	„ Shubh Suchak	Sátára	Do.	265
67	„ Sudhákar	Pen	Do.	250
68	„ Sumant and Satyá Sudha	Kárwár	Do.	100
69	„ Suryodayá	Thána	Do.	300
70	„ Vanapriya	Chikodi	Fortnightly ...	100
71	„ Vengurla Vritt	Vengurla	Weekly	150
72	„ Vidushak	Karád	Do.	300
73	„ Vidya Vilás	Kolhápur	Do.	275
74	„ Vijay	Sháhápur	Do.	200
75	„ Vividh Dnyán Vistár	Bombay	Monthly	500
76	„ Vrittadhára	Dhár	Weekly	100
77	„ Vrittasár	Wái	Do.	285
78	„ Vritt Sudha	Sátára	Do.	200
79	„ Vyáparottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrá	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Jáme Jamshed	Bombay	Daily	1,800
87	„ Kaiser-i-Hind	Do.	Weekly	2,502
88	„ Rást Goftár	Do.	Do.	1,680
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	350
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitrá	Do.	Weekly	900
101	„ Dnyán Vardhak	Bombay	Monthly	700
102	„ Fursad	Do.	Do.	450
103	„ Gap Sap	Do.	Fortnightly ...	500
104	„ Gorakshak	Do.	Weekly	...
105	„ Gul Afshán	Do.	Monthly	1,200
106	„ Hindi Punch	Do.	Weekly	225
107	„ Hindusthán	Ahmedabad	Do.	716
108	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
109	„ Kaira Vartamán	Kaira	Weekly	100
110	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
111	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
112	„ Kelavni	Baroda	Monthly	500
113	„ Madhur Vachan	Bombay	Do.	1,412
114	„ Nure Elam	Do.	Do.	330
115	„ Nyáyadarshak	Ahmedabad	Weekly	340
116	„ Pársi Tikákár	Bombay	Fortnightly ...	800
117	„ Praja Matá	Ahmedabad	Weekly	500
118	„ Rájyabhaktá	Bombay	Do.	687
119	„ Samaher Bahádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
120	The Satyá Mitrá	Bombay	Weekly	300
121	„ Satyavakta	Ahmedabad	Do.	1,500
122	„ Satyodaya	Dohad	Do.	75
123	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
124	„ Shrimáli Shubhechchhak	Do.	Do.	300
125	„ Sneha Sindhu	Kaira	Weekly	150
126	„ Stri Bodh...	Bombay	Monthly	568
127	„ Stri Mitrá	Do.	Do.	697
128	„ Svadesh Bandhu	Mahudha	Weekly	200
129	„ Svadesh Vatsal	Ahmedabad	Monthly	300
130	„ Udichya Hitechchhu Patrá	Do.	Do.	550
131	„ Vidnyán Vilás	Rájkot	Do.	525
132	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
133	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
134	The Kannadá Suvarte...	Bombay	Weekly	300
135	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
136	The Chandrodayá	Dhárwár	Weekly	200
137	„ Karnátak Vritt	Do.	Do.	...
138	„ Lok Bandhu	Do.	Do.	190
139	„ Rasik Ranjini	Gadag	Do.	300
140	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
141	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
142	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
143	„ Bráhma Patrika	Poona	Weekly	200
144	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
145	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
146	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
147	„ Dhár State Gazette	Dhár	Weekly	280
148	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
149	„ Gwalior Gazette	Gwalior	Do.	830
150	„ Jouhar	Bombay	Do.	...
151	„ Kushful Akhbár...	Do.	Do	200
	Persian.			
152	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
153	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
154	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
155	The Altab Sind	Karáchi	Weekly	...
156	„ Múawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
157	„ Muin-ul-Islám	Do.	Do.	290
158	„ Pirbhat	Do.	Do.	
159	„ Sind Samáchár	Do.	Do.	...
160	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
161	A Colonia Goana	Bombay	Weekly	...
162	O Anglo-Lusitano	Do.	Do.	1,500
163	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Comments on the address of Sir J. Gorst, Under Secretary of State for India, at the Cooper's Hill College.

1. The *Jâme Jamshed* (86), in its issue of the 20th August, takes exception to the observation made by Sir J. Gorst, Under Secretary of State for India, in his address to the students of the Cooper's Hill College at the recent annual distribution of diplomas and prizes, that India is governed by England entirely for the benefit of the subject-people, observing:—Though India is benefited by British rule, it is wrong to assert that England derives no advantages whatever from her Indian empire. It was only about a year and a half ago that, in addressing a large congregation, Lord Dufferin explained the important advantages derived by England from India and tried to prove the necessity of every Englishman exerting himself to preserve British rule in India. It is, therefore, to be regretted that the Under Secretary of State should have impressed on the inexperienced young students of the Cooper's Hill College false notions about the Indian administration, as they are likely to make these students look upon the natives of India with contempt and unconcern when they come here on service. It is also to be deplored that the burden of maintaining the Cooper's Hill College, which ought to have been closed long ago, is still to be borne by India when competent Natives can be had for service in the Public Works, Forestry and Telegraph Departments in India.

Observations on the British administration in India.

2. The *Gujardt Mitrâ* (83), in its issue of the 16th August, writes:—The rather despotic autocracy of British officials in India has of late been such a marked feature of our administrative system that Lord Lansdowne's recent resolution prohibiting the publication of newspapers and periodicals in Native States without the permission of the Political Resident, and the charge of sedition which the authorities have brought against a Calcutta print, will not come upon the reading public as matters for surprise. We are at a loss to see how a Government pretending to rule the very hearts of the people can, with justice, impose restrictions upon an institution whose main object is to expose the evils rampant in the land and to suggest to the authorities a conciliatory course of policy in the interests of both the rulers and the ruled. The fact cannot be disguised that of late years the policy pursued by the Government of India in the fiscal administration of the country has been of so objectionable a character that the newspaper press, as a recognised estate of the realm, would be simply defeating the very end and aim of its existence if it did not cry out against the evil. Our judicial tribunals, in which the Indian rayat reposes greater confidence than in any other administrative machinery, present at times such a characteristic weakness that nothing but distrust and discontent are the result. We need not assure the British Government that a crest-fallen, mild and placid people like the Indian nation, that has passed through successive sovereignties of different despotic denominations, and ultimately has come under the sway of a just and benign Government, must be and actually is loyal to the backbone. For the nation is not quite blind to its own safety and comfort. It is in the stability and permanence of British rule that the happiness and welfare of the people chiefly depend.

3. The *Hindi Punch* (106), in its issue of the 16th August, writes to the *Punch* of Fleet Street, London:—Your existence has been co-eval with the reign of the noblest Queen who ever wielded a sceptre or graced a throne, whose sway we, too, are proud to own, and whom, equally with you, we delight to love, honour and obey. Like an indulgent mother, Her Majesty has been good and kind and merciful to us, but if you will know the truth, we are not a little annoyed at the scanty attention which is paid to our affairs on your side; and we certainly expect better treatment at the hands of the Parliament than a summary dismissal in stereotyped form, at the fag end of the Session. To be left in the hands of a Ripon or a Reay is of all blessings conferred on us by the benign British rule the highest, and with such men over us, willing and ready at all times to grant our just prayers, we could put up even with your chilling indifference. But Ripons and Reays are, "like angels' visits,

few and far between," and there are times when Sir John Gorst's "mediocrities" are mercilessly let loose upon us to revel in this land of milk and honey at their own sweet will and pleasure; men whose politics and ideas of responsibilities are bounded on the north, south, east and west by cricket, lawn-tennis, balls and devils' dances, and goodness knows what else besides. It is true that "all work and no play makes Jack a dull boy." A little harmless play now and then, to vary the monotony and tedium of work, we certainly should not object to; but when it comes to *all play and no work*, the matter wears a serious aspect, indeed. To cite only one case out of many. Not so very long ago as the end of April last all Bombay was rudely startled out of its sense of real or fancied security by a double crime, committed with unusual boldness, in broad daylight, within almost the precincts of our High Court of Justice. At the end of only a few hours after the occurrence of the appalling catastrophe, the men entrusted with the unravelling of the dark mystery which then enshrouded and to this very day continues to enshroud it, stopped all enquiry in the direction indicated by certain unmistakable marks of violence on the bodies of the victims, and, while the circumstances of the case clearly pointed to murder, doggedly sought to account for the loss of two innocent lives by the preposterous alternative of suicide or accident. The most absurd nonsense was poured into our ears about unsophisticated young girls being suddenly fired with the "intrepid spirit" necessary to mount a giddy height, for the fun of the thing; and the result is that audacious thieves of woman's honour and destroyers of human lives remain at large to this very day, while innocent blood goes unavenged! Did our respected Governor, only 120 miles removed from the scene of murder, run down to comfort the afflicted by his presence, or to fire the flagging zeal of the myrmidons of the law? Did he so much as flash by wire a message of sympathy (if only of the most formal kind) to an entire community buried in unspeakable grief? No fear; and yet only the other day His Lordship came down from Poona on purpose to witness a cricket match in front of our local Gymkhana! Against such indifference and against the "motley forces of oppression, obscurantism, hypocrisy and humbug," which now and again rise up in arms against us, from here, there and everywhere, I have been trying, ever since my birth, to wage war, after your manner, though necessarily a very long way after, and in my own humble fashion.

A complaint against the manner in which the income-tax is assessed and the appeals against the assessments are disposed of, and objectionable comments on the British administration.

4. The *Bodh Sudhdkar* (9), in its issue of the 19th August, publishes an article said to be communicated by "a well-wisher of the nation," in which the writer makes at great length a complaint about the levy of the income-tax and the manner in which appeals against the assessment of the tax by subordinate officers are disposed of, saying that persons not eligible to be taxed are made to pay the tax in amounts incommensurate with their incomes and that appellate authorities confirm the original assessments without going through the evidence adduced by the persons taxed. The writer puts his complaint in the form of a dialogue in a dream with a European officer, which concludes as follows:—

Writer.—Is it not a great sin to dispose of appeals indifferently and without looking into the merits of each case?

European Officer.—Rulers have hell in store for them after their administration, which will fall to the lot of the Queen. We are mere servants.

Writer.—What will be the consequence if the minds of the subjects are disaffected?

European Officer.—We have fear on this score in Europe. In India, however, there is no brave man left. Who is afraid of your displeasure here? If there appears to be any agitation or disturbance here, we will blow away four persons from the mouth of a cannon in each district and there will be an end to the matter.

So saying, observes the writer, the European officer went away and I got up to see him off and awoke. What sort of dream is this? It is no dream, but merely a reflection of what passes in the mind. Our loyalty is really unlimited. Bravo! O Hindus! You are a noble and simple-minded people. For your

welfare you must have a ruler who is virtuous and of a good disposition. If he be otherwise, and if after plundering you he lays you prostrate and commands you not to raise your head, you will obey him and remain prostrate. A National Congress of such people is of no use. If a proclamation be issued to the effect that persons visiting the National Congress will be criminally prosecuted the people will lose their courage then and there. What remedy have we, I ask, if Government are oppressive in the manner alluded to by the European officer spoken to in the dream? O wise politicians in the country, I think the whole administration is after the fashion described in the dream. Do not then let the Congress be slow like a snail. As it is at present it is a mere farce. What can a Bradlaugh or a Wedderburn do? Let us invite the Prince of Wales to be the President of the Congress this year, and if he accepts the invitation we are sure to have our grievances soon redressed by Parliament.

The influence of the civilising West on the regeneration of India.

5. The *Phœnix* (6), in its issue of the 15th August, writes:—History tells us that the conquest of India was not undertaken by the English from any high motive. Neither Clive nor Warren Hastings was a man of very high principles. Some historians have condemned them, but the people of India hail with thanksgiving the fruits of their aggressive policy. The pretext for the conquest of Sind cannot be defended on honest grounds, but who will regret the conquest itself? That, perhaps, which some deem a piece of mercenary policy has been converted into incalculable good for India. There cannot be a shadow of doubt that the British Government is an honoured instrument with which Providence is working out the regeneration of India. We should, therefore, look upon it as a gift from above. However much the selfishness and domineering air of some of its little lordlings may retard the fulfilment of its mission, let us not doubt for a moment its divine function and authority. It behoves us, therefore, to try our best to preserve its high prestige and supremacy. Let us agitate for rights and privileges, let us claim our share in the government of the country, but let us bear in mind that it is high treason against the Highest Sovereign to try to compromise the dignity of the British throne. If the East requires regeneration she must be united with the West. The West has come to impart life to the East. Let no one stand in the way. There are some servants of the Crown who think that India is to be governed for their own interests and not for the welfare of the people. There are also many among the Natives who are carried away with the impression that the only mission of the British Government here is to plunder India. Both these classes of people are greater enemies of the British Government than any external foe.

Sir Charles Pritchard in the Viceregal Legislative Council.

6. The *Gujardt Mitrd* (84), in its issue of the 16th August, writes:—When Mr. Nugent was elevated to a seat in the Viceroy's Council lately, the nomination was approved of by the entire public without, perhaps, any dissentient voice. But the antecedents of Sir Charles Pritchard of the Bombay Civil Service preclude us from entertaining any hope that much good will come out of his elevation to that august seat. With all due deference to his shining abilities as a revenue expert, and some of his amiable personal qualities which have endeared him to many an individual heart, his ábkári policy is the most valid point of contention against his nomination. However, after rising to such a goal of legitimate ambition, if Sir Charles is able to see his way to recommending a relaxation of the present ábkári policy of the Bombay Government he will have conferred a great boon upon the people, or else his present elevation must forebode a gradual extension of the mischief throughout India.

Comments on the absence of a Pársi gentleman in the Bombay Legislative Council.

7. In alluding to the nomination of Mr. J. B. Naylor, C.S., C.S.I., in place of the Honourable Mr. Navroji Nasarvánji Wádia to be Additional Member of the Legislative Council of this presidency, the *Jame Jamshed* (86), in its issue of the 21st August, says:—This is the first time within the last twenty-five years when the Pársi element has been eliminated from the Legislative Council of Bombay. The different Pársi gentlemen who have sat in the Council one after another have rendered ample service to Government

and the public, but at present there is not a single gentleman of this community in the Council to duly represent the interests of this important class. The Bombay Legislative Council contains at present seven European officials, including His Excellency the Governor, and one non-official European, while there are only four Hindus and one Mahomedan to represent those large communities, and no Pársi. This state of things makes it plain that the constitution of the Council needs reformation.—A correspondent of the *Bombay Samáchár* (35), in its issue of the 22nd August, writing on the same subject says:—The Pársis ought not to be greedy and uneasy about getting into the Legislative Council with the desire of becoming "Honourable," because none of this class who were in the Council have been able to do anything beneficial to their own community. On the other hand, take the case of Sir Dinsháw Mánekji Petit. While he was in the Imperial Legislative Council he sided with the Government in imposing a new tax on kerosine oil and enhancing the salt duties, and subjected himself to the unfavourable criticisms of the entire public. Mr. Phirozsháh Merwánji Mehta, while in the local Legislative Council, allowed such defective law to be passed for the Bombay Municipality as he himself frequently condemns in his capacity of a member of the local Municipal Corporation. Mr. Navroji Nasarvánji Wádia gets a share of the blame for passing a defective Boiler Inspection Act. Of course, his opposition to the strong phalanx of Government officials in the Council would have mattered little, but he ought not to have placed himself in a wrong position at all. Pársis can and do serve the public better when they are out of the Legislative Council than when they are in it.

8. The *Dnyánodaya* (12), in its issue of the 20th August, writes:—"An inquest was held yesterday by the Coroner, Doctor Blaney, touching the death of Rahim Abdulla Mahomed, a Mahomedan child about four months old. On Sunday the deceased mother gave her infant a small opium pill to encourage sleep, but the pill proving too strong, the poor infant died at the Gokuldás Tejpál Hospital, where it had been taken by the mother in an unconscious state. The jury returned a verdict to the effect that the cause of death was opium, which was administered to the child inadvertently by the mother." The question now is who poisoned that child? Was it the mother or the wrong opium policy of Government? The responsibility, without doubt, falls upon the Government opium policy—a policy that makes opium so free that any ignorant mother can buy any amount of it on the street, and as freely as she would buy articles of food. The poor mother can plead ignorance as her excuse, and the opium-seller can plead the compulsion of Government. The only party that is without excuse is the Government of India, who can plead neither ignorance nor compulsion from outside. For the sake of revenue it makes a rank poison a free article of sale. Its restrictions are on the side of preventing the fall of sales, and not the prevention of its baleful effects. The death of this child is but one of the hundreds that are constantly occurring on account of this wretched policy, to say nothing of the thousands upon thousands who are mentally and physically injured by constant doses of opium through the ignorance of their parents. The policy of the Government of India stands fairly convicted of the poisoning of Rahim Abdulla Mahomed, and his blood cries out from the ground for a change of policy whereby infant life in India may not be so much at the mercy of ignorance and love of unholy gain.

The death of a child by opium ascribed to the present opium policy of Government.

9. Several newspapers of this week disapprove of the action taken by the Government of Bengal in instituting criminal proceedings against the *Bangabasi* newspaper, and say that His Excellency Lord Lansdowne's Government seems to be very impatient of newspaper criticisms and wants to gag the press. The *Indu Prakásh* (14), in its issue of the 17th August, says that though the *Bangabasi* was guilty of writings which a cautious editor would not write, the criminal prosecution instituted against the editor, manager and publisher of the paper is derogatory to Government, and that a mere resolution of Government would have been sufficient to caution the paper. In concluding its comments on the action of Government, the *Indu* adds that it does not become a wise and just Government to start untoward projects at

Comments on the action of the Government of Bengal with reference to the *Bangabasi* newspaper case.

a time when measures ought to be taken to allay public discontent caused by the passing of the Official Secrets and the Age of Consent Acts and the issue of rules concerning the publication of newspapers in Cantonments and Residencies in Native States.—The same paper, writing on the same subject in a paragraph, headed, "A misunderstanding between public opinion and Government," observes:—We are not at all surprised at the action of the Bengal Government with reference to the *Bangabasi* newspaper; on the contrary, we are at a loss to know why proceedings were not taken before this. When Governments become wanton they are quite impatient of comments on their doings and there are constant quarrels between them and the leaders of the popular side. In such contests people like the English sacrifice everything for the sake of success. Such a crisis is now threatening us and it remains to be seen how we acquit ourselves in it. It is not only in Bengal that a struggle is going on between Government and public opinion, but even in Bombay the same state of things is observable. It is well-known how Government quarrelled senselessly with the Poona Municipality and had to withdraw from the contest. Now the Government is contesting with the Bombay Municipality and is trying to burden it with police, primary education and other charges. The stiff reply which Government recently gave to the Presidency Association is also well known. On the whole, there is a gloomy outlook for the future.

10. The same newspaper, in another place, writes:—The Government of Bengal seems to have entered upon a perilous course of policy. The officials there have obviously thinner skins than in other parts of India. A local vernacular paper called the *Bangabasi*, which distinguished itself for the most rabid, uncompromising opposition during the late Age of Consent Bill controversy, has written something in the same strain against the Government. The Government of Bengal thinks the writing seditious and has prosecuted the proprietor, editor, manager and printer of the paper under Section 124 A of the Indian Penal Code. The prosecution is pending trial in the Sessions of the High Court of Calcutta, and we shall not say anything at this stage how far the writing is within the law. The Government of Bengal seems to have armed itself with the opinion of several leading counsel of Calcutta, and seems to be quite sure of its ground. But whatever the legal aspect of the case, we cannot commend the wisdom of the policy. The Government is too strong to be affected by any silly writing of ill-informed vernacular papers, and it can afford to treat such papers with contemptuous silence. The only circumstance of moment in the present case is that the paper enjoys a circulation of 30,000, and being in the vernacular reaches a class of people not very discriminating. Nevertheless we think Government would have done well to let it alone. Prosecuting such a paper gives it an importance which it does not possess, and writing as it does as a champion of religion, it gets an opportunity of posing as a martyr. The Government seems to be determined to make an example of the paper. The Advocate-General, Mr. Paul, observed in the High Court in the bail matter that "the Government was determined with the assistance of the law to put such writing down." How zealous the Bengal officers are in putting down such writing may be seen from the fact that the editor of the *Indian Mirror* was hauled up before the High Court for contempt, but the Chief Justice happily ruled that the writing in the *Mirror* was proper criticism and refused to commit for contempt, although the editor was made to enter into a recognizance binding himself not to refer to the case again until it is decided.

11. The *Native Opinion* (15), in its issue of the 20th August, writes:—A State trial has commenced in Bengal, and though we shall say nothing about its merits just now, we are constrained to say that Government have taken a step which they might as well have avoided. It is the Judges and the Barristers of the Calcutta High Court who will decide whether or not the articles of the *Bangabasi* fall under the sedition section, but if those in power had taken a wider survey of the times and circumstances under which the said articles appear to have been written, possibly they might have felt convinced that they were the outcome of a heated imagination that, perhaps, owing to a bitter controversy about the Age of Consent Bill, had lost all balance. At that time Government and the people happened to be ranged on two sides, and naturally when people believed their religion was in danger and that Government was

determined not to show them consideration, nothing but excitement could be the result. We do not wish to justify the conduct of the *Hanyabasi*; on the contrary, it was the bounden duty of that paper, so far as the then circumstances required, to exercise moderation. But under exciting circumstances very few are sober and the *Bangabasi* could be no exception to the general rule. If the Government wills it a number of other papers in addition to the one now prosecuted might be sent to jail, but where the very power of a Government enables it to laugh at other people's mental aberrations, it could afford to pass by and bury them in the limbo of oblivion. What was merely an effervescence, and nobody cared to mind it, would now carefully be read and re-read with undue alacrity for a stupid blunder of judgment. Government is too strong to be shaken by such brag, and it might as well have spared itself the trouble of a prosecution. The *Bangabasi* may be crushed, but the action of Government will give that paper the dignity of martyrdom in the sight of the outside public.

12. The *Mahrátta* (5), in its issue of the 16th August, writes:—The fears that the recent circular of the Government of India forbidding the setting up of newspapers within Residencies and Cantonments, except with the previous permission of the Political Agent, is but a prelude to graver dangers ahead, do seem to be but too well founded. The ill-advised prosecution of a certain vernacular paper in Bengal for alleged sedition and libel may be taken as an indication in that direction. Apart from the question whether the writings in question are calculated to create disaffection towards the Government of India on the part of the subjects, which is *sub-judice*, Government certainly lays itself open to the charge of weak-mindedness in having undertaken such a prosecution. That a mighty Government like ours, with its foundations deep in the affection and loyalty of the people as a whole, should mind such careless and mad attacks is, indeed, a great misfortune. Though we are far from agreeing with a Bombay daily in the opinion that either way the result of the step will be unfavourable to Government, we cannot shut our eyes to the fact that such measures have a fatal facility towards weakening the prestige of Government and towards creating unnecessary uneasiness in the minds of the respectable portion of the Anglo-Indian as well as the Indian press. Rabid and thoughtless writing is to be found here and there in a few journals of *both* the classes; but they soon find their own level. Government, certainly, need not go out of their way to precipitate that natural operation at the inevitable cost of its own dignity.

13. The same, in another place, writes:—For ourselves we have grave doubts as to how far the words of newspapers have any effect on the public mind. The Indian press is yet in its infancy. It touches only a moiety of the population. It is read by those who have received some education and whose wild nature has been subdued. The martial races, the people likely to be stirred up by idle words, very rarely, if ever, read the newspapers. Hence even when the words are positively inflammatory (we must again say we are speaking on general grounds without any reference to the particular charge against the *Bangabasi*), they can do little harm. As the *Statesman* says, a wise Government, conscious of its own strength and rectitude of purpose, should have quietly passed by momentary outbursts of pent-up feelings without any serious notice. Whatever may be the result of the *Bangabasi* prosecution, the action of Government will be condemned as unwise and ill-advised. In fact, it would aggravate the evil by creating a sort of sympathy for the accused and directing attention once more to the objections to the Consent Act. This measure of Lord Lansdowne's will certainly not add to his popularity, which has been considerably shaken by his policy with regard to Kashmere and Manipur. The eyes of all India will now be fixed upon the trial, and the result will be waited for with anxious interest.

14. In noticing the statement made in a recent issue of the *Times of India* that the criminal prosecution of the *Bangabasi* newspaper has been undertaken as a test case to see if the existing law furnishes adequate means of dealing with sedition, and that in the event of the failure of the prosecution the law will be altered, the *Bombay Samachár* (95), in its issue of the

20th August, says:—If this statement be true, the execution of the alleged intention of Government to modify Section 124 of the Penal Code would be the worst of the several objectionable acts of His Excellency Lord Lansdowne's administration, and would deserve to be strongly protested against. For some time past the policy of His Lordship's administration has been to deal harshly with the vernacular press without possessing the courage to touch it in a direct way. The higher Indian authorities and their Conservative patrons in England are anxious to gag the vernacular papers by passing a law, but are dissuaded from doing it by a fear of the English people, who are as proud of the liberty of the press as they are of the British Constitution, and who know from experience that no other thing than their free press has been so useful to hold the Ministry in its proper course for the welfare of the people. This experience has created a strong desire in them that every country subject to the sway of the British Sovereign should be blessed with a free press. The Indian authorities have tasted the bitter fruits of having once gone against this desire of the English people, and, not willing to be treated similarly, Lord Lansdowne's weak Government is afraid of gagging the vernacular press by direct means, and has, therefore, commenced to adopt indirect ones. A commencement was made in this direction by investing Political Agents with powers to permit or stop newspapers within their jurisdiction, outdoing even the powers of a press-gagging Act. Instead of trying to revive the gagging Act His Lordship wants to improve Section 124 of the Indian Penal Code, and probably this improvement will serve the object His Lordship has in view. The public ought not to tolerate this thrust on the back, and should explain to Government that the proposed suppression of the press would prejudice the interests of the people as well as of the Government.

15. The *Gujarâti* (83), in its issue of the 16th August, observes:—The Government of India has been committing a series of blunders and some of its recent acts are passing strange, but the latest act has exceeded all bounds. It should be the real policy of the British Government always to respect public opinion, to take people into confidence and allow them to speak out their mind freely. The press is one of the principal factors in the constitution of English administration and has come into importance as the fourth estate, and its duty is to awaken the Government in harsh, strong and unrelenting tones to a sense of its duty when the Government trips. If such criticism the Government here consider as seditious writing, it is sure to fall in the estimation of people and, really, it does not redound to the credit of Government. Natives have the utmost regard for the British administration and think it better than any past or present dominion on account of the great security of life and limb, but still it is not perfect; yet, if any one were to say that the British Government should cease to exist he would make himself the laughing stock of people. Similarly if Government were to charge any one with sedition for criticising its acts it would only bring to light the utter ignorance of its officers, whose advice, if followed, would some day cast an indelible stigma upon the fair name of British administration. The recent acts of His Excellency Lord Lansdowne, viz., the restriction on the publication of newspapers in Native States, the Age of Consent Act, the Manipur muddle, and, lastly, the prosecution of the *Bangabasi*, have made the Government of His Excellency very unpopular and made people suspicious and apprehensive. The Government has committed a great blunder in taking up the prosecution of the *Bangabasi* and we do not think the English public will support its action. It should be the part of a good Government to always treat with indifference the calumniating remarks which people may make about it, if it is satisfied that it is doing its duty; but if it finds that there is some particle of truth in the grievances and clamours raised against it, it should immediately try to attend to them. But is it good policy to stop people from making complaints by calling it sedition? Does Lord Lansdowne know that he may be called upon to render an account of his stewardship to the British public? Although the people and the Native press do not approve of some of the acts of the British Government, still no one has been so foolish as to wish for the extinction of British dominion in India and to incite the people to sedition against it. His Excellency Lord Lansdowne passed the Age of Consent Act in spite of overwhelming opposition, and the *Bangabasi* paper, which has been decrying Government interference in

social matters, made harsh comments on it, but these certainly do not amount to sedition. In prosecuting the paper the Government has only helped to revive the agitation against that inquisitional Act. If the *Bangabasi* is charged with seditious writings, may we ask if the Government of Lord Lansdowne has not been guilty of a grave offence by passing the Age of Consent Act and thereby wounding the religious feelings of the people? This has given rise to a fear that the British Government will continue to interfere in the religious rites of the people, and such a feeling is doubtless not conducive to the safety of British Government, and ought not the English nation to prosecute Lord Lansdowne for arousing in the popular mind such feelings of discontent? It is but natural that such conservative papers as the *Bangabasi* should forget themselves to write in very strong language under these circumstances. If Lord Lansdowne thinks that by the prosecution of one or two such vernacular papers he will be able to silence the rest of the vernacular press he is doomed to disappointment, for they know that he is responsible to the British nation, who can in one moment repeal his arbitrary acts. We merely re-echo the sentiments of the *Indian Mirror* that we do not care for the result of the *Bangabasi* prosecution and will continue to criticise the actions of Government as fearlessly as before.

16. The *Gujardt Mitrá* (84), in its issue of the 16th August, observes:—The extracts quoted from the *Bangabasi* and relied upon as seditious show that there is nothing disloyal or seditious in them, and the writer has merely censured Government in rather strong language, or at the most abused it; but, certainly, Government has nothing to fear in these days of tranquillity. His Excellency the Viceroy seems to be strongly opposed to the liberty of the Native press because it has been criticising his acts and none expressed its regret at his rumoured retirement. He will probably be glad to know that the *Deccan Times* of Hyderabad has ceased to exist on account of his recent circular restricting the publication of newspapers in Native States. We cannot imagine what further steps will be taken for the annihilation of the whole Native press before Lord Lansdowne leaves India, but if he really wish to do so we must tell him that the existence of a Government depends on that of newspapers and that the sooner he retires from India the better. Unfortunately, Parliament has been prorogued at this moment, or else the prosecution of the *Bangabasi* would have excited much adverse criticism. But in order to acquaint the English public with the whole circumstances of the case some Bengali gentleman should proceed to England and hold public meetings, or after the close of the trial publish the whole proceedings of the case in pamphlet form and get them freely distributed in the streets of London.

17. The *Rájyabhakta* (118), in its issue of the 18th August, observes:—The present policy of the Government of His Excellency Lord Lansdowne will hardly make him popular. It is proved by history that the more a Government tries to curb its subjects the more unruly they get. People might remain quiet for a time on account of the great strength of Government, but a day may come when the smouldering fire would be kindled into a big blaze. This is known from the past history of France, America and other States. America was once governed by England, but on account of the oppression of the rulers she rid herself of England. A rigorous policy has not proved successful in England, Russia, Germany, or even in India in the time of the Moguls. It is true that the policy of His Excellency Lord Lansdowne's Government is not so rigorous as that of some of the States named above, but there is no doubt that he has become unpopular. The Kashmere muddle may date from the time of Lord Dufferin, but Lord Lansdowne's Government has been stigmatised with dethroning the Mahárája. His Government has also come into bad odour for declining to make a reduction in the income-tax although the revenue has increased under that head. His Government has also been the cause of the disturbances at Manipur which resulted in the slaughter of several European officers and the execution of the Manipur princes. The Official Secrets Act and the Age of Consent Act were passed in his *régime*. His Government recently issued an objectionable circular regarding the publication of newspapers in Native States. All these acts were more or less unpopular, but the

recent prosecution of the *Bangabasi* has greatly increased this unpopularity, and, above all, the action of his Government against the *Indian Mirror*, which resulted in favour of the paper, has made him most obnoxious. We fear that if this policy continues, it will result not only in making the people miserable but also in jeopardising Government. People seem to look with suspicion upon the conduct of Government on account of its strictness, and in order to show their discontent they have begun to have recourse to unconstitutional measures such as the recent disturbance at Benares. We wish that His Excellency Lord Lansdowne would change his policy in the interests of both the rulers and the ruled.

18. The *Indian Spectator* (2), in its issue of the 16th August, writes :—

The appointment of Mr. Van der Straaten as the Fifth Judge of the Small Causes Court, Bombay.

We notice that two or three of our Native contemporaries have been discussing the recent acting appointment of Mr. Van der Straaten, Registrar of the Bombay Small Causes Court, to the Fifth Judgeship of the same Court. Now, for aught we know, that lucky individual may or may not have in him the germs of turning out a good Judge in the natural course of events. He may be a very able man. He may have conducted his duties as a Registrar of the Court with ability and energy. But the question is whether such qualifications are sufficient for a Judge. We should like to understand the *principle* on which the appointment is made. If Mr. Van der Straaten could be pitchforked into the position of a Judge, we do not see why Government should not appoint Mr. Watkins, who is a Registrar in the local High Court, to an acting appointment on the bench of the High Court till Mr. Justice Bayley returns from furlough. What is more pertinent, again, to inquire is whether the Bombay Government cared to look into the several applications for Small Cause Court Judgeships, which have been pigeon-holed in some dark recesses of the Judicial Department of the Secretariat. Are there or are there not among those applicants qualified and competent persons who have filled judicial offices before and who could have more fittingly been selected? And have or have they not a prior and juster claim to the acting appointment than Mr. Van der Straaten? We think we can safely say that there are such applicants, and that any one of them could have been fairly selected if the Government had been above perpetrating a job. As an instance, we may mention the name of the Assistant Prothonotary to the High Court. Apart from his position as a barrister, he has more than once acted as a Judge. Some years ago he sat on the bench of the Ahmedabad Small Causes Court for nine months. At another time, only recently, he acted as Fourth Judge of the local Court. How is it that the claims of such a qualified person were ignored? Similarly there are half a dozen other names which we could give. Any one of those persons might have been fittingly employed as Fifth Judge, even temporarily, if the authorities had so chosen. But there is a strange perversity of late in the local judicial appointments which it is amazing to account for, save on the assumption of patronage abused. That is all we can say.

19. In alluding to the powers of a First Class Magistrate recently conferred on Ráo Sáheb Kirpáshankar Bhagwán, Mámlatdár of A'nand, the *Praja Mat* (117), in its issue of the 15th August, complains that the claims of Ráo Sáheb Náráyanshankar Manishankar and several others, who claim priority both on account of their seniority and their having passed the Higher Standard Examination earlier, have been overlooked, and observes :—Mr. Carvalho, Assistant to Mr. Spence, Acting Commissioner, N. D., should have brought these facts to the attention of his superior, who is new in the office. But it seems that either Mr. Carvalho did not pay proper attention to his work on account of being tired of remaining in the same office for a number of years or that his memory has begun to fail him. It is also unfair to ask Mr. Máneklal Gokuldás to revert to his original post of Chitnis when his junior, Ráo Sáheb Gopálji Gulábbhái, has been appointed Mámlatdár of Mehmadabad. We bring the above facts to the notice of Mr. Spence, who seems anxious to see that the claims of his subordinates

Remarks on the powers of a First Class Magistrate conferred on Ráo Sáheb Kirpáshankar Bhagwán, Mámlatdár of A'nand.

for preferment are properly considered, and shall be glad to have an explanation from him on the subject.

A Hindu's view of Christianity, being a reply to the *Dnyánodaya* newspaper.

20. With reference to the attack recently made by the *Dnyánodaya* on the Hindu religion and its gods, the *Dnyán Prakásh* (13), in its issue of the 17th August, retorts as follows:—The *Dnyánodaya* in finding faults with the Hindu religion behaves like one who while his own house is on fire goes to see the fun of another man's house in flames and to mock at him. Strangely enough, the *Dnyánodaya* or 'the rising star of knowledge,' in proclaiming, rather vainly, that the religious prejudices of the Hindus are doomed to vanish under the influence of the Western education which they are receiving, forgets that the same good education is undermining Christianity also. Is the *Dnyánodaya* born to propagate the dogmas of that religion which is the butt of constant attacks by men like Herbert Spencer, Tindal, Huxley and others? Or is its object only to earn a livelihood, which it could hardly earn at home, by telling credulous men a variety of falsehoods and converting a few persons of low castes by holding out hopes of pecuniary gain to them? Do all learned men of America or Europe believe in the resurrection of Christ? Remember the assertion of Saint Paul in which he says that if "Christ be not risen, then is our preaching in vain"! None but credulous people believe that Christ rose after death. Seeing that Christianity has very little influence in civilized countries in the nineteenth century, missionaries are resorting to barbarous African and other countries for the propagation of Christianity. Is it possible that that Western education which is exploding many of the beliefs of the Hindus will make them believe that Christ is the son of God? Are all the gospels at one on the resurrection of Christ and other subjects? They differ from each other because they were written at different times and contain much spurious matter. Look how absurd is the Christian idea of God! Will any man desire that his children should not acquire knowledge but should remain in ignorance? But the most merciful, just and generous god of the Christians leaves his son naked in a garden and tells him to taste the fruit of the tree of life and not that of the tree of knowledge, and when Eve tastes the forbidden fruit and gives a little of it to her husband he becomes red hot with anger and dooms the first pair and its offspring to perdition. Such is the mercy and the justice of the Father in Heaven! If it is objected to this that the curse is not for tasting the forbidden fruit but for disobedience, how can he be called just who for the fault of one condemns his offspring? Look also at the absurd and amusing ideas about the antiquity of the universe and its creation. First there was darkness everywhere and God said "Let there be light" and there was light. Then He created the world in six days and took rest on the seventh. God took rest like men after six days' work! Will any enlightened person believe such stories now that a large number of persons are renouncing Christianity? The *Dnyánodaya* must remember that Hindus can ridicule Christianity just as the Christians ridicule the Hindu religion. We are firmly of opinion that no people should laugh at others for their religious beliefs, because every religion is more or less faulty. The *Dnyánodaya* should not, therefore, find faults with the Hindu religion, and if it disregards this warning we shall have to return 'tit' for 'tat.'

A strike of the Ghariwallas at Hyderabad, Sind.

21. The *Phœnix* (6), in its issue of the 15th August, writes:—Rather disquieting news comes from Hyderabad. A correspondent writes to say that the Ghariwallas there have struck work and have petitioned the Collector that they have done so in consequence of police oppression. They have raised a subscription amongst themselves for the purpose of engaging a pleader to represent their grievances to the Collector. Whether there has been police *zulum* or not remains to be seen, but when a body of men are one and all resolved on depriving themselves of their only means of livelihood rather than submit to some alleged oppression, it behoves the authorities to consider and, if possible, to remedy their grievances. But the great misery at present pending the satisfaction of their demands is that the public are seriously inconvenienced, and in Hyderabad the inconvenience ought to be all the greater as other means of conveyance are not available.

22. A correspondent of the *Jáme Jamshed* (86), in its issue of the 20th August, says:—It has been the practice for several years past with the dealers in Bombay to obtain from Bilimora by sea vinegar produced from the sugarcane juice without any restraint from any official. About a month and a half ago several casks of this vinegar arrived at Bombay, but have been detained by the customs authorities on the ground that the vinegar contained in them is of 8 degrees, and an order has been issued that they are to be removed after it gets of 4 degrees. It took about a month for the reduction of one degree, and it must take about three or four months more before the vinegar arrives at the permissible strength of 4 degrees, while one anna per day is charged for ground-rent. The prohibition for the immediate removal of these casks is issued on the ground that the vinegar can be manufactured into spirit, but at that rate every edible which can be turned into spirit ought to be held under restraint. Moreover, no restraint is placed on the vinegar imported by rail. It is, therefore, to be hoped that the poor owners of these casks will be saved from the loss that threatens to befall them from the customs prohibition.

A complaint against the detention by the customs authorities, Bombay, of some casks of vinegar produced from sugarcane juice.

23. A correspondent, writing from Sinnar in the Násik District to the *Indu Prakásh* (14) of the 17th August, bitterly complains of want of fodder in that sub-division and of many cattle dying in consequence of rigorous forest rules regarding pasture lands, and says that a tax on fodder did not exist even under the so-called Mogul misrule.

Scarcity of fodder in Sinnar, a sub-division of the Násik District.

Part II.—*Legislation.*

24. Referring to the discussion in the Bombay Legislative Council on the New Boilers' Inspection Bill, the *Indian Spectator* (2), in its issue of the 16th August, observes:—We are sorry that the language to which Sir R. West gave expression was far from parliamentary. In fact, it was that of a Councillor who knew the strength of the official majority at his back, and who had, besides, the privilege of having the last word on the controversy. His taunts regarding the virtue of modest silence were scarcely in good taste. The honourable member may seem to forget that if any member deserved the charge of inconsistency it was himself, and it was he who ought to have held golden silence instead of vehemently opposing those who knew a good deal about boilers and engines. It is to be regretted that he ignored the opinions of experts. The attitude and utterances of the honourable member come on the impartial public as a disagreeable surprise. If legislation is to be carried out in the spirit and tone displayed by him last Monday, then the sooner the Council is shut up the better. The incident has afforded the latest exemplification of little good that can be done by a Council which pretends to consult non-official opinion on matters on which it is scarcely well-informed, then arrogates to itself universal knowledge and wisdom, and has a large majority to endorse such arrogance and ignorance. We are, indeed, pained to have to say so much on the attitude of Sir Raymond West. He was expected to increase the usefulness of the Legislative Council. But all the same, we should advise the Mill-owners' Association to go courageously forward and represent the hardship of the 37th section to the Viceroy and the Secretary of State for India. The matter ought not to be allowed to rest here; nor should the honourable mover be allowed to have the last word.

Sir R. West and the New Boilers' Inspection Bill in the Bombay Legislative Council.

25. The *Kaiser-i-Hind* (87), in its issue of the 16th August, writes:—The New Boilers' Inspection Bill has now passed into law, though it is a question whether it ought not to be challenged. We think the Mill-owners' Association have strong reasons in their favour for submitting a vigorous representation to His Excellency the Viceroy in Council, and, if need be, to the Secretary of State for India, against the retention of that absurd Section 37. The Bill had to run during the course of the second reading the severe gauntlet of common-sense thrown at the honourable mover by three of the practical non-official members,

who know more about the working of boilers than the rest of the members of the Council put together. The stand made by them was, indeed, creditable, and it is a matter of regret that the other three, but inexperienced, non-officials should at the last moment have weakly succumbed to the rhetorical appeal made by Sir Raymond West. When a masterful member of his calibre, after beating a hasty and illogical retreat from his original position, makes an impassioned appeal to get scratch votes on the Government side, we may leave the impartial public to judge of the weakness of the case the honourable member tried to make out in support of the restoration of Section 36 of the old Act in lieu of the objected to Section 37 of the new. Sir Raymond talked of compromise. But where was it? We have never heard of there being a compromise on the *principle* of a Bill. Compromise in reference to details is intelligible. It shows how unscientifically that little word was bandied about. But having asserted that in principle it is inexpedient to subject prime-movers to an examination by indifferent Inspectors, more or less elementary mechanical engineers than competent experts, it was amazing to see the efforts made by the honourable member to restore a clause which virtually emphasized the condemned principle. As Mr. Javerilál neatly retorted, it was tantamount to abandoning optional inspection, and in the same breath introducing compulsory inspection. And in spite of his very excellent reasoning and the opinions of experts submitted by the Honourable Mr. Forrest, Sir Raymond tried to shift the burden of inconsistency from his own shoulders to those of the honourable members who opposed the clause. This may be considered a unique piece of sophistry in matters legislative; but it is neither fair-minded statesmanship nor practical sagacity. And as to the formidable opinion of the experts, Sir Raymond West's knowledge of boilers was so complete (he is known to be an embodiment of universal knowledge) as that of a cyclopœdist that he simply ignored them! No wonder that he despised those opinions and declared himself a better oracle on the subject! Verily, we have now reached a boiling point in the history of our administration when Sir Raymond could talk of steam chests and boilers as if he had been conversant all his life with the management of boilers and engines. After this it need not astonish anybody if Sir Raymond West can run a race with Brigadier Budgen for the command of the Bombay brigade! Altogether, the debate has made a most unpleasant impression on the public mind. The obstinacy of the Government to cling to its own preconceived opinions and violently resent, as in fact Sir Raymond did, all reasonable and fair arguments put forth by the opposition was quite obvious. This kind of attitude on the part of members of Government in the House of Commons might have brought about a revolution. But we suppose anything and everything could be tolerated in India, where the mediocrities of the administration resent ability and are conceited enough to glory in their own farthing rushlight.

Part III.—*Municipalities.*

26. The *Bombay Samáchár* (95), in its issue of the 21st August, says:—

The conduct of the Bombay Government with the Bombay Municipality commented upon.

The Bombay Government are trying to shove over to the shoulders of the Bombay Municipality the burden of the local hospitals, educational institutions and the police, threatening the Corporation with the enforcement of the bludgeon clause if any unwillingness is shown by the latter to receive the burden. This raises the fear of the Municipal Corporation being asked sooner or later to take over the expenditure of the local judicial courts and prisons as well, and a commencement was made in this direction when a demand was made on the municipality for the salary of the proposed Fourth Presidency Magistrate. Hitherto it was believed that local self-government had to attend to sanitation alone, and it was never dreamt that the authorities would gradually transfer from their own shoulders to those of municipalities other burdens, causing heavy enhancement of municipal taxation. If such a thing had been known at the time of the maturing of the local self-government scheme, the public would have strongly objected to receive the concession. The present result of this concession, in itself a valuable one, has been brought about by the inadvertency committed in reserving powers to local Governments to make from time to time such arrangements in regard to municipalities as they would

think best. This reservation was allowed to be made on the understanding that the authorities would exercise sound discretion and due judgment in this matter and no arrangements that would clash with the interests of the public would be made by them. But, unfortunately, in the case of Bombay this understanding has proved to be wrong. The ratepayers find that local self-government has, instead of benefiting them, actually done them harm, and the authorities ought not to shut their eyes to this phase of their conduct.

27. The *Hindi Punch* (106), in its issue of the 16th August, gives a cartoon, entitled, "The monsoon mud sports of the Season; or, the Bombay ratepayer, the civic father and the Government," and the letter-press runs as under:—"Ain't it a funny situation, Mr. *Punch*? The Civic Father rides the submissive ratepayer, and Government in turn straddles the old man! Rather inconvenient and, perhaps, *infra dig.* for the lord of *Urbs prima in Indis*, but ain't it death to the poor ratepayer who has to bear the double weight?" The *Punch* comments on the cartoon, saying:—The Bombay Government is not only going to saddle the municipality with five lakhs of rupees for police charges, but is going to try conclusions with it on the infectious hospital question by putting the bludgeon clause of the Municipal Act into operation.

28. The *Indu Prakásh* (14), in its issue of the 17th August, writes:—The Government of Bombay is determined to make itself famous. It has had an inglorious fight with the Presidency Association, and now it is entering upon a war with the Municipal Corporation of Bombay. There has been for a long time a constitutional fight between the Government and the Corporation on various questions of principle, and the Corporation has been having the better of it in argument in almost every case. It is intolerable that this little urchin of a Corporation should bandy words with the Government as to its legal rights and liabilities. The Government bids it pay for such and such objects, and it ought to quietly obey the command. What business has this little brat of yesterday to argue and to discuss and to refuse to obey the behests of the Government? The paternal Government will not stand such insolence, and to show that it is for once in earnest it has set in motion against the Corporation those extraordinary powers of coercion which it has reserved to itself under the Act. These sections, when the Act was passed, were generally expected to remain a dead letter and a superfluous threat. But recent events show what potential capacity for mischief these powers possess, how they may be turned into a vigorous reality, and how such a body as the Bombay Municipal Corporation may be made the victim of their operation. The occasion for the use of what are called the "bludgeon clauses" is the dispute between the Government and the Corporation as regards the liability of the latter to maintain a permanent hospital for persons affected with infectious diseases. Section 61 (*g*) imposes on the Corporation as one of its obligatory duties the provision of "measures for preventing and checking the spread of dangerous diseases." The words of the clause are wide enough to include every kind of provision, but the Corporation as well as the Government have understood the liability to be limited to the epidemic form of the diseases in question, the sporadic cases being provided for in the general hospitals, viz., the Jamsetji Jijibhoy, the Gokuldás Tejpál and the European General Hospitals. In April 1890 it pleased the authorities of the Jamsetji Jijibhoy and Gokuldás Tejpál Hospitals to close their doors absolutely against cases of infectious diseases. The Government acquiesced in it, and called upon the Corporation to make the requisite provision. The Corporation demurred to be bound to keep up a permanent hospital and thus correspondence was in progress. Eventually in July last the Commissioner reported that there was no epidemic, and the Corporation ordered the hospital to be closed. The Government, therefore, obtained a loan of the hospital building, and conducted it with its own staff. Then a calm followed; but all of a sudden a bolt fell upon the Corporation from a clear sky, in the shape of a notice under Section 518 of the Municipal Act to show cause within one month why the Corporation should not be compelled to maintain permanently an hospital for infectious diseases. In default of the Corporation doing so, the Government will do it for the Corporation under Section 519, and it can reimburse itself under Section 520 by presenting an order to the Corporation's bankers to pay the amount. In this way the boasted independence of the Corporation may be reduced to naught by an arbitrary or overzealous Secretary. This effect

of the control clauses was not seriously considered when they were passed in the Legislative Council. In fact, there was a general tacit understanding that they were to remain dormant. The Municipal Corporation of Bombay, it was thought, was too advanced and enlightened a body to need a resort to such clauses by the Government. But the Corporation must now be cruelly undeceived. It may now perceive what treatment it may expect to receive in regard to the other questions on which it is at issue with the Government, viz., primary education and police charges. The control sections make Government the sole judge of the dispute, and the Government, whenever it desires to put its hand into the coffers of the Corporation, has only to issue notices under Section 518. The Corporation may, in this manner, be easily reduced to a mere machinery for collecting taxes and registering the decrees of the Government. The Corporation at its meeting on Thursday last appointed a strong committee to frame a reply to Government. The committee, we doubt not, will make out a strong case. In our view the merits are strong in favour of the Corporation; but even if they were less strong, we should still strongly condemn the step the Government has taken. It bespeaks an utter want of balance in the body of individuals who constitute the Government. The Corporation, though it enjoys delegated power, deserves to be treated with courtesy and respect. It is the essence of local self-government that the chief executive Government creates certain bodies and clothes them with a portion of its own authority. The bodies so created have a sort of co-ordinate existence with the Government, and the latter must pay them the same respect which it expects to be paid to itself. The bodies have, moreover, to be brought up in the ways of constitutional government. What a lesson in constitutional government our Government presents when on any difference of opinion it cannot brook to be argued with, but must at once take up the bludgeon which the law puts into its hand. If a body like the Bombay Corporation is given such treatment, we tremble to think what will be the fate of mofussil municipalities. There will be an end to local self-government if differences of opinion are to be decided by the use of coercion. The resort to the bludgeon will, moreover, recoil on the Government itself. If honest difference of opinion is not to be respected, and if the views of the Government are to be enforced by the use of the bludgeon in each case, why have a farce of government by municipalities? What is the use of keeping up these intermediate agencies of delegated power? Government had better abolish them and govern direct. The gentlemen who accept the honorary work of the so-called self-government are sure to resent such interference. The members of the Bombay Corporation are all men of wealth and enlightenment. There are some among them, indeed, who are fast champions of the Government, and who, in fact, by the very necessity of their position have a bias in favour of Government action. Others there are who are philosophic enough to turn their right cheek to the smiter when they are smitten on the left, but their number is not large. The majority are too independent and sensitive to accept an insult quietly. The action of the Government will break up the *entente cordiale* which has so long subsisted between it and the Corporation. There will be repeated occasions for friction, a result on which neither the Government nor the Corporation can be congratulated. The ridiculousness of the present action of the Government is all the more aggravated when the occasion for it is taken into account. It is a petty matter of about Rs. 200 a month for which the heavy artillery of the bludgeon clauses has been brought into requisition by the Government. There is no question about the ability of the Corporation to pay. Nor can it be alleged that the Corporation is negligent of its statutory duties. The Corporation has an honest doubt about its liability, and wishes to discuss it with the Government. The Government has no patience with argument. It peremptorily asks the Corporation to obey its mandate on pain of application of force. Surely, Government must be reduced to a desperate state of intellectual impotency when it could find no better means of asserting its views. But, perhaps, the present notice is put forth as a feeler to see how public opinion and the Corporation receive it. There are so many matters on which the Corporation is hopelessly at variance with the Government that the latter probably feels annoyed at the recalcitrance of the Corporation, and it proposes to use the short and swift remedy of force rather than the dilatory one of argument. [The *Gujarátí* (33), in its issue of the 16th August, expresses similar sentiments.]

29. The *Indian Spectator* (2), in its issue of the 16th August, writes :—It seems that the gulf of feeling is widening between the Municipal Corporation of Bombay and the Government, which is indeed most regrettable on more than one account. Judging from the debates that have taken place on the subject of primary education, police charges and the cost of establishment of the vaccination depôt, it is clear enough that the authorities in power are on the wrong side. Their attitude is neither dignified nor consistent. And as to their position in each of the matters, the Corporation has not only been able to make out a strong case, but maintain its contention. In the matter of primary education it is obvious that Government neglected its duty for years, both as regards sanitary school-houses as well as teaching. The blame for backward progress rests on its shoulders. What did the Educational Department do for years prior to its handing the primary schools to the Municipal School Board ? Absolutely nothing. It starved that education, and it now unjustly turns round and rates the Corporation for its illiberality. The sinner preaches a sermon, which is amazing ! As to police charges, no words of ours are required to characterise their iniquity. Mr. P. M. Mehta has rendered a great service to the ratepayers by the admirable manner in which he placed the whole case before the Corporation in his usual trenchant and argumentative way, with a dash of his customary ridicule and sarcasm. It was no ordinary compliment which a leading European member paid to him on Thursday last as to his unique and wide municipal experience, which on important occasions so immensely influences for good the deliberations of the Corporation. Lastly, the debate on the vaccination depôt was not without its interest. Government has churlishly declined to place at the disposal of the Corporation adequate receipts whereby to maintain education, hospitals, dispensaries and so forth, in flagrant violation of the resolutions and despatches of the Government of India, and, at the same time, left no opportunity to pile on the burden of voluntary contributions. The "bludgeon" clause with which it has now threatened the Corporation will not have the slightest effect on that independent body, which is manfully doing its duty by its citizens. Already it has pointed out in a respectful but firm voice that the Government may do as it pleases. It is at liberty to act arbitrarily and sit in judgment on its own acts. Might is right. But, all the same, the Corporation knows its functions also. And it will see that it votes not a pie for the Gokuldás Tejpál Hospital, for the Jaffer Suleman Dispensary and other like establishments in the next municipal budget. Thus diamond must cut diamond. It is, however, to be hoped that the Government will consult its own dignity by withdrawing from the untenable ground it has taken up and recede with decency. It has already made up its peace with the Poona Municipality, which has shown of what stuff it is made. And it would be the part of wisdom and prudence to act in amity with the local Corporation. Let it remember its past quarrels and the indignity it had to suffer at the hands of the Secretary of State.

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sidered a foregone conclusion. But till the battle is fought and won, it is futile to expect the authorities to learn the lesson that a Government has, in the first place, to consult its dignity, and, in the second place, to exercise the virtue of political sagacity and practical prudence. A Government that cannot realise these scarcely deserves the name of Government. Let the Corporation bravely fight out its triangular battles with the short-sighted authorities. Whether the combat has reference to primary education, or to the police charges, or to the discretional charges, the cause for which it is putting forth its whole strength is just. And justice will, at last, triumph. Facts, arguments and equities, its sharpest and strongest weapons, are on its side. These must vanquish its adversary, however powerful he may be. Years ago, too, the Corporation had to deal with a similarly hostile administration. That time the battle waged round the Contagious Diseases' Hospital and its maintenance. The Corporation was ordered to pay Rs. 36,000 for that purpose against its oft-repeated declaration not to maintain it. But the Corporation sat not mute. It made its voice heard in the Council chamber at Westminster. The avenging and slow-footed Nemesis came in the shape of a despatch from the Secretary of State, and the administration had to give way. That was its Sedan. Let the successors of those days remember it. Let them bear in mind lest Sedan may be eclipsed by a Waterloo. More need not be said.

PART IV.—*Native States.*

The paramount power and the Native States.

31. The *Indian Spectator* (2), in its issue of the 16th August, writes:—In Káthiáwár new days are dawning. The troop of Vakils, as they are called, that graced the Political Agent's moving camp, wherever he went, and devoured, not unlike locusts, the substance of the Tálukdárs whose dominions they traversed, are a thing of the past. Another great change, scarcely noticed, is that brought about by the extension of the railway system in Káthiáwár. The levelling nineteenth century has created its own engine to remove all absurd inequalities, except those of the three different classes it maintains. And this when introduced into Káthiáwár was a blow to the dignity of the political officers and their establishments. The old pomp and circumstance of the Political Agent's tour have disappeared, except in parts where the railway has not penetrated. The political officer, like any other person, takes his ticket, enters the carriage, arrives at his destination and reaches his quarters near the station. His clerks, who lived at the expense of the States entirely through their tour, who had every comfort, conveyances included, for nothing, and besides charged Government for the *batta* and pocketed it quietly, have good reason to curse the introduction of the railways, which have done them little good, Heaven knows. A third change, and still more recent, is that introduced by the Government resolution which forbids the use of State carriages and the acceptance of State hospitality. We referred to it some time back in these columns. We are very glad to hear that the Political Agent and his Assistants and their establishments carry out the orders of Government most faithfully. The carriage and pair, without which the political officer never travelled during his tour, and the *sowárs* before and behind, have disappeared. He travels now in dák shigrams or tongás. It is devoutly to be wished that Government always attended to the well-being of the Native States in the same liberal spirit. We may remind it, for example, that the visits of great personages like Royal Princes or the head of the presidency could not but in the nature of things prove onerous to the minor States. On such occasions there is a grand assemblage at the head-quarters of the Agency. Chiefs that have small incomes, or have run into debt—as very many of them learn to do with fatal facility—do not find the expense of travelling in state to a distant place with a number of followers, and of maintaining themselves there with their retinue for several days, a burden easy to bear. They know it is ungracious to complain, and yet they grieve over the event. The hospitalities among themselves that follow at the station are an additional drain on their purse. They would not abate one jot of the hospitality required of them in return. That would be meanness, according to their notions, and not unjustly, perhaps. The pride of poverty surpasses the vanity of riches; what would they have us do, then? They deplore the false position

in which they are placed. When all Chiefs have met together, they would not be guilty of anything so undignified as shirking the duty that devolves on them. All the same, they heartily wish they had not been invited and pressed to attend the Darbár. There is the rub. Their exchequer is not over-flowing, and they desire that they be not called upon every now and then, that is, nearly every other year, to fritter away large sums which they cannot always well spare. It may be easier to point out a grievance than find a remedy for it. The visits of wise rulers at the head of the Government, who want to see things with their own eyes and hear with their own ears, are not thrown away. These visits we would not like to see omitted for any consideration. Some arrangement may, perhaps, be suggested by which States with very small revenues may not on such occasions be burdened with large expense. Government may also see that no unnecessary appointments are made at the expense of the Native States. A person who cannot be provided with as good and snug a berth as he wants anywhere else is at times forced on them. The authority that the Political Agent or the Government has a right to exercise over the States is given, we need not say, for a very different purpose. Because an appointment that would raise a howl in British territory could be made with comparative ease in the Native States, could be no reason for trying the experiment. And yet, we regret to say, it is at times done.

Cannot a Native Chief correspond directly with the Viceroy?

32. The *Native Opinion* (15), in its issue of the 20th August, writes:—Cannot the Chief of a Native State directly correspond with the Viceroy of India? If he cannot, that is really a great hardship. Suppose a Chief and the British political officer do not pull on well; under the existing rules the Chief can never approach the Viceroy, because, unless each of his communications is approved of by the political officer, it will never be forwarded. We think the rule is unjust and ought to be changed at once.

Disapproval of the order controlling the newspapers in Native States.

33. The *Indu Prakdsh* (14), in its issue of the 17th August, observes that acts of injustice and oppression being more frequent in Native States than in British territories, the newspapers should have greater liberty in the former than in the latter, and that the Political Agents being all in all in Native States, and the Native Princes being mere puppets in their hands and, in fact, their subordinates, depending for the very continuance of their authority on their good graces, the Government of India have not done well in investing Political Agents with power to suppress newspapers published within their respective jurisdictions. The restraint imposed on the press by the new rules, adds the paper, implies that Government suspect much mismanagement and confusion in the administration by the Political Agents that cannot bear light, and that they desire that they should not be exposed. Such curtailment of the freedom of the press is very derogatory to the good reputation of the British Government, which is understood to be a stanch champion of individual liberty, and it is highly desirable that the Government of India should reconsider this question and repeal the rules, and in the event of the said Government being unwilling to do so, the Secretary of State for India should, without fail, give the matter his best consideration and condemn the action of the Government of India. [The *Shri Shivaji* (65), in its issue of the 14th August, expresses similar sentiments.]

Condemnation of the sentences passed by the Government of India on the Manipur princes.

34. The *Gujardti* (83), in its issue of the 16th August, writes:—The Government of India have, at last, pronounced their final verdict upon the guilt of the unfortunate Manipur princes and the other prisoners who were alleged to have been more or less connected with what will be handed down to posterity as the Manipur Tragedy. From the manner and spirit in which Government seemed to have managed the whole Manipur business and instituted a Military Court for the trial of the members of the ruling family, some people did not expect them to accord even the scanty indulgence that has been now shown to the so-called rebels. Apart from the perfunctory and unsatisfactory nature of the entire proceedings, in which the accused were placed at a serious disadvantage, we think the sentence of hanging

pronounced on the Senápati and the Tongal General will strike many as savouring of a spirit of retaliation. The Tongal General was more than ninety years old, and, even assuming it as proved beyond doubt that he was primarily responsible for the massacre of Mr. Quinton and his party, it should be remembered that he was a barbarian; and it appears to us scarcely humane to have applied to his conduct the same rigid principles of right and wrong which would naturally hold good in the case of the leaders of a more civilized power—principles which even our own Government have not over-scrupulously followed in this unfortunate Manipur affair. The unlucky officers who fell victims to the unbridled fury and indignation of the Manipur soldiery, themselves courted the disaster to a large extent, and the Senápati who had grave provocation was entitled to more consideration at the hands of the British Government. It is not yet satisfactorily proved that Manipur is not an independent State, and we doubt if any Englishman or European had been in the Senápati's position he would not have acted in the precise manner that he did towards the representatives of a foreign power which had no business to interfere in the domestic quarrels of another State. The Senápati was, after all, a barbarian, centuries removed from the civilization of our ruling power. If our enlightened Government had dealt with him with greater consideration and generosity, they would have raised themselves higher in the estimation of the public both in this country and outside, and made us all forget their blunders. We are sorry they have lost a golden opportunity and that these blunders have after mature deliberation been perpetrated in red blood. It required a very powerful and sagacious mind and a broad and humane heart to adequately survey the present and future position of affairs and win the good opinion and sympathy of the world by an act of noble generosity and humanity towards an injured foe. Such humane and far-seeing statesmanship is, however, not to be found at this moment in high quarters. The Jubráj, who was merely a puppet in the hands of the principal actors, and the third brother, Sama Henjaba, who were condemned to death by the trying court, are to be transported for life and to forfeit their property. This is also a harsh punishment, which is scarcely justified by the nature of their guilt. Greater leniency could have been easily shown towards them without going against the strict equities of the case. The executioners and the sentry who were condemned to death by the model court which inquired into their guilt are to be transported during pleasure of the Indian Government. A grain of clemency is better than cruelty or positive inhumanity, and this is all that we can justly say about the decision arrived at by Government. We cannot possibly congratulate them on their foresight or generosity. The Tongal General and the Senápati have already been executed. The rest of the prisoners are no longer in heavy suspense, and must now endure the sad fate that has overtaken them through the strange ordinances of Providence as a punishment for their imprudence in dealing with an all-powerful Government, which, if so minded, can make and unmake rulers and princes within less than twenty-four hours.

35. The *Gujardt Darpan* (82), in its issue of the 16th August, writes:—We think the general opinion will be that the sentences passed on the Manipur princes are rather severe. The provocation given by the British officers, the former relations of the State with the Government of India, and last, not least, the position of the prisoners, have not been considered in passing them. However much we may feel for the deaths of Mr. Quinton and others, whatever be our bias against the prisoners, it is unquestionable that we must not lose sight of the aggravating circumstances which drove them to desperation. Indeed, one cannot say that they were meek innocent lambs and therefore wholly guiltless. But it should be remembered that they have had not a fair trial at Manipur. It would, therefore, have been better if they had been immured in some remote fortress to repent of their folly. To be candid, there is a touch of vindictiveness in the sentences, and the magnanimity of the British is not conspicuous in this matter.

36. The *Madrdita* (5), in its issue of the 16th August, writes:—We are glad that the sentence of death passed upon the Regent and his younger brothers has been commuted to transportation for life and forfeiture of property. In the case of minor actors the sentence has been commuted to transportation during

the pleasure of Government. We wish the lives of the Jubráj and the old General had also been spared. Mercy never harms. The Government of Lord Lansdowne would, certainly, have added to the prestige of the British Government by such an act of clemency. But, on the whole, no one can deny that Lord Lansdowne has not allowed himself to be carried away by the blood-thirsty counsels of the irresponsible advisers of Government who were urging him to spare no one. Now the great question remains, "What to do with Manipur?" Let us see how Lord Lansdowne disposes of it.

37. The *Indu Prakásh* (14), in its issue of the 17th August, writes:—As a matter of policy it was, perhaps, necessary to make an example of Tekendrajit and the Tongal General, but we should have preferred to see them tried by court-martial and blown off from the cannon's mouth if necessary, rather than subjected to a trial, which was little better than a farce, and then dealt with like civil convicts. If they have been instrumental in shedding British blood it is proper they should forfeit their lives for it, but they ought to have been treated as military prisoners. The form of trial was hardly such as to inspire respect or confidence. As to the other prisoners the same remarks apply.

38. While writing on the Manipur affairs, the *Jagadhitechchhu* (38), in its issue of the 15th August, draws the attention of the Native Princes to the conclusion of the Manipur trials and advises them to take a lesson therefrom and to follow always the suggestions made to them by Political Agents and to revere the paramount Government. The paper considers that much injustice has been done to the Manipur princes, and expresses a hope that the action of the Government of India will be severely reprimanded when Parliament re-opens.—The *Arunodaya* (20) of the 16th August thinks that the conclusion of the Manipur trials is likely to inspire the minds of the Native Chiefs in India with fear and hatred of the paramount Government. The Nizám, the Holkar, the Scindia, the Gáikwád and other Chiefs have, no doubt, become quite harmless, but there is great likelihood of their being much terrified at a Chief like themselves being executed or sent to the Andamans as a mean offender by the paramount Government. We have, however, much pleasure to tell these Chiefs that no Indian Chief is likely to meet with the same treatment as the Manipur Chief has received. But we are of opinion that Government would have shown generosity if they had let the Manipur criminals go scot-free.

39. The *Hitechchhu* (85) of Ahmedabad, in its issue of the 20th August, observes:—The treatment of the Manipur princes by the Government of India has from the beginning been open to objection. If Government wanted to give them a fair trial an independent judge should have been appointed to try them instead of investing military men with that power. It is also said that the princes were not provided with proper legal assistance to defend themselves. The Manipur affairs were freely discussed in Parliament, and from what Lord Ripon said on that occasion in favour of the State and the princes, it was believed that the extreme penalty of law meted to the princes by the Special Commission would not be confirmed by the Government of India. But it seems Government have taken this opportunity of the prorogation of Parliament to publish their verdict. His Excellency Lord Lansdowne is, no doubt, noble-minded, but he seems to have been misled by selfish officers and selfish newspapers; but this will throw a blot on his administration, while his advisers will remain in the dark. The Regent and his youngest brother have been transported for life, but it ought to have been remembered that they were mere tools in the hands of the Jubráj. There is no precedent on record of capital punishment being meted to princes, and we are sorry for the fate of the Manipur princes.

40. The *Gujardt Mitra* (84), in its issue of the 16th August, approves of the commutation of the sentence of death to one of transportation for life and forfeiture of all property passed on the Regent of Manipur and his youngest brother, and observes:—It would have been much better if the sentence of death passed by the Special Commission on the Jubráj and the Tongal General had also been commuted to one of transportation for life, because, by doing so the public would have spoken highly of British clemency, while the offenders would have been subjected to lifelong misery and penitence for their brutal act. We recommend the Government of His Excellency Lord Lansdowne to bring the two prisoners to Rájkot

in Káthiáwár or to a similar place and to execute them in the presence of the Native Chiefs of India in order to convey a warning to them; but we are sure that our suggestion will not be accepted by Lord Lansdowne, as he does not care for public opinion. We also remind him that he need not be afraid of an explanation being asked for by Parliament. Like many of our contemporaries we think that His Excellency the Viceroy seems to have considered the prorogation of Parliament a favourable opportunity for disposing of the Manipur muddle and for undertaking the prosecution of the *Bangabasi*. But we request His Excellency to pay better attention to public opinion hereafter. [The *Satyavakta* (121) of the 15th August and the *Nyáyadarshak* (115) of the 17th idem also disapprove of the sentences passed on the Manipur princes.]

41. The *Rájyabhakta* (118), in its issue of the 18th August, observes:—The Anglo-Indian papers might praise the decision of the Indian Government in the case of the Manipur princes, but we never thought that His Excellency Lord Lansdowne would be so forgetful of mercy. The Manipur affairs created great sensation even in England, and it was hoped that Lord Lansdowne would show clemency, but as soon as Parliament was prorogued he passed the final orders. The conduct of his Government in this case has shown that it has not the nobility of mind to submit quietly to any rebuff. It also teaches a lesson to Native Princes that they are not competent to protect themselves, and that if they ever try to do so they will surely meet with the fate of the Manipur princes. The best course for the preservation of Native States is to humour Residents and Political Agents.

42. The *Ahmedabad Times* (91), in its issue of the 19th August, regrets that the Indian Government should have passed final orders regarding the Manipur princes and put them into force when the Manipur question was pending in Parliament, and observes:—Probably the princes did not deserve to be shown any mercy, but they deserved at least fair treatment, because it was the arbitrary action of the British Government which gave them a cause to murder British officers. His Excellency Lord Lansdowne is labouring under an error if he thinks that by confirming the capital sentence passed on the Jubráj and the Tongal General he will deter other Native Princes from taking such a bold step. This will only serve to make these princes less loyal and will prevent them from rendering hearty assistance to Government in time of need. Unfortunately, Parliament also did not check His Excellency, because there was a majority of Conservative members. We wish that the management of the Manipur State would be handed over to the ex-Mahárája.

43. The *Pársi Tikdhár* (116), in its issue of the 15th August, observes:—It was really an unfortunate hour when the Manipur princes murdered the innocent British officers, because they have thereby brought Native valour into disgrace. A sentence of capital punishment was never before passed on a Native prince, and therefore the fate of the Jubráj and the Tongal General has created a panic in the country. The recent Manipur affair teaches a lesson to Native Princes that they should always be guileless in their friendship with Government. India was once very powerful on account of its honesty and valour, but she has recently lost her strength and become dependent mainly on account of her dishonesty and intriguing ways.

Approval of the sentences passed on the Manipur princes.

44. The *Phœnix* (6), in its issue of the 15th August, writes:—It may be stated that the punishments inflicted on the Manipur princes must now commend themselves to the approval of all right-minded persons and satisfy the most exacting critic. The dignity of the law has been vindicated and the retribution following on its breach is of sufficient consequence to convey a timely reminder to all Native Princes of the serious liabilities they incur in trifling with the majesty and prestige of the British Government. [The *Kávide Mumbai* (110), in its issue of the 17th August, expresses similar sentiments.]

Grievances of the people in the Porbandar State.

45. A correspondent of the *Rájyabhakta* (118), in its issue of the 18th August, observes:—The market at Porbandar has been closed for a month, though a few shops have been opened for the convenience of the poor people. The

people of this State are greatly disappointed to find that Ráo Bahádur S. P. Pandit, the Administrator, does not attend to their grievances, and think of taking further steps in the matter. It is said that though several complaints have been made against a Mámlatdár, no inquiry appears to have been made since he is still retained in office. A complaint was made by one Khima Thakkar about three months ago, but the same has also remained undisposed of, and the delay merely increases the difficulty of adducing evidence. Gambling, debauchery and thefts are also said to be rife in the town of Porbandar.

A complaint against the imposition of a grazing fee on the Pinjrapol cattle by the administration of the Porbandar State.

46. A correspondent of the *Bombay Samachár* (95), in its issue of the 21st August, says:—The Mahájans of Porbandar have objected to the grazing fee imposed anew by the Administrator of that State on the cattle of the local Pinjrapol. The Mahájans petitioned the Administrator to remove the fee, and, on his refusal to do so, have closed their shops. It is nearly a month since the shops were closed, but in order to save the poor from inconveniences, articles of ordinary consumption are allowed to be sold in the Mahájanvádi, while the public bazar is kept closed. The imposition of the "Pánchari" or grazing fee on the Panjrapol cattle is quite against the rule sanctioned by Mr. Lely, the late Political Agent of Káthiáwár. Since the transfer of the administrative powers from the Rána to the administration the right of grazing cattle in the forests without any fees has been taken away from the people, and several new taxes have been imposed, the principal of which are the house-tax and the stamp-fees. One of the reasons for the imposition of the new taxes is said to be a desire to recoup the State for the losses sustained in carrying on proceedings in connection with the confusion in the Public Works Department of the State. Mr. Purshottam Mávji has been despatched by the Mahájans to represent their complaint to the Political Department, and if no satisfactory reply is received, they intend to send a deputation to the Political Agent with a representation on the subject signed by the members of the different castes in the State.

G. M. SATHE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
25th August 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 22ND AUGUST 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Berár Samáchár* (3), in its issue of the 17th August, writes :—

Remarks on the decision of the India Government in regard to the sentences passed on the Manipur Princes.

We have now without option to bow down to the final decision given by the Government of India in regard to the Manipur princes. No further appeal can lie against the judgment of the Viceroy in Council. It is useless to weep over their unhappy fate, but we are firmly of opinion that their fault was due to the blunders of the English meddlers in the internal dissensions of the Manipur State. Their interposition was, besides, inopportune and uncalled for. It was inopportune because the Mahárája in exile was let alone to brood over the wrongs done him by his brothers. It was uncalled for because there prevailed afterwards peace and amity. Mr. Quinton's march into the capital of the State was, besides, ill arranged. The darbár was an invention to imprison the Senápati in his own palace. The trial for the bloodshed that followed in the desperate attempt of the Senápati to defend his person from deportation, was of the nature of a military court guided by the laws of civil justice. The Court was presided over by a Judge who understood justice from war affairs and learnt bravery from judicial proceedings. Besides, the Manipur princes were not better than dead creatures. We craved for their lives being spared because we thought that no such tragedy was necessary to establish British prestige after the absolute occupation of that State by the English army.

2. The same newspaper writes :—The Manipur history is not without its moral. Upon prudential considerations we should say that the Manipur princes deserved the punishment meted to them. There are very few Native States left unannexed to the English dominions. The Government of India is ever ready to step in and to mend the wrong matters in these States with the aid of their Political Agents and Residents. The Manipur rebels lacked in those manly qualities that esteem honour and good name more than the mere preservation of life. To them life was more dear than their own honour. They preferred to die an ignominious death when they ought to have been perfectly certain of capital punishment for the bloodshed of English officers. The Rájas and Mahárájas should bear in mind that their thanks are due to the British nation who allowed them to enjoy royalty, and they would be considered to thankfully appreciate the noble gift if they would rule over their principalities with credit to themselves and happiness to the rayats.

G. M. SATHE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
25th August 1891.

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CONFIDENTIAL.] No. 35 of 1891.

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ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th August 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
20	The Árunodayá	Thána	Weekly	550
21	„ Á'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	422
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Kumtha Vritt	Kumta	Do.	...
47	„ Mahráshtra Kokil	Bombay	Monthly	1,500
48	„ Mahráshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
49	The Mahárashtra Vritt	Sátára	Weekly	150
50	„ Moda Vritt	Wái	Do.	350
51	„ Mutaddi	Ahmednagar	Do.	...
52	„ Nagar Samáchár	Do.	Do.	150
53	„ Násik Vritt	Násik	Do.	300
54	„ Nyáyá Sindhu	Ahmednagar	Do.	170
55	„ Pandhari Mitrá	Pandharpur	Do.	104
56	„ Poona Vaibhav	Poona	Do.	1,100
57	„ Prabodh Chandrika	Jalgaon	Do.	200
58	„ Prabodh Ratná	Bárai	Do.	225
59	„ Pratod	Islámpur	Do.	300
60	„ Rághava Bhushana	Yeola	Do.	140
61	„ Rámdás	Bijápur	Do.	325
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá...	Thána	Do.	300
71	„ Vanapriya...	Chikodi	Fortnightly ...	100
72	„ Venguria Vritt	Venguria	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	285
79	„ Vritt Sudha	Sátára	Do.	200
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Jáme Jamshed	Bombay	Daily	1,600
88	„ Kaiser-i-Hind	Do.	Weekly	2,502
89	„ Rást Goftár	Do.	Do.	1,680
90	„ Surat Akhbár	Surat	Do.	600
91	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	250
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ A'ryá Dharm Prakásh	Do.	Monthly	394
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitrá	Broach	Weekly	350
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	600
100	„ Chának	Surat	Do.	500
101	„ Deshi Mitrá	Do.	Weekly	900
102	„ Dayán Vardhak	Bombay	Monthly	700
103	„ Furead	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afsháu	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
110	„ Kaira Vartamán	Kaira	Weekly	100
111	„ Kásido Mumbai	Bombay	Tri-weekly ...	1,200
112	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
113	„ Kelavni	Baroda	Monthly	500
114	„ Madhur Vachan	Bombay	Do.	1,412
115	„ Nure Elam	Do.	Do.	330
116	„ Nyáyadarshak	Ahmedabad	Weekly	340
117	„ Pársi Tikáhár	Bombay	Fortnightly ...	800
118	„ Praja Matá	Ahmedabad	Weekly	500
119	„ Ráiyabhaktá	Bombay	Do.	687
120	„ Samaher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
121	The Satyá Mitrá	Bombay	Weekly	300
122	„ Satyavakta	Ahmedabad	Do.	1,500
123	„ Satyodaya	Dohad	Do.	75
124	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
125	„ Shrimáli Shubhechchhak	Do.	Do.	300
126	„ Sneha Sindhu	Kaira	Weekly	150
127	„ Stri Bodh...	Bombay	Monthly	588
128	„ Stri Mitrá	Do.	Do.	697
129	„ Svadesh Bandhu	Mahudha	Weekly	200
130	„ Svadesh Vatsal	Ahmedabad	Monthly	300
131	„ Udichya Hitechchhu Patrá	Do.	Do.	550
132	„ Vidnyán Vilás	Rájkot	Do.	825
133	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
134	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
135	The Kannadá Suvarte...	Bombay	Weekly	800
136	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
137	The Chandrodayá	Dhárwár	Weekly	200
138	„ Karnátak Vritt	Do.	Do.	...
139	„ Lok Bandhu	Do.	Do.	190
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satya Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
143	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
144	„ Bráhma Patrika	Poona	Weekly	200
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
146	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
147	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
148	„ Dhár State Gazette	Dhár	Weekly	280
149	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
150	„ Gwalior Gazette	Gwalior	Do.	830
151	„ Jouhar	Bombay	Do.	...
152	„ Kushful Akhbár...	Do.	Do.	200
153	„ Mukhbir	Do.	Do.	...
	Persian.			
154	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
155	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
156	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
157	The Altab Sind	Karáchi	Weekly	...
158	„ Múawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
159	„ Muin-ul-Islám	Do.	Do.	290
160	„ Pirbhat	Do.	Do.	
161	„ Sind Samáchár	Do.	Do.	...
162	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
163	A Colonia Goana	Bombay	Weekly	...
164	O Anglo-Lusitano	Do.	Do.	1,500
165	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ā) is the last letter of a word, the accent is left out, and the short *a* (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Sir John Gorst on British rule in India.

1. The *Rást Goftár* (89), in its issue of the 23rd August, writes:—Addressing the successful students at the Cooper's Hill College, Sir John Gorst referred to British rule in India as "a unique example of the government of one nation by another entirely for the advantage and interest of the subject people." This is cant, pure and simple. India is retained primarily for the benefit of England. No one could reasonably complain, if England were to make the most of an empire won by her exploits and courage and retained in peace, security and contentment by her wisdom. The ruling race would be more than human if it were to take all the trouble and undergo the risk of governing this country only for the good of the natives. If the motive had been so nobly and so superhumanly unselfish, England might have departed, bag and baggage, from India when her ungrateful sons rose in mutiny thirty years ago and killed every Englishman, woman and child they could lay their hands upon. Let us have none of this silly cant, which is as ludicrous as the professions of love by Lancashire manufacturers to Indian factory operatives and their solicitude for their welfare. England retains India for her own good, and England's retention of India is the great good fortune of India.

2. The *Indu Prakásh* (14), in its issue of the 24th August, writes:—Sir John Gorst, in addressing the students of the Cooper's Hill College the other day, observed that the British governed India entirely for the benefit of that country. How extremely philanthropic! When an Under Secretary of State indulges in such clap-trap, which he must know is quite wide of the mark, what justice or fair-play can India hope to get at the hands of her rulers? All the treasures of Indian royal houses which have been conveyed to England during the conquest have been taken away for the benefit of India! The Kohinoor which adorns the Royal diadem of England has also been carried away for the benefit of India! The salaries and pensions, too, which England's sons get from India are all for the benefit of India alone! The Cooper's Hill College is maintained at a cost of nearly £40,000 only for the benefit of India! How silly of people to think that it was going to be abolished! And does not Sir John Gorst himself get his £1,500 a year all for the benefit of India? Could philanthropy go further? Long live Sir John Gorst!

India's demands on Government.

3. The same newspaper contains an article on "the demands of the Indian people," in which it says:—We do not ask that the Indian National Congress should be turned into an Indian Parliament, because we know that we are not yet fitted to have our own parliament, and that the British rulers would not accede to this demand if we made it. What we pray for is that Government may fulfil the promises made by them when they deprived us of native rule. In the proclamation which was promulgated in 1818 on the conquest of Bájiráo Peshwa's dominions, an assurance was given that the British Government would continue the grants and donations made by the former rulers. But the Inám Commission, which has by its strange decisions reduced to penury hundreds of noble families, has quite nullified this assurance. So also was it notified in the Queen's Proclamation of 1858 that steps would be taken to leave undisturbed the people's attachment to their lands. But the system of survey and land assessment adopted by Government is threatening to reduce the people to the condition of mere tenants. There is famine in Madras at present, and it is said that poor cultivators are leaving their homes and lands and wandering in search of bread, and that opportunities are thereby offered to other people to occupy their lands. Similar was the case in this province during the last famine. This shows that a feeling of instability has been given rise to in the minds of the people in connection with their lands. Examinations have been prescribed for Kulkarnis and their object is to make the *vatans* or hereditary landed properties of these village servants unstable like Government service. In short, Government intend ultimately to establish that the country is their own property in every way and that the people are merely Government's tenants. This is what we do not want. We are your subjects. You should make

it possible for us to conduct ourselves without any inconvenience as your subjects, and if we transgress our duty you may be harsh towards us and we will not grudge at such treatment. But do not make us mere tenants or slaves, we pray. You are our rulers and you may well charge us with a small tax as your due. How long have we been clamouring that the cost of the Secretary of State for India is useless and should not fall on us? When you first established your rule over us, abolishing several oppressive imposts of the former rule, we were very happy and blessed you. But have you not of late imposed various new taxes which we never even dreamt of? Did anybody know of a duty on salt in 1818? Did anybody think of stamped paper? Did any one believe that the poor people would have no right to touch even a blade of grass in the forests? Did any one foresee that the country would have to pay about fourteen hundred thousand rupees to the Amir of Afghanistan to keep him quiet? Did any body even dream that the country would be charged with the expenses incurred in subjugating Burma while Burmese treasures would be carried to England? In short, all these are new and unheard-of things, and our forefathers never had an idea that these burdens would fall on the shoulders of their grandsons and great-grandsons. This ignorance was the real cause of the English having encountered no impediments in the establishment of their dominion and of some sensible Natives having thought well of their rule. If our forefathers were now to come down from heaven they would be very sorry to discover their mistake. If they be accompanied by Sir John Malcolm, Mountstuart Elphinstone and other English officers, the latter would feel extremely humiliated and would not raise their heads to reply to our questions. The agreements or promises thus broken were not between man and man, but between nation and nation. The breaches have been gradual and have during the last century and a half grown into a mountain, under the weight of which we are being crushed. We do not now ask you to give back our dominion, for that would not be a right thing from a political point of view. What we want is that we may be permitted to be in the same condition in which we were under Native rule. Do away with the duty on salt and the income-tax, repeal the severe forest laws and free us from those charges which have been saddled on us for the sake of gratifying the whims of English statesmen or preserving the dignity of the British Government. This is not a demand for anything new, but is only a request to you to fulfil your own promises, made expressly or impliedly. We need not say that one who has any regard for honesty keeps his word; for though in ordinary calculations four and four make eight, in politics the sum sometimes amounts to six and sometimes to ten and a half.

Reflections on the British Government in India.

4. The *Makrátta* (5), in its issue of the 23rd August, writes:—It cannot have escaped the notice of careful observers of things passing around them, that day by day signs are developing on all sides which presage the revival of, or rather reversion to, what we call in Maráthi 'Lyttonsháhi' in its full swing, shorn, perhaps, of its redeeming features. Darwin in his admirable 'Descent of Man' has dwelt at considerable length on the principle of 'reversion,' whereby a variation or peculiarity long cast off, having ceased to serve its purpose, is again revived or reverted to in a far-off descendant. Similar has been the case with the spirit and policy of the Indian Government. Lord Ripon, and to a great extent Lord Dufferin, followed certain liberal and broad-minded lines of policy, which, in addition to appeasing the minds of the people, added to the well-being of the nation. Those lines and traditions seem now to be completely departed from; and there is apparently a serious and well-determined effort in high administrative quarters to imitate the steps, the taking of which involved Lord Lytton's Government in India and Lord Beaconsfield's Government in England in such dreadful disaster. The gagging of the press in Residencies and Cantonments; the undertaking of questionable and weak-kneed prosecutions for sedition and libel and contempt of court; the inadvisable execution of semi-independent Chiefs for rebellion and murder of unwise British officials under strong provocation; their trial under the sections of the Penal Code, applicable only to British India; the emphasising of the ultimate principle of 'Might is right,' under the garb of a sanctioned declaration that under no circumstances are the sacred bodies of British officers to be touched by any subject of the Native States, however strong the provocation and however peremptory the orders

of the State authorities ;—these are a few of the latter-day illustrations of that tendency to reversion which Darwin expatiates upon as prevailing within the domains of animal kingdom. If the policy thus deliberately entered upon be faithfully carried out, as there are strong confirmatory indications, by putting a kind of gag on the whole Indian press, the Liberal party at the next general election, not far distant, may have an additional plank to their political platform, as they had in the general election of 1880. What is even more remarkable, the revival of conservative and narrow-minded traditions in the highest quarters is immediately inherited by local Governments. The same contrast that strikes one's observant eye between the spirit of Lord Ripon's and partly Lord Dufferin's rule on the one hand, and His Excellency Lord Lansdowne's on the other, is faithfully reflected in the respective careers of Lord Reay and Lord Harris in Bombay, and of Lord Connemara and Lord Wenlock in the Southern Presidency. As far as we can judge from a distance, a similar remark applies to the North-West Provinces and Oudh. If current local opinion is to be trusted, it is only in Bengal that we find a happy continuation of the content-producing policy of Sir Steuart Bayley by his successor Sir Charles Elliot. Sir Charles, however, is only in the first year of his *régime*, and it is yet too early to say whether the liberal traditions of his predecessor will be faithfully adhered to to the end or broken through. The atmosphere of Bengal is peculiarly unfavourable to the maintenance of such a policy, tainted as it is by the imperious odours emanating from the doings and sayings of the Supreme Conservative Government. One must be endowed almost with an adamantine individuality to keep one's self free from those tempting influences, and it remains to be seen how far Sir Charles answers the test. He has certainly begun well, and let us fervently pray he will end well. Unfortunately, we have had different experiences nearer home. Whatever difference of opinion there may exist as regards the actual and immediate good that India derives, or has hitherto derived, at the hands of the Conservatives and Liberals, respectively, when long in office, there can, we suspect, be no two opinions on one point. The selections of the latter party are in nine cases out of ten far happier than those of the former. Look at the bright array of distinguished names like those of Lord Northbrook, Lord Ripon, Lord Dufferin, Lord Reay, Mr. Ilbert, Sir Evelyn Baring, &c., on the one hand, and contrast it with the present incumbents of these high posts, and you are at once struck with the inherent superiority of the one set over the other. And this is no wonder. However much Conservatives may endeavour to walk into the shoes of their Liberal contemporaries, either under the tutelage of leaders like the protean Beaconsfield, or in forced company with Liberal Unionists as at present, there can be no manner of doubt that the watchword of the one party being progress, while that of the other is aggrandisement, the first party naturally attracts to itself all the progressive element in the country, and the shadow of that element is naturally reflected in the measures it generally adopts, including nominations to responsible posts in this country. As to what policy does or will do ultimate good to the country at large, the lulling one of the Liberals or the exciting one of the Conservatives, is a question too complicated to solve for 'mediocrities.'

Remarks on the administration of His Excellency Lord Lansdowne.

5. The *Satyavakta* (122), in its issue of the 22nd August, observes:—The necessity for appointing a Parliamentary Committee to inquire into the condition of India has been admitted on all hands, and this fact proves that the British administration here is not carried on in a satisfactory manner. Lord Lansdowne has not done during the period of two years and a half that he has been in India a single act of which he can well be proud or which has pleased the public. The officials who in the time of Lord Dufferin were opposed to the National Congress movement received encouragement to bring forward the Official Secrets Bill, which Government have only shown their weakness in passing. The Act has not produced the desired effect, since the semi-Government organs have been freely publishing all kinds of confidential correspondence of Government as before. Soon after the passing of this Act, His Excellency the Viceroy issued the objectionable circular regard-

ing the publication of newspapers in Native States. Lord Lansdowne also confirmed the capital sentence passed on two of the Manipur princes, soon after the prorogation of Parliament, although the case was under parliamentary discussion. The last act of His Excellency's Government is the prosecution of the *Bangabasi*. Judging from all these acts one must say that His Lordship's administration has not been satisfactory, and that the sooner it is changed the better. Lord Lansdowne would have become very popular if he had followed the policy of Lord Ripon. He, however, has neither reduced the income-tax and the duty on salt, introduced any schemes of local self-government, nor tried to revive the import duties on cloth or to improve the condition of the rayat.

6. The *Ahmedabad Times* (92), in its issue of the 26th August, observes:—The policy of Lord Lansdowne seems to be more oppressive than that of Lords Lytton and Dufferin. Yakubkhan, the ex-Amir of Kabul, was in the time of Lord Lytton sentenced to be held as a State prisoner for murdering some of the British officials, while two of the Manipur princes have been sentenced to death and others transported for life in the *réyime* of Lord Lansdowne, who is said to have threatened to resign office in case his decision was not approved of by the Secretary of State for India. The prosecution of the *Bangabasi* under Section 124 of the Indian Penal Code, undertaken by the Government after Parliament was prorogued, seems to be a worse measure than even the Press Gagging Act. By passing the Official Secrets Act and issuing the objectionable circular regarding the publication of newspapers in Native States, Lord Lansdowne has deprived the press of some of its liberty, while the Age of Consent Act directly interferes with the religious rites of the people. All these acts of His Excellency have tended to make him unpopular. The Native Princes and the Native press are both conducive to the permanence of the British dominion in India. We request Parliament in the interest of British rule to prevent Lord Lansdowne from carrying on his present policy in future and to keep a keen eye over his administration.—In another place the same paper observes:—The Anglo-Indian papers are greatly opposed to the Natives and therefore freely write against them, and it is to be regretted that the Imperial and the Provincial Governments should be solely guided by such disloyal papers, and we fear that Government will come one day into trouble.

7. The *Indian Spectator* (2), in its issue of the 23rd August, writes:—

The resolution of the Government of India on the formation of fuel and fodder reserves and the Agricultural Department.

The resolution of the Government of India, dated Simla the 15th July last, on the subject of the formation of fuel and fodder reserves, is one more instance of the administrative working with a rigid regard to red-tapeism and scant attention to the welfare of the people. To the inventive genius of the Government India owed several departments of questionable utility, to which a decade ago the Revenue and Agricultural Department was added, of course with the ostensible object of improving the material condition of those directly or indirectly engaged in agriculture. How far the creation of the department has benefited the country it is not for us to say, though it is a matter of common experience that since the institution has been launched under the pompous title the periodical famine has lost none of its rigour and that cattle die by thousands in times of scarcity. The department has confined its operations to a few experimental farms, the results of which, it is scarcely exaggeration to say, have borne no fruit in the shape of suggesting reforms to the ignorant peasant in the primitive mode of agriculture. It cannot be denied that the department issues annual reports, but can it be reasonably hoped that the information contained therein comes within the ken of the unlettered rustic? Does the Agricultural Department ever circulate translated copies of its reports among those peasants who do not know English but are acquainted with the vernaculars? Has it ever cared to collect statistics which can give, to those unacquainted with the actual condition of the cultivating classes, an idea of the kind of life they lead and the hard struggle they have to make for existence? Has it been ascertained that in most rural districts the labourers who work for wages, and commonly pass by the name of *coolies*, get in some cases only an anna each per day, out of which a

family of five persons has to be provided with food and raiment? Is not the number of the cattle that die of starvation when there is a scarcity of water and fodder great? Can the department supply statistics which may help to show the yearly mortality among the agricultural cattle? It is no use multiplying such queries when the kind of work the department does is well known. If it can conserve and foster the interests of the agricultural population by giving an idea of the actualities of their condition and guarding them as well against the encroachment of the Forest Department upon their rights as against the exacting demands of the Settlement Department, it can justify its *raison d'être*. Otherwise it is little short of a lumber department created to make provision for a beneficed bureaucracy. If the statistics, the want of which we have seen and which it is within the sphere of the Agricultural Department to collect, had been available, we could have known if the increased assessment owing to revised settlements which are carried on in the country is fair and justifiable, though it can be clear even to a casual on-looker that in the absence of any material improvement in the condition of the cultivating class any enhancement in the old rate is scarcely expedient or equitable. These observations forced themselves to our notice on reading the resolution of the Government alluded to above. Nearly eight years ago the Government of India asked for the advice and co-operation of local Governments as to the action which should be taken for the better protection of the cattle of the country during seasons of drought, and at the same time indicated the general outlines of the scheme which seemed most likely to secure the desired result. The scheme referred to had for one of its objects the extended growth and reproduction of the fodder trees and bushes on which Indian cattle are so largely dependent for food-supply in years of scarcity, as well as encouraging the people to store more carefully the grass produced in their fields, and, where possible, to store hay. It was enquired whether in some cases land could not be purchased for the above purpose, and information was called for which would indicate how far the cattle in each district required protection, the extent of waste land available, and the best means of managing any land which would be set apart for the purpose. It is nearly a decade since the Agricultural Department has been in existence, and it is curious that the information of the kind called for should not have been in its possession. Yet it appears so from the resolution under notice, in which the Government of India, writing on 18th July last, say that the replies "now before them" of the local Governments and Administrations, addressed on 1st March 1883, are still "incomplete." But to afford no cause for disappointment, the inevitable remark follows that the Government of India are convinced that "the subject deserves to be further analysed and studied in greater detail before it is safe (*sic*) to draw any final conclusions"! Indeed, the department seems so jealously watchful of the interests of the agricultural community that even eight years have not sufficed to give them a substantial and protective measure. The further analysis and study to be made of the replies of the local Governments before any "final" conclusion can be drawn may take another decade, and it would then be worth while enquiring as to the lot of field animals carried off by sheer starvation in years of drought! It is needless to say that cattle form the mainstay of the Indian peasant, who is a two-fold sufferer in a year of scarcity by the heavy mortality among the cattle and the depressive cessation of field work. If the department created to protect him against the worst consequences of famine can fail to do its essential duty, it is hard to understand for what earthly good it exists.

Complaint about want of fodder for cattle.

8. The *Chandrásha* (25), in its issue of the 23rd August, complains of want of fodder in the Tásgaon subdivision of the Sátára District owing to a scanty rainfall, and prays that with a view to save the agriculturists' cattle from death Government may permit people to graze their cattle free of charge in the reserved forests.—The *Rámdás* (61), in its issue of the 22nd August, also complains of the new forest arrangements being fatal to cattle, and says that the people have, either through ignorance or other reason, quietly submitted to the duty on salt, high land assessment and the ruinous ábkári laws, but have clearly perceived the oppression of the Forest Department and the income-tax and the necessity for making special and united efforts to get redress from it.

9. The *Satyavakta* (122), in its issue of the 22nd August, observes:—Since the British conquest of India there has been tranquillity throughout the country, but the British military force is disproportionate to the population and extent of the country, and as foreign enemies have always an evil eye upon the country it is proper that in the interests of the State the Arms Act should be repealed and Natives should be given military education. In India there are several gallant races like the Maráthas, the Panjábis, the Sikhs, the Káthis and others, who will be but too willing to fight for their country if they be provided with arms and given military education.

A request to Government to repeal the Arms Act and to give military education to Natives.

10. In alluding to the reply given by His Excellency Lord Wenlock, Governor of Madras, to the Bellary municipal address, the same newspaper regrets that His Lordship should have commenced his tour in the distressed districts so late, and observes:—It seems that Lord Wenlock, in considering the famine to be less distressful than the people thought it to be, has been misled by the misrepresentations of his subordinates, who are generally in the habit of making light of distressing times, which is very discreditable to those officers. His Lordship is very probably under a delusion, as was Sir Richard Temple in 1877, and we request His Excellency to appoint a commission to find out the true state of affairs in his presidency. [The *Gujardt Darpan* (83) and the *Hindusthán* (108), in their issues of the 23rd August, and the *Broach Mitra* (97), in its issue of the 26th idem, express similar sentiments.]

Remarks on the reply of His Excellency Lord Wenlock, Governor of Madras, to the Bellary municipal address.

11. The *Jáme Jamshed* (87), in its issue of the 26th August, says:—It is an undoubted fact that the Arbitration Court at Poona has proved a decided success. An account of the proceedings of this Court for the past year, read at a public meeting held on Saturday last at Poona under the presidency of Dr. Pollen, C.S., shows that this Court worked satisfactorily last year as it did in the previous fifteen years of its existence. At this meeting it was resolved to memorialize the Bombay Government, submitting a draft of a Bill for the extension of this Court to the remaining parts of the presidency and praying it to forward the draft, with its recommendation to pass it into a law, to the Supreme Government. Such a law as is recommended here is highly conducive to the welfare of the people, but it is not likely that the suggestion will be readily adopted by the Government of India. If we mistake not, a similar suggestion for the extension of the Arbitration Court was previously made to the Government of India, which however did not adopt it, evidently as it did not like to forego the large revenues yielded by the stamp duties and court fees. However, the subject of Arbitration Courts is of vital importance and ought to be brought to the notice of the political and other important associations of the presidency, and an extensive agitation on the subject should be made with a view to acquire the concession sooner or later.

Extension of the Poona Arbitration Court scheme throughout the presidency desired.

12. The *Native Opinion* (15), in its issue of the 23rd August, writes:—We are glad to learn that the Honourable Ráo Bahádur Ódhárám Mulchand, Additional Member of the Bombay Legislative Council, has been appointed member a second time. The province of Sind requires competent representation, and in Ráo Bahádur Ódhárám all the conditions of such representation are duly fulfilled.

Approval of the re-appointment of the Honourable Ráo Bahádur Ódhárám Mulchand as an Additional Member of the Bombay Legislative Council.

13. The *Indian Spectator* (2), in its issue of the 23rd August, writes:—Some of the Calcutta papers say that the writings of the *Bangabasi* carry no weight with the people. But this is surely a mistake. A paper which has a circulation of 30,000 copies must be held to be a great power in the hands of its editor and proprietor. The Government of India think that this power has been

Observations on the *Bangabasi* case.

exercised for evil and in defiance of the Penal Code. They must have doubtless consulted their law officers, and we do not see why their action should be criticised as impolitic, especially at this stage. If the prosecution succeeds, it will serve as a good example and will teach other journals to respect the law of the land—a law under which we enjoy the fullest *liberty*, but which rightly puts its foot down on *license* of every kind. We well remember how often those very journalists who are now falling foul of His Excellency Lord Lansdowne advised Lord Lytton to have recourse to the Penal Code instead of passing a special gagging Act. Lord Lansdowne is following that advice and the same councillors are now falling foul of him. They apparently think that the responsible authorities, having come to a conclusion that a paper having the largest circulation of any in India is sowing sedition of a dangerous kind among those who cannot think for themselves, should allow it to break the law with impunity and continue to disseminate treason. We would have understood the criticism of our Bengal friends if the *Bangabasi* prosecution had failed. But the matter is still *sub-judice*. The issue raised is a plain one. It concerns only a particular paper and not the entire press. The Government has been doubtless making itself acquainted with the general tone of the newspaper in question. It is of opinion that the newspaper has been *attempting to excite such a disapprobation* of the measures of the Government as is *not* compatible with a disposition to render obedience to the lawful authority of the Government and to support such authority against unlawful attempts to subvert or resist it. The High Court may be of a different opinion and may acquit the accused. But it is all-important that the press should say nothing likely to influence the High Court. The Government of India is from one point of view as much on its trial as the *Bangabasi*, and it is not fair to create prejudice against it at the very outset of the case. The case will be tried with the aid of a jury, and we think it is hardly right to influence the public, out of which the jurors will be chosen, against the prosecutor. Had a similar attempt been made to influence the public against the accused, every one would have seen its unfairness. The Government in the High Court is in no better position than a private prosecutor, though its responsibility is undoubtedly greater. We would, therefore, respectfully advise the Bengal press to maintain a judicial spirit until the trial is over, and after it is over to discuss the real issue involved and not the Age of Consent Act.

14. The *Sudhdrak* (18), in its issue of the 24th August, writes:—The *Statesman* learns on "excellent authority" that if Government are able to get a conviction in the *Bangabasi* case two or three other Native papers "are already down on the list for criminal prosecution." We are sorry for His Excellency Lord Lansdowne, if this be true. His Lordship came amongst us with a name distinguished in the history of English Liberalism and with the prestige of Liberal traditions. It would be a sad commentary on the reputation that he thus brought with him, if he were to leave the shores of India as a second Lord Lytton.

15. The *Svadesh Bandhu* (129), in its issue of the 26th August, observes:—The so-called seditious writings of the *Bangabasi* do not seem to be fraught with danger at all. Even a child knows that the subjects of other sovereigns do not get so much happiness and immunity from danger as the people of India derive from the British Government. We are sorry to find that attempts are being made to deprive the Native press of its liberty, and if they succeed they will only make Government officials indulge all the more in their arbitrary and oppressive acts, thereby rendering the British administration unsatisfactory and unpopular. The people think that His Excellency Lord Lansdowne is afraid of the Native press, and trust his action will not meet with sympathy from the people of England.

16. The *Nyayadarshak* (116), in its issue of the 17th August, observes:—The British Government is the paramount power and to speak anything against it will bring us into trouble. Natives ought to remember that the best thing for them is to blindly follow Government and sing its praises, and that if they adopt any other course they might bring themselves into the same trouble as the *Bangabasi* has now come into. We know from experience

that the English nation is not such a weak power as to comply with even the most trifling request of the people against its own will. Its only business is to extend its territories, to increase its power and to snub Natives, who unfortunately do not realise that 'might is right.' The present time is such that if our rulers wish they may use us as beasts of burden, levy from us innumerable taxes, annex Native States, and in dispensing justice show partiality to Europeans in cases in which Natives and Europeans are concerned, while we should stand before them with arms folded and obey their dictates without murmur.

Retrial of the *Bangabasi* case at the next sessions disapproved.

17. The *Bombay Samachár* (96), in its issue of the 26th August, says:—The jury in the *Bangabasi* case has been discharged and a retrial of the case at the next sessions has been ordered. There was some applause on this occasion, leading to the inference that the verdict of the majority of the jury was against conviction of the accused. Whatever the fact may be, the labours of the Bengal Government have for the present gone in vain, depriving the case of much of its outward attraction. The retrial of the accused at the next sessions might lead the people to view the affair as persecution of the accused by Government, that would not add to the credit of the authorities.

No need of further inquiry into the Rájábái Tower tragedy case.

18. In alluding to the recent reply given by the Bombay Government to a second memorial presented by certain inhabitants of Bombay in the matter of the Rájábái Tower case, the *Dnyán Prakásh* (13), in its issue of the 27th August, writes:—We wish the Bombay Government had, along with their recent reply, published the report of the Honourable Mr. Justice Farran, as well as those by the Honourable the Advocate-General and the Public Prosecutor. There may be, and probably are, good reasons for withholding from the public the report of Colonel Wilson, the Commissioner of Police; but we should think that there could be no valid objection to publishing the other reports, more especially because they would go far to satisfy the public at large, and particularly the Pársi community of Bombay, of the reasonableness of the view taken in the Government letter under notice. Mr. Justice Farran's report would, we should think, convince at least the more influential members of that community that there existed no ground whatever for the institution of any further inquiry. If it is satisfactorily proved, as we hold it to have been, that no crime was committed, then it must be clear that no public purpose can be served by the adoption of the course so persistently suggested by the memorialists.

Further reply from the Bombay Government to the memorial on the Rájábái Tower tragedy and remarks thereon.

19. The *Rást Goftár* (89), in its issue of the 23rd August, writes:—The fiat has gone forth; the mandate is given that there shall be no further inquiry into what the Government themselves were pleased to call but the other day "the dark mystery" of the Rájábái Tower fatality. Although we are by no means satisfied with the meagre and miserable letter sent by the petitioners praying for further inquiry, the bare demand of which unsupported by fresh facts and arguments as elicited by after-events has possibly drawn this reply from Government without difficulty, we must with all deference say that the reply is utterly evasive and unsatisfactory, and leaves the question exactly where it was before the trial of Mánekji Aslji commenced in the High Court. Government have no ground whatever to say that the theory of outrage on the deceased ladies was fully tried and the conduct of the police was gone through before Mr. Justice Farran. Nothing of the sort was done in the High Court. It was a trial, pure and simple, of the charges against Mánekji Aslji, and the Judge himself had to admit the one-sidedness with which the trial was conducted,—a feature in it which favoured the defence and which could throw no light whatever on the conduct of the police, nor on the probabilities of outrage. The matter will evidently not rest here, as public feeling is still very much excited for the cold water which is sought to be thrown on the painful incident.

20. In noticing the above reply of the Bombay Government the *Bombay Samáchár* (96), in its issue of the 24th August, observes:—Neither the committee formed in connection with the Rájábái Tower tragedy, nor the Government reply, has given satisfaction to the public. After the submission of the memorial a simple reminder was addressed by the committee to Government, but, instead of doing this, another memorial should have been addressed, amplifying the grounds on which the first memorial was based and meeting the worthless reasons advanced by Government in their first reply. The reply of the 22nd instant is based upon the report of the Commissioner of Police, the review of the case by the Honourable Mr. Justice Farran, and the opinions of the Honourable the Advocate-General and the Public Prosecutor, which have not been published. However, the public had formed its opinion on the conduct and sentiments of these officers in the case, and had arrived at a conclusion contrary to the one come to by Government, and hence it would not attach any value to those documents in spite of the high appreciation attached to them by Government. If these documents are published they are sure to meet with disparaging criticism, and it is not just to base a reply on them.

The reply of the Bombay Government of the 22nd August in connection with the Rájábái Tower tragedy criticised.

21. The same newspaper, in its issue of the 25th August, says:—It is the duty of the committee formed in connection with the Rájábái Tower tragedy to place before the public its proceedings in the matter and to acquaint it with the further steps it proposes to take in connection with the subject, since the expenditure incurred by the committee has been met by subscriptions raised from the public, and it is to be hoped that early steps will accordingly be taken by the committee. On the decision of the case against Mánekji Asláji by the Bombay High Court it was observed by the entire vernacular and local English press that the Rájábái Tower mystery had remained unsolved, while the Government reply supplies no light for its solution, and the proceedings and conduct of those officers on whose reports and opinions, which are withheld from the public, the reply is based have confirmed the public opinion that the two deceased ladies were victims of outrage and violence. Particular care ought, therefore, to be taken by the public to support its complaint by every available proof, and no attention should be paid to the representation of any of the persons who are given to misleading the public by a misrepresentation, that due redress will be given by the Bombay Government of any well-founded complaint laid before them, since the conduct of that Government has not proved satisfactory to the public in several matters. The public expect that further steps in this matter will be taken by the committee at an early date.

22. The same, in its issue of the 26th August, writes:—The Rájábái Tower Tragedy Committee held a consultation as to whether any further steps in the matter should be taken or not, and has arrived at the conclusion that silence cannot be well held over the position in which the Bombay public has been left by the Government reply. It is quite a different thing that the public has not obtained redress; but it has been placed by the Government reply in a wrong position, and not only for the protection of its honour but to remove the blot cast on it it must take further steps in the matter. The public is sure to be gratified to learn that the leading members are anxious to take due steps to vindicate the public.

23. The *Jáme Jamshed* (87), in its issue of the 24th August, says:—The reply of Government is disappointing. We will, however, throw the hint for consoling the people that something is being done in the matter very secretly and that there is much risk in divulging the secret. To do justice to ourselves we might as well state that we have no connection whatever with the Vigilance and other committees, that we took no part in raising subscriptions for the Vigilance Committee or in assisting it in the performance of any of its acts. It is to be much regretted that the documents on which the Government reply is based have not been published and that Government should have arrived at a conclusion in an important matter like the Rájábái Tower tragedy on one-sided representations.

24. The *Akhbáre Soddgar* (94), in its issue of the 25th August, in writing on the same subject, requests the publication of the report of the Commissioner of Police, the review of the case by the Honourable Mr. Justice Farran, and the opinions of the Honourable the Advocate-General and the Public Prosecutor.

25. The *Rájyabhakta* (119), in its issue of the 23rd August, observes:—The reply of the Bombay Government to the letter sent by some of the members of the committee formed in connection with the Rájábái Tower tragedy is disappointing. The letter concerned an important question regarding public safety, and Government ought to have appointed a commission for the sake of setting the public mind at rest. One of the local English contemporaries complained in one of its recent issues that swindling had greatly increased in the city, that the police was powerless to take steps against the swindlers on account of a defect in the law and warned people to beware of them. This is sufficient to show that there is a wide field for reform in the Bombay Police force, and it would have been well if Government had appointed a commission instead of putting implicit confidence in the police.

26. In alluding to the same subject, the *Svadesh Bandhu* (129), in its issue of the 26th August, regrets that the Bombay Government should have put implicit faith in the report of the police without paying any consideration to the reasonable request of the public and supported the theory of suicide, and observes:—It is wrong to believe that the unfortunate Pársi ladies committed suicide when regard is had to their education and unblemished life and to the emphatic opinion of several medical men who testified to the presence of signs of outrage on their bodies. It is also wrong to suppose that the ladies went to such an out-of-the-way place as the tower to commit suicide. We are sorry to have to say this, but we cannot help saying that such suppositions will spread discontent among the people.

27. The *Broach Mitra* (97), in its issue of the 26th August, in writing on the same subject, observes:—The reply has been completely disappointing, but it was not unexpected. It is wrong of the people to expect any good under the *régime* of His Excellency Lord Harris, who hardly possesses the requisite knowledge of political matters, but who seems to pride himself upon being well-versed in cricket and other games, and has done no good to the presidency till now, and has been a puppet in the hands of his subordinates.

28. The *Bombay Samáchár* (96), in its issue of the 26th August, publishes a letter to that paper signed by Mr. A'rdesar Barjorji Godrez which is in effect as follows:—In their reply to the second memorial on the Rájábái Tower tragedy Government observe that there is no use in making further inquiries into the matter as they would causelessly bring into public our household matters. This statement seems to show that Government are in possession of some matters that would go against our family. If so, all those matters should have been placed before the Coroner's jury to enable that tribunal to find out the cause of the casualties. Government have, however, thought it fit to use in their reply to the memorial words calculated to annoy us in our misfortune, and this is not right. [A similar communication has appeared in the *Jáme Jamshed* (87) of the same date.]

Letter from a member of the family of the deceased, complaining against certain expressions used in the Government reply of the 22nd August in connection with the Rájábái Tower tragedy.

29. The *Hitechchhu* (86) of Ahmedabad, in its issue of the 27th August, disapproves of the present practice of appointing municipal commissioners as Honorary Magistrates and entrusting them with the decision of municipal cases, and observes:—Some time ago it came to the notice of the Bombay High Court that municipal commissioners were appointed by District Judges as assessors to ascertain the valuation of land belonging to private individuals required by the municipality under the Land Acquisition Act, and that Court put a stop to the practice at once. It is also proper that the practice of appointing municipal commissioners as Honorary Magistrates should be done away with, because the Honorary Magistrates have

Remarks on the appointment of Honorary Magistrates to try municipal cases.

to deal with criminal cases. We are sorry the attention of Government has not been drawn to this flaw in the Municipal Act by its officers, and we recommend the Bombay Presidency Association and other Political Associations to memorialize Government on the subject, but in the meantime request the Reporter on the Native Press to bring this to the notice of Government.

A request to Government to apply the Gambling Act to Mahudha in the Kaira District.

30. The *Svadesh Bandhu* (129), in its issue of the 26th August, complains that the evil of gambling is increasing at Mahudha in the Kaira District, says that about two months ago a couple of Mahomedan lads were detected gambling, and that recently a Mahomedan notorious for gambling was convicted and sentenced by the Second Class Magistrate for house-breaking, and requests the Superintendent of Police, Kaira District, to move Government to make the Gambling Act applicable to this town without loss of time.

Remarks on the compulsory retirement on pension of Mr. Bápu Sáheb Mulé, District Deputy Collector, Sholápur, on account of his indebtedness.

31. The *Gujarát Mitrá* (86), in its issue of the 23rd August, approves of the compulsory retirement on pension of Mr. Bápu Sáheb Mulé, District Deputy Collector, Sholápur, on account of his indebtedness, and observes:—This will deter Natives employed in Government service from incurring debts, but this rule should be applied to all cases without distinction of caste or creed. We hear that Mr. Fforde, Assistant Superintendent, Survey Department, Gujarát, has been only given a warning for a similar offence, and we request Government to state whether some such warning was given to Mr. Mulé before his retirement. We recommend Government to adopt the course of warning a Government servant before forcing him to retire on account of indebtedness.

New rules of management of the J. J. Hospital, Bombay.

32. A correspondent, writing to the *Sudhárak* (18) of the 24th August, observes:—I think that the big name and fame of the J. J. Hospital is well known to your readers. The rules under which the management is conducted are such as would excite wonder and laughter. The importance of the authorities, in whose hands the sole management rests, decreases in proportion to the high rank they hold. The House Surgeons, who are mere apothecaries, are thought of as of greater importance than Surgeons. They are clothed with the authority of keeping a strict eye over what the Surgeons do. It is laid down in the rules that prescriptions written by the Surgeons should be signed by such petty officials as House Surgeons, otherwise the prescriptions are null and void. What do the framers of these rules mean by this? Do they think that the House Surgeons are higher than the Surgeons? Generally in all public offices what the subordinate officers do requires the sanction of their superiors. But a directly contrary course is to be seen in the J. J. Hospital. When rules are made they must be obeyed by all. But whatever it may be according to the rules, it is most absurd that what the superior officers do should require the consent of their inferiors. That the prescriptions from a Surgeon's own hand should have to be authenticated by the signature of a House Surgeon, who is a mere apothecary, and who, compared with the Surgeon in point of talents, ability, experience, rank, and knowledge of the medical science, is nowhere, only serves to degrade the latter. Let me trouble the authorities of the hospital with a few interrogatories. How did such eminent Surgeons as Dr. Cooke, Dr. Carter, and Dr. Hunter do without such a rule? What has made Dr. Gray lay it down? What has made him introduce a new system, which no circumstances can call necessary? Surely Drs. Carter, Cooke, and Hunter sufficiently valued their importance, honour and authority. But I am very sorry that Dr. Gray has got his own hands tied up by himself and lowered himself in the public estimation by placing his well-written prescriptions at the disposal of the apothecary.

Thefts at Kelva Máhim in the Thána District.

33. A correspondent, writing from Kelva Máhim in the Thána District to the *Jagadhitechchhu* (38) in its issue of the 22nd August, refers to a few local thefts of recent occurrence on public roads, and blames the police for having failed to detect the offenders in any of them.

34. A correspondent of the *Kaira Vartamán* (110), in its issue of the 26th August, complains that the *bábul* trees have so extensively grown on the borders of the villages of Nayaka, Rada, Wásana, Hariala and some others in the Mátar Táluka of the Kaira District, that these places have been haunted by tigers, and requests the authorities to take the necessary steps in the matter.

Growth of *bábul* trees affording shelter to tigers in the Mátar Táluka of the Kaira District and a request in the matter.

35. The *Satyá Shodhak* (63), in its issue of the 23rd August, says that there being only three postal peons to deliver letters and parcels and to make payments for money orders at the town of Ratnágiri the people residing at the farthest end of the town do not receive their letters till four or five hours after the time the peons commence the delivery, and that the postal authorities should, with a view to remove this cause of complaint, sanction additional delivery-peons.

A postal complaint of the people of Ratnágiri.

Part II.—*Railways.*

36. The *Rást Goftár* (89), in its issue of the 23rd August, writes :—J. W.'s letter to the *Bombay Gazette* describing an instance of the treatment of Native passengers on the G. I. P. Railway will be no news, at all events, to the Native community. Such instances on this line are of almost every-day occurrence. Yet we cordially thank the gentleman for bringing to notice an instance of petty insolence and oppression which came under his observation while he was at the Victoria Terminus one evening to see a friend off. His friend was travelling in the same train by which two Mahomedan women were passengers to Secunderabad. A "whipper-snapper of a ticket-collector," aged about seventeen, came up to their carriage five minutes before the starting of the train and "in a rude, authoritative tone and in scorn of all respectful protests on the part of the passengers insisted on every particle of the baggage being taken out of the carriage to be weighed." It was all taken out, but the train started before it could be weighed and brought back, and the poor women, deprived of their luggage, including even their bedding, must have been put to very serious discomfort. This is a shame and a scandal. The G. I. P. Railway seems to be an asylum for Eurasian and East Indian youths, as ill-mannered as they are ill-educated, whose behaviour towards poor Natives is sometimes more than disrespectful. They observe much difference between Europeans and Natives, this very case being an instance in point. The ticket-collector had nothing whatever to say to some European passengers though the seats of their carriages "were littered with baggage." It is possible that the ladies were carrying more luggage than was allowed by the rules, but it ought to have been weighed before it was allowed to pass. If it was not weighed in time, it was the fault of the railway employés for which it was a grievous injustice to have made the poor women suffer. Mr. Conder is a very good man, a devout Christian, and the patron saint of these half-castes. We appeal to him to see that his charity to those who profess the Christian faith is not abused to the detriment of the Company by insolent lads who owe their bread to him. [The *Káiside Mumbai* (111) of the 24th August expresses similar sentiments.]

Rude behaviour of a ticket-collector at the Victoria Terminus Station of the G. I. P. Railway towards Native passengers.

Part III.—*Municipalities.*

37. The *Indian Spectator* (2), in its issue of the 23rd August, writes :—Now that the Bombay Municipal Corporation has got through the building bye-laws, we hope that before finally sanctioning them the Government of Bombay will act upon the very sensible suggestion of Mr. Stevens, viz., that a committee of experts should be appointed to examine and report upon them. Everything that can be done to make the laws intelligible and workable and as little oppressive as possible, with due regard, however, to the erection of buildings that shall ensure human safety, should be done. It may cause some delay, but delay is no important consideration in a matter of this kind.

Suggestion to appoint a committee of experts to examine and report on the building bye-laws of the Bombay Municipality.

PART IV.—*Native States.*

38. The *Gujarátí* (84), in its issue of the 23rd August, writes:—Impartial men cannot see much justice or humanity in a procedure which made it impossible for the Senápati of Manipur to appeal to the Secretary of State or the British Parliament for clemency. Nor are we prepared to admire the humanity of our highly civilized Government which got the Tongal General hanged, when the wretched old man could not even walk out of his cell and had to be carried in a chair to the place of execution. Nor are we sensitive enough to appreciate the high morality of that sentiment for the gratification of which the two wretched men were hanged face to face. At the time of the executions there were present correspondents belonging to journals interested in not relating the particulars in full. Hence it is difficult to say whether the old general had the halter put round his neck while in his chair or whether he was able to stand up before the drop was removed. It is not out of mere rabid curiosity that we should have liked to know these ghastly particulars, but because they would enable the impartial public to ascertain whether the wretched old man was worth the trouble of taking him to the gallows when he was lying more than prostrate with the load of ninety years and heavy grief. How much higher would our Government have risen in the estimation of the world if they had shown some consideration to a man in such a plight, however guilty! When it was announced that the lives of the late Rája and Angáo Sena were to be spared, many thought that they would be confined in some place as State prisoners for life. But now it seems that they are on their way to the Andamans. This is an unusually severe punishment, which is not warranted by the peculiar circumstances with which the usurper was surrounded. He was not the originator of, nor the participator in, the indiscreet order passed for the execution of the English officers. If such a cruel and lifelong punishment is to be passed for his weakness and helplessness, how strongly must one denounce the action of a Government but for whose interference no one would have ever heard of the tragical episodes that have distressed and pained every humane and rational soul? The Manipuris are avowedly barbarians. If they had been better, the officers would never have been killed but detained as hostages till the British Government had given a solemn undertaking not to meddle with their affairs. Where even so much foresight was wanting it does not strike us as just or humane for a civilised Government to apply the strict standard of right and wrong to the case of the helpless Rája. The Burmese king is in confinement at Ratnágiri. Malhár Ráo Gáikwád ended his days in the Madras Presidency, and our enlightened Government, if they had chosen to be more far-seeing and generous, could have detained the Rája and Angáo Sena in some convenient place in British India far away from Manipur. Such a course would have commended itself to the approval of the whole country, though it has not a word of approval to say in favour of the policy which has brought such a painful and unexpected revolution in Manipur. We are very sorry for the Manipuris for the great grief and pain with which they must have witnessed the successive episodes which have shocked all right-minded persons. We are bitterly sorry for our Government, because it will be half a century more before the horrible tragedy is forgotten and before they are able to recover their moral prestige which has been terribly shaken. Military courts and executions and transportations might strike terror for a time. Government also are at liberty to delude themselves with the belief that they have succeeded in re-establishing their moral prestige. But it should be borne in mind that the whole of India has formed its own judgment on the matter. Whether it finds articulate expression or not in all cases, it dwells in the mind of the nation, and no amount of whitewashing in blue-books and inspired official organs can dislodge it from that seat. It is hence that we are sorry for our Government that, instead of being raised in the estimation of the subject population and the outside world, its moral prestige has been lowered and will so remain for many years to come. We are sorry for our countrymen in British India, because fresh responsibilities and anxieties will now be added to the cares of the Government, which is already beginning to find itself unable to cope successfully with the growing difficulties of administration in British India. The Manipur revolution has already cost the Indian ex-

The close of the Manipur affair.

chequer more than 30 lakhs of rupees and the chances of a long-looked-for reduction in taxation have become as remote as ever. The people have freely expressed their sense of disapproval of the Manipur imbroglio, at times in very strong terms. That was, of course, inevitable under the circumstances. A feeling of estrangement has in consequence become perceptible between them and Government, and it has been and is being intensified by other unfortunate causes. We regret also this result of the Manipur tragedy. As far as we can see, there is no room for congratulations anywhere, but for painful regrets all round. Manipur has not been actually annexed. The province will, however, be governed through a Regency, and our only hope is that the Manipuris will profit by the change, however sudden and painful it has been. With the deportation of the Rája to the Andamans the Manipur drama closes and the curtain falls. We only wish that Parliament should intervene and cancel the sentence of transportation awarded to the Rája and Angáo Sena and see them comfortably lodged in some place in British India. This alteration of the sentence is demanded by considerations of pure justice and humanity, and so much clemency a wise and beneficent Government ought to have shown. Since they have not done it, Parliament at least will illumine the ghastly Manipur record by an act of nobility and generosity towards a man whose only fault was that he was not blessed by Providence with sufficient strength of character to prevent himself from being employed by the Senápati as an instrument for the accomplishment of his revolutionary designs.

Remarks on the sentences passed by the Government of India on the Manipur princes.

39. The *Svadesh Bandhu* (129), in its issue of the 19th August, observes:—The capital sentence passed by the special commission on the Regent and his brother Angáo Sena was extremely heavy and Government have done well in commuting it to one of transportation for life, otherwise it would have left a dark stain on the British administration; but it is to be regretted that the same sentiment of clemency was not shown in the case of the Jubráj and the Tongal General against whom there was no direct evidence of their having murdered any of the English officials. Moreover, this is probably the first instance under the British administration in which a Native prince has been executed, and the Jubráj, it seems, has been punished because he was powerful and able. If Parliament had been sitting at this time, we believe it would have interfered in the matter and the Jubráj would not have been executed. The Viceroy will have probably to give an explanation of his conduct on the re-opening of Parliament, but, in the meantime, we request the English public to keep an eye over the Indian administration, because if the present policy continues it will not be conducive to the interests of the British administration.

Lord Lansdowne's alleged message to the Secretary of State for India regarding the fate of the Manipur princes.

40. The *Mahrátta* (5), in its issue of the 23rd August, writes:—Jubráj is hanged and the Manipur prince is transported. So there is little use in discussing the principles on which Mr. Manmohan's note is founded. But there are certain facts which may still require some explanation, and one of them is that His Excellency Lord Lansdowne offered to resign in case the sentence passed on Jubráj by the Government of India was not approved by the Secretary of State for India. The news first appeared in the *Morning Post*. We quote below the same with the remarks thereon of our contemporary of the *Hindu*. "'The *Morning Post* of Allahabad publishes in its issue of the 17th instant the following item:—"If decision of Executive Council regarding Senápati and Tongal General not confirmed, I unreservedly resign." Extract from telegram sent to the Secretary of State by the Marquis of Lansdowne.' This, if correctly reported, shows beyond doubt that Lord Lansdowne alone is responsible for the final carrying out of the sentence of death passed upon the Senápati and the Tongal General. The threat conveyed in the telegram has a tinge of childishness in it; and those who have hitherto formed high estimation of the benevolence of His Lordship will certainly feel disappointed. With a different Secretary of State the threat would have gone for little. But Lord Cross is so notoriously weak-minded that he may be expected to yield to almost any folly, if only he is boldly faced. The incredible haste

with which the prisoners were executed at Manipur will now be less intelligible." [The *Poona Vaibhav* (56), in its issue of the 23rd August, also speaks of the alleged telegram.]

41. In alluding to the same telegram, the *Hitechchhu* (86) of Ahmedabad, in its issue of the 27th August, asks whether the Official Secrets Act is intended only for the Native press or whether Government is unaware of confidential information leaking out now and then through Anglo-Indian newspapers, and observes :— If the information be true it does not speak well for His Excellency Lord Lansdowne and only shows his anxiety to be rid of the Manipur muddle, lest delay might induce the Crown to view with mercy the crimes of the princes and to commute the capital sentence on some of them to some other punishment. Moreover, it does not redound to the credit of Lord Cross if he has really approved of the sentences on account of the threat held out by the Viceroy. But we cannot believe that Lord Lansdowne has been so obstinate, and recommend His Excellency to publish an explanation on the subject. The Manipur matter, which has lasted for nearly a year, will always make Lord Lansdowne remembered in the history of the country.

The solution of the Government of India on the Manipur cases and the future of that State.

42. In noticing the resolution of the Government of India on the Manipur cases and the future of that State, the *Bombay Samáchár* (96), in its issue of the 25th August, says :— The Manipur princes committed a serious blunder in disobeying orders of the British Indian Government to which the Gáikwád and other tributary Native princes would have quietly submitted, in murdering European officers, and in making an armed attack on the small British force and the Residency and in effecting their destruction. Other discreet princes would not certainly have acted as did the thoughtless Manipur princes, who have ultimately seen their own mistake, that has resulted in the hanging of the Jubráj and the Tongal General and the deportation of the Rája and his Senápati to the Andamans. The Jubráj should have submitted to his being arrested in a Darbár by Mr. Quinton, and afterwards legally fought with the British Indian Government for this conduct of it; and had he done so he would have been now in a far better position. It has been proved by Mr. Ghose, the well-known Bengali Barrister, that the British Government had no reason to interfere with the revolution that had been effected in the Manipur State on account of a rupture between the members of the Royal family, and this opinion has been more or less accepted by many Natives and Europeans as well as by the authorities in England. The plan of arresting the Jubráj in a Darbár has also been condemned on principle and orders have been issued not to make any arrests at any of the future Darbárs. It is also gratifying that native rule is to be re-established in Manipur. [The *Jáme Jamshed* (87) of the same date also expresses satisfaction at the issue of orders prohibiting the arrest of any Native princes at any Darbárs and directing the re-establishment of native rule in the Manipur State.]

G. M. SATHE,
Reporter on the Native Press.

New Secretariat, Bombay,
Office of the Reporter on the Native Press,
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(For the week ending 29th August 1891.)

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th September 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodaya	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Kumtha Vritt	Kumta	Do.	...
47	„ Mahárástra Kokil	Bombay	Monthly	1,500
48	„ Mahárástra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
49	The Maháráshtra Vritt	Sátára	Weekly	150
50	„ Moda Vritt	Wái	Do.	350
51	„ Mutaaddi	Ahmednagar	Do.	...
52	„ Nagar Samáchár	Do.	Do.	150
53	„ Násik Vritt	Násik	Do.	300
54	„ Nyáyá Sindhu	Ahmednagar	Do.	170
55	„ Pandhari Mitrá	Pandharpur	Do.	104
56	„ Poona Vaibhav	Poona	Do.	1,100
57	„ Prabodh Chandrika	Jalgaon	Do.	200
58	„ Prabodh Ratná	Bárvi	Do.	235
59	„ Pratod	Islámpur	Do.	300
60	„ Rághava Bhushana	Yeola	Do.	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alíbág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá	Thána	Do.	300
71	„ Vanapriya	Chikodi	Fortnightly ...	100
72	„ Venguria Vritt	Venguria	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	285
79	„ Vritt Sudha	Sátára	Do.	200
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Jáme Jamshed	Bombay	Daily	1,600
88	„ Kaiser-i-Hind	Do.	Weekly	2,502
89	„ Rást Goftár	Do.	Do.	1,680
90	„ Surat Akhbár	Surat	Do.	600
91	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	350
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ A'ryá Dharm Prakásh	Do.	Monthly	394
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitrá	Broach	Weekly	350
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	600
100	„ Chának	Surat	Do.	500
101	„ Deshi Mitrá	Do.	Weekly	900
102	„ Dnyán Vardhak	Bombay	Monthly	700
103	„ Fursad	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afsháu	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
110	„ Kaira Vartamán	Kaira	Weekly	100
111	„ Kásido Mumbai	Bombay	Tri-weekly ...	1,200
112	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
113	„ Kelavni	Baroda	Monthly	500
114	„ Madhur Vachan	Bombay	Do.	1,412
115	„ Nure Elam	Do.	Do.	330
116	„ Nyáyadarshak	Ahmedabad	Weekly	340
117	„ Pársi Tikákár	Bombay	Fortnightly ...	800
118	„ Praja Mitra	Ahmedabad	Weekly	500
119	„ Rájyabhaktá	Bombay	Do.	687
120	„ Samaher Bahádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
121	The Satyá Mitrá	Bombay	Weekly	300
122	„ Satyavakta	Ahmedabad	Do.	1,500
123	„ Satyodaya	Dohad	Do.	75
124	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
125	„ Shrimáli Shubhechchhak	Do.	Do.	300
126	„ Sneha Sindhu	Kaira	Weekly	150
127	„ Stri Bodh...	Bombay	Monthly	566
128	„ Stri Mitrá	Do.	Do.	697
129	„ Svadesh Bandhu	Mahudha	Weekly	200
130	„ Svadesh Vatsal	Ahmedabad	Monthly	309
131	„ Udichya Hitechchhu Patrá	Do.	Do.	550
132	„ Vidnyán Vilás	Rájkot	Do.	825
133	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
134	„ Vidya Mitrá	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
135	The Kannadá Suvarte...	Bombay	Weekly	800
136	„ Karnátak Patrá	Dhárwár	Do.	400
	Ka'narese.			
137	The Chandrodayá	Dhárwár	Weekly	200
138	„ Karnátak Vritt	Do.	Do.	...
139	„ Lok Bandhu	Do.	Do.	190
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satyá Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
143	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
144	„ Bráhma Patrika	Poona	Weekly	200
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
146	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
147	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
148	„ Dhár State Gazette	Dhár	Weekly	280
149	„ Eh-ti-ahamul Akhbár Jhowra	Jhowra	Do.	45
150	„ Gwalior Gazette	Gwalior	Do.	830
151	„ Jouhar	Bombay	Do.	...
152	„ Kushful Akhbár...	Do.	Do.	200
153	„ Mukhbir	Do.	Do.	...
	Persian.			
154	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
155	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
156	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
157	The Altab Sind	Karáchi	Weekly	...
158	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
159	„ Muin-ul-Islám	Do.	Do.	290
160	„ Pirbhat	Do.	Do.	
161	„ Sind Samáchár	Do.	Do.	...
162	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
163	A Colonia Goana	Bombay	Weekly	...
164	O Anglo-Lusitano	Do.	Do.	1,500
165	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

1. The *Chanddnshu* (25), in its issue of the 30th August, observes :—

The present condition of India and the responsibility of the educated classes for it.

Everybody knows from past history that the present rulers of India first came to this country professedly for commercial purposes, and having gradually secured a firm footing in it have acquired supreme sovereignty over it and are now enforcing very stringently over the people various oppressive laws made by them through wantonness and according to their pleasure. They have annexed to their territories large Native States one after another, imposed various taxes on the people, deprived them of their arms, made salt scarce to them, and extended taxation even to forest produce from trees and berries down to grass, earth and stone. They assess the taxes in any way they like and recover them in default of voluntary payment by selling chattels and other things. This course having continued for a long time the country has been drained of its immense wealth and quite impoverished and one-fourth of its total population is starved. All men from great Princes, Ráo Bahádurs and Ráo Sáhebs downwards are like puppets in their hands and the country has lost all its trades and industries. In these circumstances what is it, if not foolish, for the people to be off their guard and trade boastfully in foreign goods, to litigate for trifling and unprofitable matters and spend money in carrying them through three Courts of justice in succession, to write or prattle nonsense with a consciousness of fancied learning acquired by passing through examinations the standards of which are changed from time to time as if to amuse children, to be contented with their present condition and to make absurd or no efforts to ameliorate it? The whole responsibility of this state of things rests on the so-called educated and higher classes, and if they will not benefit themselves even by doing such a simple thing as making up their minds to abstain from using foreign piece-goods, what chance is there of their securing political rights for themselves?

2. The *Indu Prakásh* (14), in its issue of the 31st August, says that if, as

A suggestion for a more economical arrangement for provincial government.

would seem from large portions of the newspapers being devoted at present to the discussion of matters pertaining to the games of cricket, lawntennis, &c., there is nothing more serious to engage the attention of Provincial Governors, it is very desirable that there should be only one Governor appointed for the whole of India, the Presidential Governors being replaced by so many Lieutenant-Governors on lower salaries, but that there is very little chance of this economical arrangement being adopted. [The *Prabhákar* (16) also, in its issue of the 3rd September, asks why the Governor of Bombay should have a salary of Rs. 10,000 if he has nothing more important to do than play cricket and give balls and dances, as would appear from the course followed by His Excellency Lord Harris.]

3. The *Pársi Tikákár* (117), in its issue of the 1st September, observes :—

Remarks on the *régime* of His Excellency Lord Harris.

His Excellency Lord Harris has thoroughly fulfilled all the expectations formed of him, and we do not think that any of his predecessors has been so clever. His Excellency is a skilled hand at cricket and is ready to give parties and entertainments in his leisure hours and to encourage Lady Harris in her *purda* parties. He always keeps his Secretaries engaged in active work. His recent conduct *anent* the Rájábái Tower tragedy has also shown his zeal to attend to public grievances. His Excellency has undertaken the difficult task of a trip to Simla and would make a capital Governor wherever he might go, and if about four such Governors were appointed to the country it would be exceedingly fortunate and prosperous. Since his appointment as Governor of this presidency Lord Harris has never troubled himself about the presidency town, and has won a high opinion in the estimation of the people by passing popular measures from his seat at Poona. This shows His Excellency's great foresight, and at the end of his term of office his policy will probably make him so popular that he will be worshipped by the Natives as a god. His indefatigable energy will, however, tell on his health and other noblemen will be prevented from accepting the Governor's post. We therefore recommend that the sooner he returns to his native country the better.

4. The *Indu Prakash* (14), in its issue of the 31st August, writes :—When the *Bombay Gazette* stated the other day, as a piece of Poona gossip, that an effort was being made to hereafter oust the Judicial Member from the Bombay Executive Council and to appropriate both the places to the revenue service, we treated the news with incredulity, thinking it to be too extravagantly absurd to be true. There seems to be, however, better warrant than mere gossip to apprehend that in point of fact a serious effort is being made in that direction. The revenue or executive service is notoriously aggressive, and, if it is distinguished for one thing more than another, it is its supreme contempt for its sister of the judicial service. Nothing is more common in the experience of a legal practitioner than the contempt and impatience with which most of the mofussil Magistrates treat all trammels of law, more especially the decisions of the High Court. They are generally men of light disposition and take pride in being so. It is one of their cardinal articles of faith that they are the sole possessors of the acme of perfection in regard to administrative talent. The present head of the revenue service is *par excellence* an embodiment of these traditions, and it is not a matter for surprise that under his auspices an effort should be made to obtain for that service the exclusive privilege of occupying the two highest administrative posts in the presidency next to the Governor. We cannot characterize this otherwise than as an impudent attempt to aggrandize the revenue service at the expense of the judicial, and to cast an undeserved slur upon the latter. Such an injustice the public, if it has any strength in its voice, must not allow to be perpetrated. For one thing, we venture to believe that such a proposal will not be tolerated by the higher authorities and by the British public, however strongly it may be backed by an interested service. We have great faith in the strong practical sense of Englishmen, and we think the proposal will not stand a moment's reflection. If it be ever seriously entertained, we must say our faith in the solid common sense of British statesmen will be greatly shaken. Nothing, however gross and palpably wrong, may then be impossible to be accomplished, provided it has strong interest to back it up. We cannot imagine to ourselves the grounds on which the exclusion of the judicial service from a place in the Executive Council could be justified. In our judgment every possible consideration of justice, expediency, efficiency of services, interest of administration, all point to the selection of the best men from both the chief administrative services as the most proper arrangement.

The Judicial Membership of the Bombay Executive Council.

5. The *Gujarát Darpan* (83), in its issue of the 30th August, writes :—What with the scarcity of water in the wells, the bad condition of the crops and the want of fodder for the cattle, the prospects in the Cuddapah district, where Lord Wenlock is touring at present, must be very gloomy and threatening. It would seem that His Lordship was asked to open Government grain depôts in the district and to throw open the forests to the cattle which were dying for want of fodder, as also to make some facilities for cutting firewood from them, and his reply must have chilled the hopes of his hearers. He said that those that had not sufficient food must resort to the works or the relief kitchens started for their benefit. A Government that shows itself so anxious to prevent human suffering by such benevolent measures as relief works and kitchens, which Hindus on account of their innate prejudices do not take advantage of, is wanting in the power of adapting its measures to the needs of the generality of the people. The law of supply and demand which Lord Wenlock gave as a ground against not opening grain depôts must be overruled for the time being. The facilities for cutting firewood and getting fodder should be made so great as to leave no cause for complaint. His Excellency said that the licenses for cutting firewood could not possibly be given free of charge. How the throwing open of the forests would be a source of greater trouble and loss to the rayats is difficult to understand. Indeed, there is a plausible argument. It is that if the forests were thrown open inferior cattle would eat away what was preserved for better cattle, which now grazed there on payment of a small fee. No one would consider such an argument very sound. The Government should

Lord Wenlock's tour in the Madras Presidency and remarks thereon.

forego all temporary money considerations when the permanent interests of the people, and, for the matter of that, of Government, are in danger of injury. At such critical times it becomes necessary for Government to be so much in sympathy with the distressed people that a great many concessions asked for by the latter should be given. The services of the Mahájan Sabha and the missionary bodies should not be without recognition. Many of those who hesitate to accept Government relief are assisted by them. Every one hopes that such good measures would be adopted by the Madras Government as would leave nothing to be desired.

Remarks on the prosecution of the *Bangabasi* newspaper.

6. The *Indu Prakásh* (14), in its issue of the 31st August, writes:—The prosecution of the *Bangabasi* has for once failed. In the Sessions Court the jury disagreed, seven being for conviction and two for acquittal. The Judge, Sir Comer Petheram, discharged the jury and ordered a fresh trial. Under Section 305 of the Criminal Procedure Code it was possible for the Judge to act on the opinion of the majority if he agreed with their opinion, but since he has chosen to discharge the jury it may be inferred that he himself was for acquittal, although the reason stated by him was that in the case of that kind he would not convict except on a unanimous verdict. The Government, it is said, are now considering whether they should press for a fresh trial. It is rather a sorry predicament for the Government to be in. They have been foiled in a prosecution in which they were almost sure of success, and their failure must be all the more galling since no less a person than the Chief Justice of Bengal has practically condemned their proceeding. Let us hope the result of this failure will not give rise to a greater stringency in the law. It is broadly hinted in some quarters that the present prosecution was meant to be a test case, to see how far Section 124A of the Indian Penal Code answered the Government's expectations. We hope the suggestion is incorrect, as it cannot redound to the credit of the Government that they should have undertaken the prosecution by way of an experiment to put any persons on trial for sedition. Not to speak of the ruinous cost of the defence, the loss of peace of mind and reputation to the individual concerned is an excessively heavy price to pay for even the pleasure of the Government. We think the law is quite sufficient, only the choice of the Government in enforcing it was unfortunate. As we have said before, however rabid the writing, it was impolitic for Government to prosecute the writer for sedition, especially when the writing was published in the name of religion at a time of religious frenzy, and when a long time had elapsed since it was written. It has long been forgotten, and Government has only brought it into prominence by raking it up for a public prosecution. Let us hope better counsels will prevail as regards the re-trial.

7. The *Gujaráti* (84), in its issue of the 30th August, writes:—The prosecution of the *Bangabasi*, if regard be had to the events which have marked the progress of this unlucky year, must be pronounced to be extremely impolitic. It only shows once more that the country has at this moment neither a Ripon nor a Canning to direct the ship of State. Even during the troblous times of the mutiny Lord Canning showed an amount of forbearance which is beyond the conception of the men who now pass as statesmen. Sir Charles Elliot asked the people under his sway the other day to bury the hatchet, and is this the manner in which Government are going to act their part? Even those who supported Government will now pause to consider whether the latter have done well in noticing the comments proceeding from a heated imagination, when they themselves have had to suffer as much at the hands of the opponents of the Age of Consent Bill. The path of reform is not strewn with roses, and opposition was not wholly unexpected. The best way to convince the country of the sincerity of their belief in the excellence of the measure they had initiated was to ignore silently all comments, however silly or hostile. The controversy was being gradually forgotten, but Government have unearthed the articles of the *Bangabasi* which would never have been read throughout the country but for this prosecution. Rightly or wrongly, the country as a whole did believe, with the exception of the select portion of the educated community, that the Bill was fraught with mischief. Even now not a few honestly believe, however unfounded their judgment might be, that the Act was forced upon them against their will and that it would destroy

domestic happiness and peace. Under the peculiar circumstances of the case the best course would have been to ignore the articles altogether and bury in oblivion the fierce controversy that raged throughout the country. The prosecution will make reform still more disagreeable and retard the operation of the causes that are acting in the direction of progress. Whether Government fail or succeed in the prosecution, they will increase the difficulties in the path of social improvement which are already more than enough to discourage even zealous persons in devoting their energies to the social amelioration of their country. We wish Government had taken into consideration all these matters before they made up their mind to prosecute the *Bangabasi* for writing childish nonsense, which even the uneducated would treat with supreme contempt.

8. In noticing the letter addressed by the Honourable Mr. A. E. Miller, the Legal Member of the Supreme Legislative Council, to the *Times of India* disclaiming all connection whatever with the prosecution of the *Bangabasi* newspaper for sedition, the *Jáme Jamshed* (87), in its issue of the 1st September, says:—The Legal Member's letter divests the *Bangabasi* case of much of the gravity that enshrouded it at one time. Government ought to take care not to be led away by the recommendations of the Anglo-Indian press for the punishment of such vernacular newspapers as are alleged to make a wrong use of the liberty of the press, but should consider carefully whether the alleged defaulters deserve punishment, and never think of curtailing even to a small extent the liberty of the entire press for the faults of a few delinquents. The authorities need entertain no fear of evil effects arising from the writings appearing in newspapers of the class of the *Bangabasi*, because they are judged by the public from their acts and not from what appears in newspapers. If due encouragement be given to the respectable portion of the vernacular press and proper notice taken of the writings appearing in it, the disrespectable and scurrilous portion of the press will soon go out of existence.

9. The *Rást Goftár* (89), in its issue of the 30th August, says:—The prosecution of the *Bangabasi* on a charge of sedition has so far come to naught. The jury could not be unanimous. Seven of the jurymen were for conviction and two for acquittal. The Chief Justice, Sir Comer Petheram, who presided at the Calcutta Sessions, might have accepted the verdict of the majority, but evidently the verdict of the majority did not coincide with his own view of the case. There will, therefore, be a re-trial of the conductors of the Bengal journal. This is a great pity. In a State prosecution of this nature it is due to the *prestige* and dignity of Government that they should be perfectly sure of their ground before taking proceedings. It has been stated that this case has been taken up as a test case, in order to see whether Section 124A of the Penal Code covers cases of sedition. Though this is the report, we should be very unwilling to credit Government with such a silly blunder; for they ought to be able to perceive that the discredit and humiliation of failure would be a heavy price to pay for testing the applicability of a certain section of the Penal Code. Among the ignorant mass the acquittal of the accused would create an impression that Government had set their mighty machinery in motion in order to smother down free and independent criticism of their actions; that they had failed to accomplish their purpose in their own Court of law, presided over by their own Judges to administer the laws framed by themselves, because right and justice were not on their side; that they wanted to trample down persons who spoke unpalatable truths, but were ignominiously foiled in the attempt because of the gross iniquity of their action. The ignorant mass will be taught to believe all this, and the accused will wear the crown of martyrdom. They will be exalted as heroes and as martyrs to the cause of righteousness, who fought, and successfully, against all-powerful unrighteousness. Failure in such a State prosecution would give an immense lift to the accused and the poison of their pen would be more poisonous still. We hope Government have fully weighed the consequences of failure before instituting these proceedings for the first time since the section was introduced in the Penal Code.

10. The same newspaper writes:—We have not the slightest sympathy with the blatant and mischievous nonsense of publications of the *Bangabasi* type. What is most to be deplored is that people in India should be credulous

enough to take it all in as gospel truth. Newspapers of this stamp never write a political article, which does not betray a strong and preconceived bias against Government and their officials. Their doings are all denounced as selfish and wicked. The effusions appearing in the *Bangabasi* might lead the populace to believe that the State is the enemy of its religion, the despoiler of its wealth, and the violator of its domestic sanctities. Such writing is calculated to create disaffection and hatred and contempt of Government, and the mischief would spread over a wide area, when it is disseminated through a paper which commands a circulation of some twenty or thirty thousand. Whether the articles upon which the charge against the *Bangabasi* is based are calculated to create such disaffection as might imperil the interests of the State, and whether the offence, if any, is covered by Section 124A of the Penal Code, are questions remaining to be decided by a second jury. We should not be surprised if the circulation of the paper increased in the meanwhile by a few thousand.

11. The *Ahmedabad Times* (92), in its issue of the 2nd September, observes:—If the majority of the jury were against the *Bangabasi* it was very considerate of the Honourable Chief Justice to have traversed the case to the next sessions. Of the three charges originally brought against that paper one was withdrawn at the beginning of the trial, while the remaining two were not proved satisfactorily; and we regret that the expenses so far incurred by the paper have been in vain and that they will have again to be incurred at the second trial. If the present prosecution has been taken up as a test case in order to see whether Section 124A of the Indian Penal Code is sufficient to check such writings or whether it requires to be amended, the *Bangabasi* has been unjustifiably made a victim of such a notion, and if conviction is the result of the High Court trial, then the paper will be ruined, and even in the event of acquittal it will suffer pecuniarily and will have to remain in terror for a time. We are sorry that Government have been misguided in taking this objectionable action and that some Native newspapers have joined the Anglo-Indian press in upholding it.

12. The *Rájyabhakta* (119), in its issue of the 1st September, observes that the Chief Justice of Calcutta has done well in not accepting the verdict of the majority of the jury and recommends Government to withdraw the prosecution and merely give a warning to the *Bangabasi*. It adds that in 1857 Government took similar measures to stop the publication of the *Friend of India* after warning it three times without any effect, and that then, too, the matter was amicably settled.—The *Hitechchhu* (86) of Ahmedabad, in its issue of the 3rd September, expresses similar sentiments and observes:—If Government amend Section 124 A of the Indian Penal Code on failure to bring the charge of sedition home to the *Bangabasi*, it will strike terror in the Native press and preclude it from speaking its mind out, the consequences of which will be unfavourable to Government, which must always bear in mind that those are the real well-wishers of the State who, like the late Rám Shástri (who flourished in the time of Bájiráo II), speak out the truth, while those who cajole Government with sweet words must be considered the enemies of the State.

13. The *Shri Shivájí* (66), in its issue of the 28th August, says:—Even supposing that the charges brought by Government against the *Bangabasi* newspaper are well founded, the authorities ought to have considered that the paper has rendered them a valuable service. As a thermometer shows the degree of heat in the atmosphere, so the writings like those of the *Bangabasi* show practically the disposition of the people towards Government. The *Bangabasi* has 20,000 subscribers and is probably read by five times as many people; but not a single reader was excited against Government. This clearly proves the extreme devotion of the people to Government and justifies the request that Government officers should not commit the folly of persecuting the poor newspapers. It would have been necessary for Government to punish the newspapers severely for seditious writings had there been any chance of such writings ever exciting the people; but if the real state of things is otherwise, we do not know what wisdom there is in prosecuting them.

14. The *Gujarát Darpan* (83), in its issue of the 3rd September, writes:—At the end of the *Bangabasi* case Mr. Pugh asked for time to consider the question whether the Crown would proceed with the case in the next session. Are we to infer from this that there is a likelihood of its being abandoned? Its abandonment would rectify a mistake. The prosecution has failed to make out a case against the accused, who have posed before the Indian public as martyrs, to the cause of the country and their religion. The disagreement of the jury kept the public in suspense about the ultimate result of the case. But no one could have been struck with the impassioned eloquence of the speech for the defence made by Mr. Jackson. It was an admixture of close reasoning, legal acumen, and platform oratory. Mr. Jackson was able to show that the English and Anglo-Indian press sometimes indulged in stronger language than the *Bangabasi*. It is sheer injustice to the *Bangabasi* to make a scapegoat of it.

15. The *Kaiser-i-Hind* (88), in its issue of the 30th August, writes:—

The reply of the Bombay Government of the 22nd August in connection with the Rájábái Tower tragedy criticised.

We have not yet got at the bottom of the truth of this horrible Rájábái Tower tragedy. The Government itself seems to have been oscillating between one theory and another. It disbelieves in the hypothesis of accident, so absurdly propounded by the Judge, and now tries to throw covert hints that it may be suicide. We are indeed sorry that Government should have even hinted at such a theory without any adequate foundation for it. If it has, why does it not tell us all about it? In the way that it has hinted at it in the resolution, it is, we consider, simple wantonness. It has added "insult to injury," as very properly stated in the letter written by the distressed, but indignant, husband of the elder girl in the dailies of Friday last. On what grounds does the Government believe that there may have been suicide? This alone, that in the secret recesses of the bureau of the Judicial Secretary there lies a report of the police which, if laid open, may unfold the tale. If so, we openly challenge the Government to lay it bare and let it vindicate its insinuation. The report may be a privileged communication; but, after all, it is a one-sided report of policemen whose conduct of the inquiry has not given public satisfaction. If the two sides are to be heard, then in the interest of truth, justice and morality as well as in the interests of the purity of the administration itself, the Government is bound in all honour to publish that report. Let its contents be known *urbs et orbis*, so that if there be a spark of truth in it we may afterwards diminish our heads, sit on the stool of repentance, and cry *peccavi*. Until that is done, we repudiate the outrageous insinuation which a misguided Government has been led into making, but which it had no business to make. It is of no use having anything more to do with the local Government. We would advise the Tower Committee that it would best consult its self-respect and dignity by no more entering into *any* correspondence with the authorities here. If a truce is to be proclaimed, let it drop all further ideas of communication with them. Let it carry on its battle at Westminster. We know what may be the ultimate reply from the Secretary of State himself. But, all the same, let us once for all put in black and white the whole case and tear to pieces, point by point, every argument urged by the Government and its screaming apologists in the press. We shall have then amply vindicated ourselves. [The *Satyavakta* (122) and the *Surya Prakash* (91), in their issues of the 29th August, the *Gujaráti* (84) and the *Hindusthán* (108), in their issues of the 30th August, and the *Pársi Tikákár* (117), in its issue of the 1st September, express similar sentiments.]

16. The *Indian Spectator* (2), in its issue of the 30th August, writes:—The half-hearted nature of the enquiry into the conduct of the police and the circumstances connected with the Rájábái Tower tragedy must have prepared the public for the cold reply which the Government gave to the second memorial of the committee formed in connection with the tragic event. We are not disposed to disguise the fact that the reply will aggravate, instead of allaying, the alarm and indignation of the people, and fill them with fear as to the safety of their life and liberty and the preservation of the purity and chastity of their homes. It is true that this was an extraordinary case, but have the Government satisfied themselves that they have taken sufficient care and precaution to detect

the perpetrators of the horrible crime and to bring them to book? If the authorities think that they have done all that was required of them, the public has many and just reasons to differ from them. It is hardly warrantable to say from the reports secreted in the archives of the Secretariat that to suppose the tragedy to be due to outrage and murder is to uphold a discredited theory. The substantial testimony of the Pársi children, of Arjun Ráma, Mr. Enty, Mr. Framroze—was it a conspiracy to appease the phrenzy of an insensiate mob thirsting for the conviction and blood of an innocent man? It is, again, an obliquity of judgment to base the supposition of suicide as a probable cause of the death of the unfortunate girls on a secret report supplied to the Government about their alleged domestic unhappiness. In fact, the ill-mannered enquiries of the police and their stock heresy in this regard have been so thoroughly exposed that it surprises us to see Government upholding this discredited theory of suicide. Although a particular aspect of the case may commend itself to Government, and viewing it in that light they may propose to shelve all enquiry, we are free to record that a crime, and nothing but a crime of the deepest dye, has been committed, and that the authors of it are abroad, mocking the majesty and sublimity of British justice.

17. The *Rást Goftár* (89), in its issue of the 30th August, writes:—The reply of Government to the brief note addressed to them on behalf of the memorialists on the Rájábái Tower tragedy is painfully disappointing. What even to them was a "dark mystery" before the trial of Mánekji Asláji is, now that the trial is over, no longer a mystery to them. They have been supplied with confidential reports from the Commissioner of Police, the Judge who presided at the trial, and the law officers of the Crown, and these reports lead them to the belief that the poor girls were not victims of outrage, but had gone up the tower with the deliberate pre-determination to commit suicide. So all the noise, excitement and indignation of a large portion of the public was simply a lamentable waste of energy. If these confidential documents are such as to throw a new light upon what has so long been a mystery, if they have at last supplied a clue to the mystery, then there should be no delay whatever in publishing them, in order that the public too, groping hitherto in utter darkness, may revel in the light of truth and knowledge. Well may the unfortunate gentleman, who is the husband of one of the young ladies and the brother of the other, exclaim that "the cup of our misery has been embittered to the utmost by the Government reply, full of insinuations, entirely unwarranted by facts and by the evidence already laid before the public." Well may he exclaim that the cup of bitterness had been filled to the brim and was running over, for this final reply from Government is "the most unkindest cup of all." To have made such insinuation publicly without strong and adequate grounds for it is an outrage upon the memory of the unfortunate ladies, which has added one more link to the long chain of miseries which hangs round the afflicted relatives of the dead. We need not repeat here the arguments which we have dwelt upon, to show that the acquittal of that man at a trial which, in itself, was so unique and singular, did not necessarily discredit the hypothesis of violence, that the balance of probabilities are immensely in favour of this hypothesis, and we may add that nothing has since happened to shake the general belief that a foul crime has been committed, that the offenders are free and at large, and that justice remains unsatisfied. It was not without reason that the public had been aroused, angered and indignant. There is nothing to show that they have been mistaken in the view which they hold to be the most probable. It is therefore with much bitterness of feeling and soreness of heart that they have received what appears to be the final reply of Government.

18. The *Hindi Punch* (107), in its issue of the 30th August, publishes a letter purporting to be written by Willee Warner, Esq., Secretary to Lord Punch, Serio-Comic Department, to Sir Jamsetji Jijibhoy, Bart., C.S.I., which runs as follows:—"I am directed to acknowledge the receipt of a letter, dated 8th August 1891, from yourself, Sir D. M. Petit, Bart., and the other principal members of the committee formed in connection with the Rájábái Tower tragedy, requesting His Lordship of Frere Road, Bombay, 'in the interests of justice and public safety to take such steps in the matter of the tower mystery as to His Lordship may seem proper for its elucidation.' With a pertinacity which,

to say the least of it, is provoking, you appear to cling to the belief that, notwithstanding the late trial in the High Court, the cloud of mystery, which, in a moment of undue excitement, was at first supposed to hang over an 'unexplained' occurrence, still remains undispelled. (2) I am to inform you that by reason of the power of thought-reading, imparted in him from his very birth, His Lordship has had the opportunity, unhappily (or, perhaps happily, for 'where ignorance is bliss 'tis folly to be wise') denied to you, of mentally conferring with the Commissioner of Police, who has watched the whole conduct of the investigation and whose vigilant and ever-wakeful eye no blunder on the part of his subordinates could possibly escape; with the Honourable Mr. Justice Farran, who, in a comprehensive review of an 'act of mistaken kindness,' as presented to the High Court, was able to judge not only of the merits of that particular act, but also incidentally, and in some mysterious and unexplained way, of the conduct of the police, although such conduct did not form part of the enquiry at all; and, lastly, with the Honourable the Advocate-General and the Public Prosecutor, whose opinions, you will at once admit, are entitled to greater respect than yours. A careful consideration of *all* the facts (and His Lordship is confident that not one has been kept from him) connected with the so-called mysterious deaths, as elucidated by the flood of light poured upon them from these several *high* quarters, renders it impossible to admit the suggestion of outrage and violence, which, guided by your limited human sagacity, you have ventured to put forth. That theory has been exhaustively examined and thoroughly discredited. It is at least certain that of three possible causes of death, no substantial indication of violence has been afforded! His Lordship fancies he sees a smile of incredulity overspread your faces. You are probably saying to yourselves that if missing articles of dress and significant nail-marks (to say nothing of torn clothing and early confessions) are not substantial indications of violence, what else can be in a case where the victims are silenced for ever and those who can won't speak? Is it, then, on such slender foundations that you build your theory of outrage and violence? I regret to say that this is your limited human sagacity, again, and His Lordship has only pity for your lamentable short-sightedness. What 'sane' man ever attached a moment's importance to such trifles as your *kasti* and *mâthâband*—things light as air and as evanescent? And as for the nail-marks, do you know that His Lordship has been assured by the great physician attached to his staff that the marks on the bodies of those unfortunate girls were merely indentations due to the fall, though with the charming vagueness and inconsistency characteristic of all men of genius this same learned authority is constrained to admit that the marks in question may also be the result of an attempted outrage? Notwithstanding such vagueness and inconsistency, however, His Lordship cannot allow the evidence of his own physician to be outweighed by the random assertions of a whole army of your Native doctors, even when backed by a medical gentleman of the Coroner's long and varied experience. The theory of violence being thus disposed of, to His Lordship's and to every 'sane' man's satisfaction, if not to yours or your community's (but that is no great matter), there remain the possibilities of accident and suicide. If the former were the cause of death, it cannot now be expected that the particulars should become known, or that any enquiry whatsoever should throw light upon it, or that you or anybody else should be any the wiser for such enquiry. In itself the theory of accident seems highly improbable, though His Lordship is not unmindful of the fact that one cool mind at least has found itself able to contemplate its possibility by the gratuitous assumption of an 'intrepid spirit,' rarely to be met with even among beings of sterner mould. If it weren't for the weighty name on the strength of which the assumption is sought to be forced upon a credulous public, His Lordship would be inclined to set it down as a huge and, possibly, a *heartless* joke, with which he would not condescend to soil his spotless pages. Suicide must be admitted as possible, whether you like it or not, though here, too, it is not quite plain sailing. Unfortunately there is no sufficient motive, that is, none that we have been able, with our limited human sagacity, to discover. If only the relatives and friends of the unfortunate ladies could be made to open their mouths the motive would be no secret at all, but what advantage would be served by dragging it into public light? It is enough to remind you that dirty linen is always best washed at home. This is strong

language, and may sound to you like an insult both to the living and the dead, but His Lordship is known never to mince matters, to always call a spade a spade, and to respect nobody's feelings, except when they happen to intertwine with his own. (3) To understand the position taken up by His Lordship more correctly, I am directed to ask you to read, study and inwardly digest a learned dissertation, which has just seen the light, on physical facts and human motives constantly presenting themselves in combinations for which previous experience affords no adequate explanation; on the impossibility of remedying positive lack of data by any method of enquiry, however elaborate; and on unexplained accidents and unexplained suicides being really events of not infrequent occurrence, both here and in other countries. From all this pompous farrago of nonsense, His Lordship finds himself unable to concur with you that the interests of justice and public safety require the appointment of a special commission of enquiry such as you ask for, or that the appointment would lead to any tangible result; for commissions, after all, are composed only of human beings like ourselves, whose sagacity and vision are necessarily limited. (4) There remains, then, the question of the conduct of the police. Your strong disapprobation is doubtless due to your settled conviction that a crime has been committed. But once bring yourselves to look at the matter with His Lordship's eyes, and you will admit that no *prima facie* case of negligence or ill-will has been established against the force. You seem to make it a reproach that the officer in charge of the enquiry should have dismissed the untenable theory of violence that naturally presented itself to his mind at the outset, at precisely 8 o'clock in the morning, that is, only 12 hours after the occurrence of the *double suicide*, as His Lordship must now describe what he at first agreed with you in calling a 'dark mystery,' which required to be cleared up. Rather than a reproach, this boldness and courage of his convictions on the part of a police officer, in the face of the undue pressure put upon him by your misguided people, are deserving of His Lordship's highest commendation and His Lordship is of the opinion that the whole collective force has throughout acted with courage and with the best regard to justice and the public safety—such, at any rate, as His Lordship, and the police, and their shrieking apologist understand them. If you had only been present at the tower inquest, and watched the conduct of the police, day after day, both at the inquest and elsewhere, as His Lordship thought it his duty to do, you could not have failed to be struck with the zeal and diligence with which every clue, as offered by the relatives and friends of the unfortunate ladies, was followed up; in one case, even though something like 56 hours had elapsed after the first information of a certain bundle had been given—a delay which to ordinary minds like yours may appear fatal to success, but which is really of no moment, when we take into consideration the extraordinary vigilance of the lynx-eyed police! The fact is that you have been completely led astray by your ignorance of the rules of evidence, and your inability to discover and appreciate at their proper value those beautiful 'touches of nature,' which alone enable a man to detect the true from the false. As one result of this weakness, observe what an awkward position you have put yourselves into. While you are unable to swerve an inch, either this way or that, from the untenable position you have taken up, we, that is to say, His Lordship and the police and all other 'sane' men, have had the advantage of oscillating, as the fancy took us, between the theory of suicide, for which no adequate motive has been discovered, though they have searched high and low for it, and the theory of accident, which except in one notable instance has been scouted and laughed at as preposterous and absurd—very convenient theories, fraught with no harm to living man, and as accommodating, in their way, as Hamlet's clouds to Polonius—whale, camel and weasel, as you please. And now having scattered to the winds your pet theory of outrage and murder, having stamped upon the theory of suicide the seal of his approbation, and having said a kind word for everybody except yourselves who have forfeited it by your presumption, His Lordship has only one last piece of advice to give you, which you will take as it is meant, in good part. Living under the protection of a rule which, according to Sir Gorstus Tarquinius Superbus of England, affords a 'unique example of the government of one nation by another entirely for the advantage and interest of the subject people,' it is surprising that you should fail to realise that, instead of perpetually growling and grumbling, it is to

your benefit to quietly take things as you find them. Strangely enough, you never *are*, but always *to be*, blest, and you are clamouring incessantly for what you are pleased to call your constitutional rights. Constitutional fiddlesticks! Because your rulers sometimes find it to their interest to agitate in a certain way, must you also follow in their footsteps, forgetting that what is permissible to them is denied to you! Let them, if they choose, go mad over the Ilbert Bill, hang broomsticks in the path of a Viceroy and hiss and howl at Her Majesty's representative in India! Let them frantically embrace and welcome a *Pirilal* as a brother, until he is proved to be only a leper and nothing more! Let them go into hysterics over a *Kate Greenfield*, and, after moving heaven and earth for her rescue, only retire in confusion on making the discovery that the impetuous maiden had 'embraced not only her Aziz but his religion besides.' They may do all this and more, but you must not even so much as indulge in respectful memorials for a calamity, by the side of which all your proud Englishman's grievances dwindle into insignificance—*the wanton sacrifice of defenceless women on the altar of unhallowed lust!* Your fault is that you are becoming too insufferably English, and you cannot too soon mend your ways. (6) I am therefore directed to invite you to sleep over your grievances, to wear smiling faces even though your hearts may be lacerated, to come and dance a measure, if you like, with His Lordship, or play a game of cricket or make merry over his weekly pages of frolic and fun. But if you must needs cherish disaffection and nurse your cock-and-bull stories of outrage and murder, I am to order you to forthwith withdraw yourselves from this pleasure-seeking world of ours and to bury yourselves in the solitude of your homes: there to chew the cud of discontent at your leisure and to fret your lives away in fruitless repinings and lamentations."

19. The same newspaper gives a cartoon entitled "The extinguisher at last! First scene of the Fourth Act of the Tower Tragedy," and the letter-press runs as under:—The Bombay Government has refused in the interests of justice and public safety to take any steps for the elucidation of the tower mystery. Mr. W. Lee-Warner, Secretary to Government, writes to Sir Jamsetji Jijibhoy, Sir D. M. Petit, Kázi Sháhábudin and others, that the police acted with courage and with the best regard to justice and public safety, and that the Governor in Council "can find no *prima facie* case of negligence or ill-will established against the police force, nor does he perceive any grounds for acceding to your prayer for the appointment of a special inquiry."

20. The *Poona Vaibhav* (56), in its issue of the 30th August, says:—We do not know how far the present refusal of the Bombay Government to make further enquiry into the Rájábái Tower tragedy is consistent with their former assurance of making an enquiry after the termination of the case against Mánekji Asláji, then pending in the Bombay High Court. It seems from the Government resolution that from the information supplied to Government they have come to believe that there are some filthy things in the home life of the Pársis, and the leaders of that community should also consider this matter. Although the Pársis belong to a different community they are included among Natives, and the resolution therefore casts blame upon all Natives. Mr. Malabari should go to England to agitate in this matter. Sir D. M. Petit and other Pársis who are asking Government to make further enquiry into the matter should also ask them to state plainly the filthy things they have alluded to. Although we belong to two different castes we should join and make a common cause against a European third party when he raises his hand to strike us.

21. The *Broach Samáchár* (98), in its issue of the 3rd September, observes:—The Bombay Government seems to be a puppet in the hands of clever conjurers like Mr. Lee-Warner, as is evident from several recent Government despatches and the Rájábái Tower tragedy affair. The further reply of Government on the subject simply adds insult to injury. The attitude of Government throughout the Coroner's inquest and the trial of Mánekji Asláji had been commendable, but much disappointment was caused by the second reply of Government, particularly to the relatives of the deceased, and we think that Government have been misguided by Anglo-Indian newspapers and the police. After the trial of Mánekji Asláji was over the secretary to the committee formed

in connection with the tragedy sent a short note on the subject to Government, but the prayer was disregarded on the puerile excuse that it was not properly signed. This showed the desire of Government to hush up the matter. It was, however, disappointed when the note was again submitted after being duly signed. If Government had merely declined to grant the prayer there would not have been much ground to complain. But by showing their leaning in favour of the theory of suicide, which had been exploded at the Coroner's inquest and has not been proved as yet, Government have aroused with redoubled force public sympathy for the deceased and their relations. It is also strange that Government should not have stated their reasons for believing in this theory.

22. The *Nyáyadarshak* (116), in its issue of the 31st August, observes:—The incident of the Rájábái Tower tragedy must teach a lesson to those Pársis who flatter Europeans and follow the suicidal course of falling in with the views of the conservative Anglo-Indian papers in opposing the just demands of the Natives. These enemies of the people will now understand that they need not expect any countenance from Europeans when a complaint is raised against the arbitrary act of one of the latter, whilst the Hindus are apt to forget the insults given to them by the Pársis and to act as their true friends in time of need. It is also wrong of those Natives who supported the Age of Consent Bill to suppose that it was passed into law because they supported it. His Excellency the Viceroy and many other European officials were determined to raise the age of consent and would have done so even if all the Natives had combined together to oppose the proposal. Similarly the Bombay Government did not pay the slightest heed to the memorial of 40,000 inhabitants of Bombay *anent* the Rájábái Tower tragedy, although many of them were very influential. Natives need not expect justice when their interests clash with those of the Europeans, the ruling class.

23. The *Bombay Samachár* (96), in its issue of the 1st September, states:—

Further steps in the matter of the Rájábái Tower tragedy.

In connection with the reply received from the Bombay Government to the memorial regarding the Rájábái Tower tragedy it has been resolved that another memorial containing due facts and statements be forwarded to the Secretary of State for India, and that a reward of Rs. 20,000 be offered to any person or persons who may give such satisfactory information as will lead to the discovery of the perpetrators of outrage on the deceased ladies and of the murderer of both or one of the two ladies. It is also intended to submit a memorial to Parliament; and the reward will be soon advertized.

24. The same newspaper, in its issue of the 2nd September, publishes the proceedings of a meeting of the Rájábái Tower Tragedy Committee held on Monday in the office of Messrs. Bhiishankar and Kanga, Albert Buildings, at which the above resolutions were passed. [The *Jáme Jamshed* (87) of the same date also states that these resolutions were passed, the sum of Rs. 10,000 being collected by the *Jáme Jamshed* Press towards the amount of the reward.]

25. The *Kaiser-i-Hind* (88), in its issue of the 30th August, writes:—It

Public servants acting as Directors and promoters of public companies.

is said that the Government of India has been rigidly inquiring into the allegations regarding its servants acting as Directors and promoters of public companies. This is a step in the right direction. Nothing adds to the prestige and reputation of State officials as strict honesty. More or less where public service and private interests conflict, it happens that the former suffers. To avoid so undesirable and mischievous a circumstance, the State is bound to see that its officers have no direct or indirect connection with public companies. But while this wholesome principle is being reaffirmed with vigour in India, it is a matter of regret to have to observe that the India Council should have at its Board members, retired civilians and other officials, who are more or less connected with joint stock concerns in the United Kingdom. Again, our Indian railway companies have on their directors' board nearly three or four retired Directors-General of Railways and ex-ministers of public works. At the boards of such railways they carry great influence owing to their Indian experience and knowledge of the inner wishes of the Government. Their intimate connection with some members of the India Council is notorious. So

that whenever there is a new railway project on the *tapis* or some new schemes in connection with old railways, a good deal of underhand business goes on, with this net result that India's interests suffer. At the present moment there are the Kashmere, Assam, and Burma railway projects for consideration before the India Council, besides minor schemes. In all these some of the most well-known retired Anglo-Indian officials are interested. In fact, it is a matter of enquiry whether a secret triangular correspondence is not constantly going on between the official public works authorities here, the directors of Indian railways in England and the members of the India Council who may be sitting for the time as a railway committee. Is not this a system which leads to job and corruption? Is there any chance of stamping out these secret official syndicates? What steps is the Government of India going to take in reference to these?

A complaint in connection with an order alleged to have been issued to the village officers by the Collector of Madura, Madras Presidency.

26. The *Poona Vaibhav* (56), in its issue of the 30th August, refers to an order alleged to have been issued by the Collector of Madura District in Madras prohibiting village officers from supplying to the Mahájan Sabha any information about the condition of the rayats, who, it is said, are suffering from famine, and remarks:—The order in question shows how anarchy prevails under the British rule. We cannot say how far it is creditable to the British morality that a high Government officer in the position of a Collector should issue such an order and prevent a public association like the Mahájan Sabha from getting correct information. The Government should take proper steps in this matter in order to preserve its own reputation.

Withdrawal of the writing against Mr. J. Weir, First Assistant Collector in the Surat District, and his letter to the paper.

27. The *Gujarát Darpan* (83), in its issue of the 30th August, publishes a letter from Mr. J. Weir, C. S., First Assistant Collector in charge of the Sachin State in the Surat District, as follows:—My attention has been called to a paragraph in your issue of the 31st May last. The statements made therein are inaccurate and untrue. The facts are that the Patel of Bhimpore, on the day after my arrival at Bhimpore, came to pay his *salams*. He *salamed* without removing his shoes. I, without speaking, pointed to his shoes, which he removed, and after apologising again put them on. Our conversation continued in the most pleasant manner. The Patel was neither fined nor ill-treated, nor were any peons abused or ill-treated. I therefore invite you to publicly correct your statements and make proper amends for the pain your paragraph has given me.—On this the editor remarks:—We are glad to make room for the above letter. The paragraph referred to gave circulation to only a rumour which our correspondent had no reason to disbelieve. We now, as Mr. Weir has thought proper to give us the above information, have much pleasure in withdrawing the paragraph in our issue of the 31st May. We also desire to express our regret and assure Mr. Weir that we had no intention of giving him pain or injuring his reputation.

New grazing regulations complained against.

28. The *Shubh Suchak* (67), in its issue of the 28th August, makes the following comments on the revised rules for the regulation of cattle-grazing in forest areas of the Bombay Presidency:—Anybody will see that in framing the new rules for cattle-grazing Government have consulted only their own interests without looking to their effect on owners of cattle. Any rational man will admit that forests are not solely the property of Government, but belong jointly to the governors and the governed, and we do not know why we should not characterise as unjust the conduct of Government in extorting money from the people by hook or by crook by means of their authority. One is really surprised to see the complicate and elaborate rules which Government expect ignorant herdsmen to attend to. Look at the number of things which a herdsman in charge of fifty head of cattle has to look to. He must see that cattle do not fall headlong from precipices, that they do not injure the trees or marks of the reserved forests, and that no unauthorised cattle enter the grazing area open to his cattle. He must also render assistance in protecting forests from fire and the trees therein from being felled unauthorisedly and carry with him into the forest the grazing permits for his cattle and on demand show them to any

village or forest officer. Even a learned man will find it difficult to attend to so many things, not to speak of illiterate herdsmen. It is a mistake to apply the term "agricultural cattle" only to cattle used for ploughing land or drawing water for irrigation purposes. Cultivators require manure for their lands and dairy produce for themselves and their families, and for these purposes keep some head of cattle, and it is unjust to exclude them from the term "agricultural cattle." In short, the observance of these rules involves so much trouble and worry that cultivators feel disposed to give up both their cattle and fields. The people, however, have no alternative but to send their cattle into the forest for grazing, for, excepting the roadways, cattle have no standing space even left them, the *gáirán* being altogether done away with. The people are thus in a fix, as it were, there being heavy land assessment on one hand and strict prohibition against stepping into the forests on the other. Since the time Government made these strict arrangements about forests, fodder has become so dear that it costs more than Rs. 5 to keep a single cow. This dearness of fodder, added to that of corn and other provisions, has quite embarrassed the people, while Government are bent on exacting money for everything. Originally forest conservancy was said to be intended for securing a more plentiful rainfall and for other humane purposes, but now it has been turned into a prolific source of revenue to Government and misery to the people. This state of things is aggravated by the absence of a remedy, because the very officers who are to be petitioned on the subject are busy in making strict arrangements to increase revenue and the people are thus left entirely at their mercy without any means to get out of the difficulties.

Alleged scarcity of salt at Ratnágiri and a suggestion to the District Collector.

29. The *Satyá Shodhak* (64), in its issue of the 30th August, says that owing to the closing of the local salt depôt and salt-pans, salt has become very dear at present at Ratnágiri, and that poor people are actually suffering from the scarcity of the article, and requests Mr. Cumine, the District Collector, who, observes the paper, is very kind and well acquainted with the real condition of the people, to enquire into the matter and to ask Government to re-establish the Government salt depôt or to make some other arrangement for the supply of salt at a cheap rate.

Remarks on the introduction of the Village Sanitation Act into the Surat District.

30. The *Gujarát Darpan* (83), in its issue of the 30th August, is glad to learn that steps are being taken in the Surat District to introduce the Village Sanitation Act, and says that if the Local Fund cess of an anna per rupee is increased to an anna and a half the rayat will feel much oppressed, and advises Government to consider the matter before enhancing the cess with a view to make the Act acceptable to the people.

Alleged issue of orders by the Superintendent of Army Schools to discontinue the use of the Hindi language in Native regiments.

31. The *Pandit* (155), in its issue of the 28th August, writes:—It is said that the Superintendent of Army Schools has issued orders to discontinue the use of Hindi in the Native regiments. It is to be hoped that the regimental people will be consulted before the order is made final, as the discontinuance of that language will be very inconvenient both to the regimental people and the transaction of business with them by Government, as the language is extensively used in all regiments.

Alleged habit of Christian missionaries to revile Hindu religion and a suggestion to Government in the matter.

32. The *Poona Vaibhav* (56), in its issue of the 30th August, says:—An English missionary of a high order has said that there are altogether 8,000 females of the Gurav caste in Hindu temples who are all public prostitutes. This assertion of this wise missionary has been nicely refuted by an English newspaper called the *Free Thinker*. This paper says that there is at the most one singing girl in every temple in India, that European ladies are wanting in the virtues possessed by Hindu ladies, and that the Bible does not contain a single instance which can favourably compare with the description of Sita given in the Rámáyan. We need not confirm the truth of what the paper has said. Although it is true that being a conquered people we cannot say anything against the religion of the

English, who are the conquerors, still if any one of us were to say that the *Pádri* (Christian missionary) keeps an evil eye upon several young and beautiful Christian ladies while absolving them of their sins, would the missionaries tolerate it? The best course is that nobody should revile another's religion. Our rulers should at once stop this folly of the missionaries. It is useless to expect the spread of Christianity by reviling Hinduism. The utterances of the missionaries against a subdued people are like the sitting of a frog on the back of an elephant merged in mud. They are only calculated to annoy the minds of the Hindus.

Suggestion with regard to grievances of passengers on the coasting steamers.

33. After expressing thankfulness to the British rule for the facilities of locomotion it has provided, the *Native Opinion* (15), in its issue of the 3rd September, observes:—We are sorry to be constrained to say that the proprietors of the steamers plying on the Western Coast look principally to their profits. Whatever slight redress may have been obtained has been in a sense forced from them by Government. There is not *one* point alone on which there is cause for dissatisfaction. The want of due civility on the part of the officers, the over-crowding of the steamers, the want of separate latrines and privies for second class passengers in the quarters allotted to them, the absence of the necessary arrangements for the safety of passengers at the time of landing and embarking at the various ports, the non-provision of drinking water on board the steamers for the use of passengers, the over-crowding in the boats by which the passengers embark and disembark at the various ports, and the inconvenience of the time of the departure of the steamer in the morning, are amongst the manifold grievances of the passengers, but very little attention is paid to them. The passengers and the press have been crying themselves hoarse, but to no purpose. Government *has* made some rules, but to what purpose? They remain on paper and the old order of things continues. What is wanted is their rigid enforcement. The matter is so important that, if need be, legislation should be resorted to. The report of the Commission that sat here recently does not go far enough in the interests of the passengers. We have very little hope that the company will redress the grievances of passengers. Government alone is in a position to bring it to a sense of its duty. We have already several times written on this subject. The non-removal of the grievances in any appreciable manner makes it our duty to draw the attention of Government to the matter once more. What the Government ought to do is to pass adequate rules and to appoint a well-paid inspector to see that the rules are not broken, and generally to look after the interests of passengers. An officer to whom they can complain and who is empowered to prosecute the company for breach of the promulgated rules, is a pressing necessity. Copies of such rules in the vernacular should also be posted in prominent places on the steamers. We prefer this appeal to Government once more, this year, as the company will shortly recommence its annual traffic.

Fine levied by the local Government on land acquired from the State by the people at Bandora, Mátunga and other places in Thána.

34. The *Kaiser-i-Hind* (88), in its issue of the 30th August, writes:—Mr. Lungrana's letter, published in the columns of our contemporaries, puts the whole case very neatly against the ill-advised action of the Bombay Government to levy the preposterous fine of Rs. 5,000 on new plots of land which people may be willing to acquire from the State in Mátunga, Bandora, and other places in Sálsette. They have fully pointed out both the absurdity and the inexpediency of this ruling of the executive, and we have nothing further to add to their just criticism thereon. The State may consider itself justified to levy in anticipation its share of the "unearned increment." But surely there ought to be some rational principle on which to levy it. As matters now stand, the ruling is purely arbitrary. The "fine," as it is somewhat facetiously called, seems to bear no ratio whatever to the value of the land, present and prospective. It is computed on a *fancied* prospective appreciation. But it is altogether an unknown quantity. It is a problem. Nay, it may be observed that in some parts where the fine is levied there has been for some time past a depreciation. The political economy of the Collector and the Commissioner seems to be on all fours. But as in many other matters, so in this, the teachings of that dismal

science, as taught by our latter-day economists, are ignored by the bureaucracy here. It has a soul above political economy. In its eyes it has but one meaning—the amount of increased revenue and taxation which could be squeezed from the tax-payers. It is an intensely comfortable doctrine, especially when it is practically enforced by the *argumentum baculum*. The simplicity of British Indian political economy is such that it might bring a blush to the face of the most accomplished and scientific economists of the day; while writers on political ethics may, if so inclined, pull to pieces this simplicity, which is only a synonym for departmental spoliation. Mr. Lungrana and others may petition and pray, but they will mistake their public spirit if they think they could have the ghost of a chance of an amelioration of this oppressive land "royalty." The patent screw is a golden one, and the Government, which in these days has to fumble here, there and everywhere for a few hundred rupees for primary education, medical aid and police, is not a liberal-minded one to be appealed to. They must possess their soul in patience till another Mountstuart Elphinstone should come to their aid. Reactionary mediocrities can never be expected to advance the welfare of a community, nor, for that matter, give satisfaction and contentment to the ruled.

Remarks on the appointment of Ráo Sáheb Ishwarlál Ochchhavrám as Honorary Magistrate, Ahmedabad, to try municipal cases.

35. A correspondent of the *Gujarátí* (84), in its issue of the 30th August, regrets that there should not be a single political association at Ahmedabad to protest against the appointments of municipal commissioners as Honorary Magistrates, who in trying municipal cases sit in judgment over their own action, as was the case with Ráo Sáheb Ishwarlál Ochchhavrám, Third Class Magistrate, Ahmedabad. The correspondent observes that Ráo Sáheb Ishwarlál is a nominated member of the Ahmedabad Municipality and in that capacity he had to consider the numerous petitions made against the tax levied for the removal of dirty water, and that now he has to try the self-same petitioners.

Diseased meat in the bazars of Bombay and the punishment received by the offenders.

36. The *Bombay Samachár* (96), in its issue of the 3rd September, says:—Cases of bringing diseased meat, not slaughtered at the authorized slaughter-house, and offering it for sale, have become frequent of late. On Tuesday last two persons charged with this offence were placed before Mr. Hamilton, the Second Presidency Magistrate, at the Girgaon Police Court, and on conviction were fined in the amounts of Rs. 5 and 10. These fines were very light, considering the frequency with which the offence is committed and the profit made in the absence of detection. It is desirable that in order to protect the public these offenders should be more heavily fined or even sent to jail.

Swindlers in Bombay and the local police.

37. The *Rást Goftár* (89), in its issue of the 30th August, observes:—"A victim" of the gigantic swindling going on in Bombay and exposed under the dramatic name of the "confidence trick," writes to the *Times of India*, yesterday, that "I casually mentioned the occurrence to Inspector Frámji, of the detective force, who said he knew of the trick long ago." If this be true—and our contemporary would not have given insertion to an unauthenticated version of it—the question arises, why did the police fail in putting down "this gang of daylight robbers" brought to their notice "so long ago"? We cannot believe that Mr. Inspector Frámji did not report to his superiors the existence of this enormity which he knew "long ago"; hence the question has greater force: What, if any, were the measures adopted by the police to stamp out this crime so extensively practised, when they came to know of it "long ago"? The fearful extent of this crime in Bombay was, certainly, a matter of notoriety in Bombay "long ago"; we recollect its having first reached our ears some five years before, and certain names, not unknown to the police, were freely mentioned in connection with it. Our wonder is that the crime remained undetected and the criminals even unpunished so "long ago." And what is done even now, pray?

38. The *Indu Prakásh* (14), in its issue of the 31st August, writes:—Bombay has been of late subject to periodical depredations of a certain gang of swindlers, who carry on their trade in defiance of all law. They are successful in their operations, no doubt, because there are people credulous enough to be their dupes; but what are the police, the guardians of the law, the protectors of the life and property of the people, good for if they cannot track out these swindlers and bring them to justice? It has been alleged that the police are powerless because the law does not make cheating a cognizable offence. But these acts of cheating have been done so persistently, and on such an organized scale, that the police could have, if they had set about the matter in earnest, devised measures to arm themselves with the necessary powers for the purpose of arresting the swindlers. As our contemporary of the *Rást Goftár* observes, the trick has been long known to the police, and it is a matter for no less regret than surprise that the police have been so supine all this time. We have more than once called attention to the organized swindling that is carried on under one pretence or another. The circumstances are often romantic and sometimes bordering on the ridiculous, but each time a fraud is perpetrated to the tune of several thousands. The swindling is carried on by fits and starts. There are periodical eruptions. They get a few fat funds, and then lie quiet, to begin operations again. The present is one of those periods of activity, but it must be recognized to be a part of a system, and not an isolated and passing phase of crime. The Bombay Police have a great reputation for cleverness. Let us hope that for their own reputation they will bestir themselves and save the simple folk of Bombay with money and no brains from being victimized by these hardened sharpers. [The *Gujaráti* (84), in its issue of the 30th August, and the *Rájyabhakta* (119), in its issue of the 1st September, express similar sentiments. The former adds that the police should watch the movements of the swindlers, and inform the public from time to time through the medium of newspapers of their whereabouts, and warn them against their attacks.]

Part II.—*Railways.*

A complaint against the G. I. P. Railway authorities for alleged inattention to the convenience and comfort of female passengers.

39. A correspondent of the *Bombay Samáchár* (96), in its issue of the 31st August, complains:—A carriage of the passenger train that started from the Victoria Terminus of the G. I. P. Railway at 7-5 A.M. on 29th August was reserved for ladies and some females were sitting in it. On arrival of this train at the Byculla Station a number of male mill-hands forcibly entered the female carriage and took their seats in it, in spite of the vehement protests of the female passengers. A complaint against this conduct of the mill-labourers was made to the guard in charge of the train, the station-master and other railway officials, but no notice of it was taken by any of them. The annual Jain religious holidays have commenced and nearly three thousand male and female Jains daily travel by this line for some days, and it is surprising that the railway officials should be so inattentive to the convenience and comfort of female passengers.

Part III.—*Municipalities.*

Adverse remarks about the late president of the Wái Municipality and the Reporter on the Native Press.

40. The *Moda Vritt* (50), of Wái, in its issue of the 3rd September, considers its local contemporary, the *Vrittasár*, (78) to have been actuated by selfish motives in praising Mr. L. M. Sáthe, late Mámlatdár and president of the local municipality, and saying that it was a mistake to transfer him from Wái, and observes that the condition of the municipality under the late president was bad and would have become worse if he had not been transferred as he was, that he made false reports about the municipality, and that the Reporter on the Native Press being his brother, similar writings published in the *Vrittasár* newspaper, which was partial to him, were brought to the notice of Government, while writings representing the other side of the case and published in the *Moda Vritt* were not reported to Government.

PART IV.—*Native States.*

Final arrangement of Manipur affairs and remarks thereon.

41. The *Mahratta* (5), in its issue of the 30th August, writes:—The Royal proclamation on the subject of the arrangements to be made for the administration of Manipur has been published. The Queen-Empress has been graciously pleased to forego her right to annex the State, though it has become liable to that penalty. This decision will be gratifying to every loyal subject of Her Majesty. As regards the future arrangement, Her Majesty empowers the Governor-General to name the future ruler of the State and the conditions under which he will be invested with power. We hope the power thus conferred will be used with such discretion that the doctrine of tall poppies may not be heard of again. The *Bombay Gazette* suggests the idea of restoring the Mahárája Sur Chandra Sing. He is well disposed to the British Government and besides "is weak and by no means conspicuous for his capacity." But, adds our contemporary, weakness is relative and this need not now disqualify the Mahárája. We approve and support the suggestion, with the further reason that the above description of the Mahárája fully satisfies the test publicly declared by the able assistant of Lord Cross. As regards the past conduct of the Government of India, it is now useless to make any comments. But still the mild disapproval of Lord Cross of the intended arrest of the Senápati in Darbár is worth noticing, and shows that official sense, howsoever assertive and one-sided it may be, cannot afford to wholly disregard public opinion. Excepting this faint note of dissent His Lordship approves of the action of the Government of India in this matter, thus finally deciding the important question of the independence or semi-independence of such States. We may therefore take it for certain that this is the last time when we hear of the so-called independence of Native States and their rulers and also of Darbárs held for the purpose of arresting them.

42. The *Rást Goftár* (89), in its issue of the 30th August, observes:—Much anxiety had been felt about the future of Manipur, and we are glad to learn by the recent proclamation of the Queen and the Viceroy's resolution that Government consider the sentences passed on the princes and several other Manipuris connected with the matter quite adequate and therefore do not intend annexing the State. [The *Hindusthán* (108), in its issue of the same date, disapproves of the sentences passed on the Manipur princes, but is glad that Government has decided not to annex the State. The *Din Mani* (81), in its issue of the 1st September, expresses similar sentiments.]

Alleged message sent by His Excellency the Viceroy to the Secretary of State for India in connection with the sentence passed on the Manipur princes.

43. The *Phœnix* (6), in its issue of the 29th August, writes:—The *Morning Post* has published an extract of an extraordinary character from what is alleged to be a telegram sent to the Secretary of State by the Marquis of Lansdowne. "If decision Executive Council regarding Senápati and Tongal General not confirmed, I unreservedly resign." This piece of intelligence is striking in more ways than one. First, how could the contents of the private telegram, presumably sent in cypher, leak out unless there has been somewhere or other a breach of the Official Secrets Act? It is not at all likely that the *Morning Post* is in a vein for jocularity, for it would hardly be deemed consistent with common sense that a journal of position would venture to take upon itself the responsibility of publishing such a startling intelligence. But if it be true, it does not contribute much to the sound and practical wisdom which has characterized the present Viceroy. To say that he is prepared to resign unless his judgment meets with an endorsement of full approval from the Secretary of State, apparently sounds too puerile for a Viceroy, and what makes it all the more surprising is the circumstances of the present case in which the extreme penalty of the law is inflicted on two men and under threat of resignation an unreserved sanction of the penalty is demanded so as entirely to shut out every loophole for any mitigation of the sentence. Moreover, can a Viceroy or any other official, for the matter of that, consider his reasoning faculty so unerring that his orders and judgments are never to be called into question and in the event of their being impeached threaten resignation? In fact, we think a

due consideration of the telegram launches us into such absurdities that it sounds too strange to be true. [The *Dnyán Prakásh* (13), in its issue of the 31st August, expresses similar sentiments.]

Utilisation of the troops of Native States and remarks thereon.

44. The *Kaiser-i-Hind* (88), in its issue of the 30th August, writes:—The more we consider the policy of the Government of India with regard to the imperialisation of the troops of Native States, the stronger grows our conviction that it is an entirely selfish policy. The objects ostensibly proclaimed may be all that it says. No doubt a smaller but disciplined force is better than a tagrag and irregular one. It may also be that the troops under Colonel Mellis's scheme of organisation would in time to come prove of some service on the frontier, and that some of the hereditary nobility may thus find vent for its military ardour. These are apparent advantages. But our people should try to dive a little below the surface. They should not be dazzled by this trumpery show of imperialised troops. The Government of India's wisdom is as the wisdom of the serpent. It is wise because it thinks that practically several birds could be killed with one stone. Firstly, the object is to save the imperial treasury the cost of additional troops, cavalry and infantry. The military expenditure of the empire is growing so rapidly and at such an alarming speed that there is now a bitter cry against it from all quarters. If the Government increases the expense of the army services at this rate for a few years more there is certain to be another financial embarrassment. The Finance Minister clearly perceives this. He has spoken in no uncertain tones on this matter in his last financial statement. In the face of these facts, which the more they become widely known the greater is the dissatisfaction they engender, the Government of India dare not increase the number of troops which are now supposed to be absolutely necessary, according to its military advisers, to guard the huge indefinite line of frontier and transfrontier defences which its own impolicy has created. These advisers say that if European and Native regular troops are required for ordinary garrisoning there would be very little of these forces left for field operations. So the convenient plan of the so-called imperialisation of the forces of Native feudatories was resolved upon. By this means they have actually added to the existing army strength about 17,000 men without incurring *a pie* of their cost, which, of course, the loyal feudatories have agreed with a light heart to bear. But, we fear, these Princes have thought little of the morrow of their own finances and much less of the financial obligations they have thus heedlessly imposed on themselves and their own tax-payers. They seem to be scarcely aware of the costliness of British army organisation of which the Indian Government itself has loudly complained in more than one despatch during the last 13 years. There is going on an incessant change in arms, ammunition and accoutrements. What is considered the best to-day is condemned the next day, and so on, taking one year with another. Hence every exigency which demands fresh organisation and fresh descriptions of arms will tell heavily on these feudatories, till, one day, when they begin to cast up totals, they will be appalled to learn what a huge financial obligation they have thoughtlessly undertaken and how fast their tax-payers may sink under it. This is number one bird killed by the Government of India. It has saved its treasury at the expense of these unreflective States. Secondly, after all, these disciplined troops will do nothing more than garrison duty. That means they are to be religiously refused employment in the active field of operations. This would, no doubt, be a sure disappointment to them. But it is part and parcel of the new policy, which under the guise of trust mistrusts everything connected with Native States and their rabble army. The very fact of these imperialised troops being destined for such garrison service only, and that too wide apart in distant places, proves this policy of mistrust. And so far, the third object is secured, namely, that of segregating the forces so that they may never coalesce. In so mistrusting Native States the Government displays not only its insincerity but great weakness. Is it worthy of a powerful Government so to betray its fear of a rabble army, which it has often proclaimed to be more or less contemptible? The fourth object is equally open to criticism. It may be highly diplomatic, but it is a question whether it could be approved from the point of ethics. This is the disbandment of the rest of the troops of Native feudatories. They number over 3¼ lakhs. Of these 17,000

will be disciplined. An equal or even double that number will still perform *home* duties. But the bulk of the forces will be nowhere. They must convert their arms into plough-shares. The large number was a menace in the eyes of the military advisers of the Government. They will be a menace no longer. Thus the military death-knell of the feudatories has been tolled. The policy is now an accomplished or almost an accomplished fact. The whole country, including the States, may now be said to be thoroughly emasculated. On the policy of fear this emasculation has proceeded. Whether it is wise, time may show. But, we think we have sufficiently shown that the imperialisation of Native troops owes its origin to pure selfishness and mistrust. And to the same cause may be assigned the dogged refusal of the military authorities to establish a Military Sandhurst.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay,
8th September 1891.

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(For the week ending 5th September 1891.)

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th September 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,200
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,200
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Kumtha Vritt	Kumta	Do.	...
47	„ Mahárástra Kokil	Bombay	Monthly	1,500
48	„ Mahárástra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
49	The Maháráshtrá Vritt	Sátára	Weekly	150
50	„ Moda Vritt	Wái	Do.	350
51	„ Mutaaddi	Ahmednagar	Do.	...
52	„ Nagar Samáchár	Do.	Do.	150
53	„ Násik Vritt	Násik	Do.	200
54	„ Nyáyá Sindhu	Ahmednagar	Do.	170
55	„ Pandhari Mitrá	Pandharpur	Do.	104
56	„ Poona Vaibhav	Poona	Do.	1,100
57	„ Prabodh Chandrika	Jalgaon	Do.	200
58	„ Prabodh Ratná	Bárui	Do.	235
59	„ Pratod	Islámpur	Do.	300
60	„ Rághava Bhushana	Yeola	Do.	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá	Thána	Do.	300
71	„ Vanapriya	Chikodi	Fortnightly ...	100
72	„ Vengurla Vritt	Vengurla	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	285
79	„ Vritt Sudha	Sátára	Do.	200
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Jáme Jamshed	Bombay	Daily	1,600
88	„ Kaiser-i-Hind	Do.	Weekly	2,502
89	„ Rást Goftár	Do.	Do.	1,680
90	„ Surat Akhbár	Surat	Do.	600
91	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	250
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ A'ryá Dharm Prakásh	Do.	Monthly	394
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitrá	Broach	Weekly	350
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	600
100	„ Chának	Surat	Do.	500
101	„ Deshi Mitrá	Do.	Weekly	900
102	„ Dnyán Vardhak	Bombay	Monthly	700
103	„ Furead	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
110	„ Kaira Vartamán	Kaira	Weekly	100
111	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
112	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
113	„ Kelavni	Baroda	Monthly	500
114	„ Madhur Vachan	Bombay	Do.	1,412
115	„ Nure Elam	Do.	Do.	330
116	„ Nyáyadarshak	Ahmedabad	Weekly	340
117	„ Pársi Tiháhár	Bombay	Fortnightly ...	800
118	„ Praja Matá	Ahmedabad	Weekly	500
119	„ Rájyabhakti	Bombay	Do.	687
120	„ Samaher Bábádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
121	The Satyá Mitrá	Bombay	Weekly	300
122	„ Satyavakta	Ahmedabad	Do.	1,500
123	„ Satyodaya	Dohad	Do.	75
124	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
125	„ Shrimáli Shubhechchhak	Do.	Do.	300
126	„ Sneha Sindhu	Kaira	Weekly	150
127	„ Stri Bodh...	Bombay	Monthly	566
128	„ Stri Mitrá	Do.	Do.	697
129	„ Svadesh Bandhu	Mahudha	Weekly	200
130	„ Svadesh Vatsal	Ahmedabad	Monthly	300
131	„ Udichya Hitechchhu Patrá	Do.	Do.	550
132	„ Vidnyán Viláa	Rájkot	Do.	525
133	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
134	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
135	The Kannadá Suvarte...	Bombay	Weekly	800
136	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
137	The Chandrodayá	Dhárwár	Weekly	200
138	„ Karnátak Vritt	Do.	Do.	...
139	„ Lok Bandhu	Do.	Do.	180
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
143	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
144	„ Bráhma Patrika	Poona	Weekly	200
145	„ Ratnaprakáah Ratlám	Ratlám	Do.	100
	URDU.			
146	The Akhbáre Ratan Prakáah Ratlám ...	Ratlám	Weekly	100
147	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
148	„ Dhár State Gazette	Dhár	Weekly	280
149	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
150	„ Gwalior Gazette	Gwalior	Do.	830
151	„ Jouhar	Bombay	Do.	...
152	„ Kushful Akhbár...	Do.	Do.	200
153	„ Mukhbir	Do.	Do.	...
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
157	The Altab Sind	Karáchi	Weekly	...
158	„ Múawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
159	„ Muin-ul-Isláam	Do.	Do.	290
160	„ Pirbhat	Do.	Do.	...
161	„ Sind Samáchár	Do.	Do.	...
162	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
163	A Colonia Goana	Bombay	Weekly	...
164	O Anglo-Lusitano	Do.	Do.	1,500
165	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

His Excellency Lord Lansdowne's administration of India.

1. The *Chikitsak* (27), in its issue of the 2nd September, says:—His Excellency Lord Lansdowne has surpassed Lord Lytton, who lavishly spent money from the poor Indian treasury, sacrificed the lives of millions of Native *sepoys* in aggressive foreign expeditions, and allowed 52 lakhs of people in the Bombay and Madras Presidencies to die of famine and thereby created much discontent, which was partially allayed by Lord Ripon. No sooner did Lord Lansdowne assume his office than Kashmere was pronounced to be misgoverned and was virtually annexed to the British dominions. The Age of Consent Act and the Manipur affair, which makes one's hair stand on their ends, are things which will never be forgotten. The liberty of the press is now threatened, probably because Lord Lansdowne dislikes comments made on his acts and is determined to stick to his oppressive policy. Our readers are aware how the political officers have commenced in right earnest to reduce the Native Princes of India in importance by depriving them even of their nominal freedom and emptying their treasuries. It is the newspapers which expose their acts to public gaze and it is intended to remove them altogether. With this object in view was issued the order regarding newspapers in Native States, whereby the political officers have been invested with power to suppress them. Owing to this order the *Prajáhitaishi* newspaper in the Central Provinces and the *Deccan Times* of Hyderabad were discontinued, and the newspapers in other Native States are threatened with a similar fate; nor are the newspapers in the British territories which sympathise with them free from this fear. Although the *Bangabasi* alone is now being prosecuted under Section 124A of the Indian Penal Code, several others will be similarly dealt with hereafter, and they should therefore be on their guard.

Remarks in connection with the prosecution of the *Bangabasi* newspaper.

2. While writing about the *Bangabasi* prosecution, the *Kaiser-i-Hind* (88), in its issue of the 6th September, observes:—We are extremely grieved that the Government of India should have been so badly advised as to have condescended to take notice of all the effusions which Mr. Jackson so ably dissected and proved to be perfectly innocuous. There was more in the defence made by that learned counsel which was to the point. A larger amount of serious matter which could be fairly construed as seditious is now and again to be found in Anglo-Indian prints of supposed respectability, especially some prints which are the accredited organs of merchants and planters. Dissatisfaction and sullen discontent are engendered more by this class of Anglo-Indian organs of public opinion than any other. There is much vile abuse of a most exasperating character to be found now and again in such journals, and we cannot help remarking that even such highly respectable and leading papers like the *Pioneer* and the *Englishman* have in the past not been free from aberrations of this kind. We fear the Government has entirely gone on the wrong track. No number of repressive statutes to gag the vernacular press will *ever* prevent *sedition*, if seeds of sedition are deeply implanted in the heart of the average Indian. We do not, however, think such is the case. But we do believe that the reactionary policy pursued, not only by the Imperial Government but by all the provincial Governments also for the last six years, is beginning to have its baneful influence on the masses. Apart from the mad transfrontier policy which has augmented taxation and made salt dear, there have not been wanting tangible proofs in every part of the empire of the feeling that that stern impartiality and justice which once characterised the administration of the British in India are slowly but steadily vanishing. The growing arbitrariness of all the Governments, the vagaries of our law courts and of our magistracy all over the country, are daily becoming the theme of adverse criticism in the Native press. They are a growing scandal. You cannot take up a single leading paper in which you do not meet with a flagrant instance of official wrong-doing or miscarriage of justice, especially where the accused is a European. Now, whatever may be the policy of the State as a landlord, whatever its foreign policy, whatever its attitude towards education and the feudatories, and so forth, the one thing which ought to keep India contented, if not prosperous, is *impartial justice*.

It is on this solid foundation of impartiality that British rule in India rests. We deny that it is the bayonet that keeps it so. We deny that India will become even more contented and happy if the Government endeavours to have twice the number of troops in the country. We firmly believe in the axiom that the more is India governed on the principles of justice and impartiality, of truth and righteousness, of sympathy and benevolence, the more will the foundations of the glorious empire widen and become firm as rock. The evils of the policy of terror, repression and unrighteousness witnessed for some time past would have never outgrown themselves as they have, had it not been for the total absence of enquiry into the just and reasonable grievances of Indians every twenty years, which was the case prior to the transfer of the government to the Crown. We earnestly ask the Imperial Government to probe deep the sores which are now slowly rankling in the hearts of the mute masses. Let it trace to its source that *mental seclusion* which characterises their general attitude—that reservation of mind which out of sheer fear of the consequences of the unwise policy of repression at present pursued *shrinks* to tell the *real tale of dissatisfaction and discontent*. It is in this direction that the efforts of a wise and mighty Government should be directed rather than in prosecutions of the *Bangabasi* character. Hundred prosecutions like it and any number of gagging Acts will not make the people more loyal and better affected towards their rulers, if the seeds of growing dissatisfaction and discontent with the existing conditions of government are allowed to grow till past remedy. *The danger lies there.* Is there statesmanship at head-quarters to arrest that growth and kill the seeds while still in the process of germination?

3. While commenting on the same subject, the *Chandinshu* (25), in its issue of the 6th September, says that the action of Government in the matter is only in keeping with the despotic rule that India has been under for a long time past and shows that the will of the paramount British rulers is the law to the ruled, which the latter must accept without grumbling as just and intended to promote their interests and comments against which are always likely to be treated as seditious. The power of the English in India, adds the paper, is absolute, and nobody can come in their way if they transport those who make adverse criticisms on their acts. This kind of unrestrained action does not, however, betoken future good.

4. The *Hindusthán* (108), in its issue of the 6th September, observes :—The prosecution of the *Bangabasi* newspaper shows that Government look with disfavour on the Native press, and Mr. Jackson's defence clearly shows how far Government are justified in taking the action. It also shows how the law is twisted to meet the views of Government. When Section 124 A of the Indian Penal Code was framed in the *régime* of Lord Lytton, the present Advocate-General, the Honourable Mr. Evans, expressed his opinion that it would not apply to those who strongly criticised the action of Government, and it is surprising to find the same gentleman putting quite a different interpretation on it now which, if endorsed by the Court, would serve to gag the press.—The *Surya Prakásh* (91), in its issue of the 5th September, disapproves of the action of Government in prosecuting the *Bangabasi* as a test case, praises the Chief Justice of the Calcutta High Court for his independence, and says that the accused have got now sufficient time to get up a defence and that if they are acquitted the circulation of the paper will increase.

5. The *Gujarát Darpan* (83), in its issue of the 6th September, observes :—Sir Alexander Miller's letter to the *Times of India* to the effect that he knew nothing about the prosecution of the *Bangabasi* newspaper till he read of it in the *Pioneer* shows that the Bengal Government has boldly undertaken the prosecution without even consulting the Legal Member of the Viceregal Council. Those Government officers who understand well the vernacular languages do not treat with contempt what appears in the Native press, but try to attend to the complaints and suggestions made through its medium; and Government have for the purpose of knowing the general views of the Native press instituted a special department, that of the Reporter on the Native Press. It is therefore not right that Government should try to gag the whole Native press for the sake of a few scurrilous prints.

6. The *Phœnix* (6), in its issue of the 2nd September, writes:—Our fellow-citizens of the benighted Madras Presidency will, or rather ought to, entertain a different opinion of their Governor. The notorious "Devil's Dance" and the projected gubernatorial cricket-match had, indeed, thrown him into bad odour and many of the Native organs could hardly refrain from openly expressing their disapproval of his administration at the very outset of his career. It was, therefore, fortunate that the Governor had an opportunity of convincing his subjects that he was not so indifferent to their welfare as he was represented to be. The task of undertaking the relief of the famine-stricken districts in Madras was a stupendous one, and Lord Wenlock has not spared himself in alleviating with the greatest promptitude the miseries of his subjects, so far as lay in his power. In fairness to him it ought to be admitted even by the most malignant of his critics that he has sacrificed much in the fulfilment of his task, and that he has certainly not contented himself with the conversion of his office into a sinecure by basking in the sunshine of the gubernatorial halo. Lord Wenlock has made ample reparation for his tarnished reputation, and it is to be hoped that his future administration will be characterised by the display of equally laudable efforts for the advancement of the welfare of his subjects.

His Excellency Lord Wenlock's administration of the Madras Presidency.

7. The *Mahratta* (5), in its issue of the 6th September, writes:—Some of the papers are giving currency to a rumour that His Royal Highness the Duke of Connaught will succeed General Roberts as the Commander-in-Chief of India. It is not quite improbable that it should be so, and if what is rumoured comes to pass we have every hope that the peaceful Duke will bless the country by securing to it those changes in the organization of the Indian army which have been long delayed. With the Duke as the Commander-in-Chief of India and Lord Reay as the Viceroy, India would be soon made very happy. These two noblemen would push Indian interests forward by 25 years and make the foundations of the British power in India securely permanent.

Appointments of His Royal Highness the Duke of Connaught as Commander-in-Chief and Lord Reay as the Viceroy of India desired.

8. The *Gujarát Mitrá* (85), in its issue of the 6th September, writes:—Mr. Wádia's term of office in the Bombay Legislative Council having come to a termination the Council is now without any Pársi member. The Supreme Legislative Council has had no Pársi member since the resignation of Sir Dinshaw M. Petit, Bart. We sincerely regret that Government should at times present such an unaccountable indifference to the proper representation of minorities. No Council, we dare say without any racial prejudice, can be considered complete in its constitution without a recognized leader or two of an advanced and intelligent community like that of the Pársis. We sincerely trust that the gaps caused in the Provincial and Supreme Councils will soon be filled up by the nomination of the most intelligent and public-spirited representatives.

Want of a representative of the Pársi community in the Supreme and Bombay Legislative Councils.

9. The *Dhárwár Vritt* (31), in its issue of the 10th September, states that a man who had supplied fireworks to the value of Rs. 101 on the occasion of the reception given to Lord Reay at Dhárwár in 1888, and who had not been paid that sum in spite of repeated entreaties, having filed a suit against five commissioners of the local municipality for the recovery of the said amount with interest, the Court decided that the municipality was not in any way liable for the amount of the suit and that all the Native municipal commissioners having in combination with other inhabitants of the town arranged the reception on their own account should pay the amount. In commenting on this occurrence the paper regrets that the people of Dhárwár should have brought their names into discredit without being freed from the obligation of payment, and says that if Lord Reay had heard of this suit while in India he would have once for all paid the amount of it from his own pocket and would not have accepted any such public receptions any more, and

A suit for the recovery of outstanding debts in connection with Lord Reay's reception at Dhárwár in 1888 and comments thereon.

It is on this solid foundation of impartiality that British rule in India rests. We deny that it is the bayonet that keeps it so. We deny that India will become even more contented and happy if the Government endeavours to have twice the number of troops in the country. We firmly believe in the axiom that the more is India governed on the principles of justice and impartiality, of truth and righteousness, of sympathy and benevolence, the more will the foundations of the glorious empire widen and become firm as rock. The evils of the policy of terror, repression and unrighteousness witnessed for some time past would have never outgrown themselves as they have, had it not been for the total absence of enquiry into the just and reasonable grievances of Indians every twenty years, which was the case prior to the transfer of the government to the Crown. We earnestly ask the Imperial Government to probe deep the sores which are now slowly rankling in the hearts of the mute masses. Let it trace to its source that *mental seclusion* which characterises their general attitude—that reservation of mind which out of sheer fear of the consequences of the unwise policy of repression at present pursued *shrinks* to tell the *real tale of dissatisfaction and discontent*. It is in this direction that the efforts of a wise and mighty Government should be directed rather than in prosecutions of the *Bangabasi* character. Hundred prosecutions like it and any number of gagging Acts will not make the people more loyal and better affected towards their rulers, if the seeds of growing dissatisfaction and discontent with the existing conditions of government are allowed to grow till past remedy. *The danger lies there.* Is there statesmanship at head-quarters to arrest that growth and kill the seeds while still in the process of germination?

3. While commenting on the same subject, the *Chandinshu* (25), in its issue of the 6th September, says that the action of Government in the matter is only in keeping with the despotic rule that India has been under for a long time past and shows that the will of the paramount British rulers is the law to the ruled, which the latter must accept without grumbling as just and intended to promote their interests and comments against which are always likely to be treated as seditious. The power of the English in India, adds the paper, is absolute, and nobody can come in their way if they transport those who make adverse criticisms on their acts. This kind of unrestrained action does not, however, betoken future good.

4. The *Hindusthán* (108), in its issue of the 6th September, observes:—The prosecution of the *Bangabasi* newspaper shows that Government look with disfavour on the Native press, and Mr. Jackson's defence clearly shows how far Government are justified in taking the action. It also shows how the law is twisted to meet the views of Government. When Section 124 A of the Indian Penal Code was framed in the *régime* of Lord Lytton, the present Advocate-General, the Honourable Mr. Evans, expressed his opinion that it would not apply to those who strongly criticised the action of Government, and it is surprising to find the same gentleman putting quite a different interpretation on it now which, if endorsed by the Court, would serve to gag the press.—The *Surya Prakash* (91), in its issue of the 5th September, disapproves of the action of Government in prosecuting the *Bangabasi* as a test case, praises the Chief Justice of the Calcutta High Court for his independence, and says that the accused have got now sufficient time to get up a defence and that if they are acquitted the circulation of the paper will increase.

5. The *Gujarát Darpan* (83), in its issue of the 6th September, observes:—Sir Alexander Miller's letter to the *Times of India* to the effect that he knew nothing about the prosecution of the *Bangabasi* newspaper till he read of it in the *Pioneer* shows that the Bengal Government has boldly undertaken the prosecution without even consulting the Legal Member of the Viceregal Council. Those Government officers who understand well the vernacular languages do not treat with contempt what appears in the Native press, but try to attend to the complaints and suggestions made through its medium; and Government have for the purpose of knowing the general views of the Native press instituted a special department, that of the Reporter on the Native Press. It is therefore not right that Government should try to gag the whole Native press for the sake of a few scurrilous prints.

6. The *Phœnix* (6), in its issue of the 2nd September, writes:—Our fellow-citizens of the benighted Madras Presidency will, or rather ought to, entertain a different opinion of their Governor. The notorious "Devil's Dance" and the projected gubernatorial cricket-match had, indeed, thrown him into bad odour and many of the Native organs could hardly refrain from openly expressing their disapproval of his administration at the very outset of his career. It was, therefore, fortunate that the Governor had an opportunity of convincing his subjects that he was not so indifferent to their welfare as he was represented to be. The task of undertaking the relief of the famine-stricken districts in Madras was a stupendous one, and Lord Wenlock has not spared himself in alleviating with the greatest promptitude the miseries of his subjects, so far as lay in his power. In fairness to him it ought to be admitted even by the most malignant of his critics that he has sacrificed much in the fulfilment of his task, and that he has certainly not contented himself with the conversion of his office into a sinecure by basking in the sunshine of the gubernatorial halo. Lord Wenlock has made ample reparation for his tarnished reputation, and it is to be hoped that his future administration will be characterised by the display of equally laudable efforts for the advancement of the welfare of his subjects.

His Excellency Lord Wenlock's administration of the Madras Presidency.

7. The *Mahratta* (5), in its issue of the 6th September, writes:—Some of the papers are giving currency to a rumour that His Royal Highness the Duke of Connaught will succeed General Roberts as the Commander-in-Chief of India. It is not quite improbable that it should be so, and if what is rumoured comes to pass we have every hope that the peaceful Duke will bless the country by securing to it those changes in the organization of the Indian army which have been long delayed. With the Duke as the Commander-in-Chief of India and Lord Reay as the Viceroy, India would be soon made very happy. These two noblemen would push Indian interests forward by 25 years and make the foundations of the British power in India securely permanent.

Appointments of His Royal Highness the Duke of Connaught as Commander-in-Chief and Lord Reay as the Viceroy of India desired.

8. The *Gujarát Mitra* (85), in its issue of the 6th September, writes:—Mr. Wádia's term of office in the Bombay Legislative Council having come to a termination the Council is now without any Pársi member. The Supreme Legislative Council has had no Pársi member since the resignation of Sir Dinshaw M. Petit, Bart. We sincerely regret that Government should at times present such an unaccountable indifference to the proper representation of minorities. No Council, we dare say without any racial prejudice, can be considered complete in its constitution without a recognized leader or two of an advanced and intelligent community like that of the Pársis. We sincerely trust that the gaps caused in the Provincial and Supreme Councils will soon be filled up by the nomination of the most intelligent and public-spirited representatives.

Want of a representative of the Pársi community in the Supreme and Bombay Legislative Councils.

9. The *Dhárwár Vritt* (31), in its issue of the 10th September, states that a man who had supplied fireworks to the value of Rs. 101 on the occasion of the reception given to Lord Reay at Dhárwár in 1888, and who had not been paid that sum in spite of repeated entreaties, having filed a suit against five commissioners of the local municipality for the recovery of the said amount with interest, the Court decided that the municipality was not in any way liable for the amount of the suit and that all the Native municipal commissioners having in combination with other inhabitants of the town arranged the reception on their own account should pay the amount. In commenting on this occurrence the paper regrets that the people of Dhárwár should have brought their names into discredit without being freed from the obligation of payment, and says that if Lord Reay had heard of this suit while in India he would have once for all paid the amount of it from his own pocket and would not have accepted any such public receptions any more, and

A suit for the recovery of outstanding debts in connection with Lord Reay's reception at Dhárwár in 1888 and comments thereon.

that if the Dhárwár people did not mean to pay the expenses of the reception they gave they should not have busied themselves with a matter which was of not much consequence to His Lordship.

Alleged discontent in the Central Provinces about the revenue settlements.

10. The *Mahratta* (5), in its issue of the 6th September, writes:—As we stated before, there appears to be wide discontentment felt in the Central Provinces about the revenue settlements. They are acting very properly in those provinces in publicly ventilating their grievance. It appears from the *Nyáya Sindhu* newspaper of Harda that the people expected that the Chief Commissioner would avail himself of the occasion of his visit to Biláspur and make personal enquiries into the grievances, but that they were very sadly disappointed. In other provinces where revision surveys have taken place or are taking place the people are no better. The Indian National Congress will be held this year at Nágpur, and we would suggest that a deputation ought to be appointed at the Congress to wait upon Government and press the land grievance upon its attention. Those provinces which do not enjoy the benefits of a permanent settlement ought to share the expenses of the deputation. Should the Central Committee of the Congress at Nágpur pay attention to this suggestion and correspond with leaders in other provinces, we think there will not be much difficulty in finding both men and money for the deputation.

Anti-opium movement and comments on it.

11. The *Poona Vaibhav* (56), in its issue of the 6th September, deprecates the movement that is started in Poona against opium and its growth in India as being highly injurious to the finances of India and likely to lead to some additional tax being imposed upon the people with a view to recoup Government from the loss of opium revenue, and says that Government should rather discourage the manufacture and consumption of liquors which are productive of much greater mischief. The paper says that the use of spirituous liquors is not protested against and no efforts are made to induce Government to diminish or altogether eradicate the vice of drinking, because, unlike opium, the non-production of which will affect injuriously the finances of India alone, liquors form a source of much profit to Europeans and to Government and the discouragement of their manufacture and consumption will cause much loss to European traders.

The authorised translation of the Honourable Ráo Bahádur Nulkar's speech in support of the Age of Consent Bill and its utility.

12. The *Kesari* (43), in its issue of the 8th September, acknowledges receipt of a copy of the Maráthi translation of the Honourable Ráo Bahádur Nulkar's speech delivered in the Supreme Legislative Council in support of the Age of Consent Bill and says that as it does not wish to re-open the subject of the Bill and draw the attention of the public to the dissatisfactory circumstances in connection with it, it cannot make it convenient to let the copy lie on its editorial table. The translation, adds the paper, is not calculated to alter public opinion on the subject of the Bill, and though translations of the speeches made in the Legislative Councils would have been of some use in times gone by when the vernacular newspapers did not command wide circulation and were not powerful, they can serve no purpose at the present time, when the press discusses every important topic at considerable length, beyond affording useless work to the translator and some satisfaction to the makers of the speeches translated.

Further steps in the matter of the Rájábái Tower tragedy.

13. The *Hindi Punch* (147), in its issue of the 6th September, gives a cartoon entitled "The Cricket Match of the Season—The Pársis *vs.* the Police," and the letter-press runs as under:—(With apologies to Linley Sambourne.)—*W. G. N.*—I find the Pársi bowling too hot, and in the second inning I don't know what may result. Their balls come straight on the middle stump! *H.rr.s.*—Oh! They "break awful, right and left, and shoot like mad." But cheer up, my lad; anyhow we'll make a good stand! The *Punch* gives the following explanation of the cartoon:—After the most disappointing and evasive reply of the Bombay Government based on the confidential

and secret reports of Colonel Wilson, the Commissioner of Police, and others, the Pársis have resolved to carry the matter of the tower tragedy to the Secretary of State for India and to the House of Commons.

Remarks on a hand-bill recently issued by the Bombay Tract and Book Society.

14. A correspondent of the *Jáme Jamshed* (87), in its issue of the 12th September, praises the missionaries for their zeal in spreading the Christian religion, and warns them against wounding the religious feelings of the Hindus by insulting their gods, as is seen from a Maráthi hand-bill entitled the 'Janmáshtami or Gokuláshtami' recently issued by the Bombay Tract and Book Society and of which 20,000 copies are said to have been printed.

Fine levied by the local Government on land acquired from the State by the people at Bandora and other places in Sálsette.

15. The *Bombay Samáchár* (96), in its issue of 10th September, observes :— The Bombay Government at the request of the inhabitants of Bandora and other places in Sálsette have reduced the fine levied on building sites by the Collector of Thána from Rs. 5,000 to only Rs. 3,000 per acre, but this will hardly give general satisfaction. Within the last 25 years the fine has been gradually raised from Rs. 30 to Rs. 1,000 and it is strange that Government should have seen fit to treble it at one stroke. Moreover, there is no guarantee that it will not be further increased. The fine of Rs. 3,000 is prohibitive. One of the suggestions of the Bombay Extension Committee was that the slaughter-house should be removed from Bandora to Mátunga and that its site should be utilized for building purposes, and Government ought to encourage such people as are desirous of building houses at Bandora instead of levying such high fines. It seems that the extension scheme of Lord Reay has been discountenanced by the present Government, just in the same way as several other acts of His Lordship have been ignored. [The *Jáme Jamshed* (87), in its issue of the 8th September, expresses similar sentiments.]

Alleged hardship caused by the new rules on the subject of grazing.

16. The *Dnyán Prakásh* (13), in its issue of the 7th September, says :— The people in the Sátára District are suffering a great deal of inconvenience owing to the closure of *gáyrán* for grazing purposes and a number of them from the Pátan, Karád and other tálukas in the district have gone to Sátára with petitions to the District Collector, earnestly entreating him to grant them some concessions in this respect. We suggest that Government should take prompt measures to remove the cause of their complaint. We hear that the Poona Sárvajanik Sabha is going to send shortly a petition to Government on this question. [Several other papers of the week write on the subject of the revised rules for the regulation of grazing, and pray that Government may alter them so as to give greater facilities to the people as regards grazing.]

An alleged death at the hands of the Kumtha Police while extorting confession from a suspected offender.

17. The *Kumtha Vritt* (46), in its issue of the 3rd September, states that it is very commonly believed by the people at Kumtha that one Subráy Shetti, who had been taken by the Kumtha Police into their custody in connection with the investigation into a theft recently committed at that place and whose corpse was found in the river, must have met with death at the hands of the Police while the latter were trying to force a confession from him, and says that the authorities concerned should take due notice of the circumstances of the case.

Frequency of murders, thefts, &c., in the Dhárwár District and the alleged inactivity of the police.

18. The *Dhárwár Vritt* (31), in its issue of the 3rd September, says :— Murder, dacoities, assaults and thefts have of late become rampant in the Dhárwár District owing to the inactivity of the police, and people have begun to doubt whether the district is governed by the British or has been made over to the Mogul misrule or the Nizám's Government. If this state of things is allowed to continue it will be very difficult to live in the district. We think the whole police force should be replaced with a view to see if then the state of things would improve. Gambling is carried on at certain places at Dhárwár, but the police have taken no steps that we know of in the matter. Is it not surprising that there should be no detective police force here when so many offences are committed ?

19. A correspondent, writing over the signature of "X" to the *Vritta Sudha* (79) in its issue of the 8th September, complains of the *guraves* or worshippers of the idols of Hindu gods in the fort at Sátára, who are said to have had houses there for a long time, having been asked by the military authorities in charge of the fort to remove the idols from the fort and refused permits to go and worship them where they are at present, and requests Mr. Candy, the District Collector, to see that they are allowed to continue the worship of the idols in the fort as hitherto, saying that according to the Hindu religion idols once established at any place cannot be removed from their place, and that a peremptory order to the *guraves* refusing them permission to enter the fort will be very distressing to the Hindus and will be considered a kind of interference with their faith, which Government has promised to leave uninterfered with.

A complaint of the *guraves* or paid worshippers of the idols of Hindu gods in the fort at Sátára.

Part II.—*Education.*

20. The *Kesari* (43), in its issue of the 8th September, speaks in highly eulogistic terms of the Maráthi *Powádás* or ballads published by Messrs. Acworth and Sháligrám for the genuineness and vigour of their language and the sentiments of devotion, patriotism and martial spirit conveyed therein, and earnestly recommends the Director of Public Instruction, Bombay, to introduce a select few of them into the reading books of the Government school series instead of the tame, insipid, and prosaic pieces like the verses on "an ant and the grain of wheat found by it" which they at present contain and which are calculated to make the students quite spiritless and devoid of faith and patriotism.

The Maráthi *Powádás* published by Messrs. Acworth and Sháligrám and a suggestion to the Director of Public Instruction, Bombay.

Part III.—*Railways.*

21. The *Gujaráti* (84), in its issue of the 6th September, writes:—We have on several occasions drawn the attention of the B. B. & C. I. Railway authorities and Government to the serious inconvenience experienced by passengers in buying tickets at the Churney Road Station, Bombay; but we are sorry to find that with the exception of the facility provided for passengers travelling to down stations nothing has been done to minimise their hardships. There is a wretched little square hole which all sorts of passengers make a tremendous fight for getting near. In the general *melee* that ensues no respectable man or woman can hope to secure a ticket in time. Especially in the rainy season when it rains in torrents, it is indeed a sight to see how passengers are pushing one another out on the road. There is no sufficient standing room even for the passengers, and unless they buy tickets the policeman does not of course allow them to go upon the platform. The Grant Road Station is far away from the town and almost all the passengers for Gujarát begin their journey at the Churney Road Station. It is nothing short of disgraceful that the Railway Company cannot make better arrangements for the sale of tickets. The station-master, when the matter is referred to him, is good enough to admit the existence of the serious hardships experienced by the passengers, but he says that, as the authorities do not take any notice of the matter, he is helpless. The inconvenience to second class and first class passengers is increased tenfold by the delay caused in filling up a wretched thin piece of printed paper which the railway authorities issue instead of tickets. The B. B. & C. I. Railway makes something like five or six hundred rupees at the Churney Road Station every day, and it is nothing but a scandal that it should treat passengers in the manner we have described. No decent man or woman can hope to obtain a ticket in time to catch a train, when the passengers are pushing one another, unless one is prepared to have his clothes soiled or torn and his turban thrown off his head. The other day a High Court Pleader wanted to report the matter to the authorities by recording his complaint in the complaint book, but he was informed that the system of keeping such books had been abolished. We

Inconvenience felt by passengers in buying tickets at the Churney Road Station of the B. B. & C. I. Railway.

again invite the attention of the railway authorities to the matter, and expect Government to interfere since the company has done nothing to remove the long-standing complaints of all classes of passengers.

Part IV.—*Municipalities.*

Remarks on the attitude of the Bombay Government towards the Bombay Municipal Corporation.

22. The *Mahratta* (5), in its issue of the 6th September, writes:—It will be seen from the reply of the Bombay Municipal Corporation to the rule of Government and from the speeches made at one of their meetings that their case is exactly similar to that of the Poona Municipality. In issuing their ultimata Government shut their eyes to the previous history of the bodies, refused to see that there was not much difference between their own and the Corporation's work, and that Nasmyth's hammer, as Mr. Geary put it, was put in motion without sufficient cause. The action of Government on both these occasions was as regrettable as it was ill advised. In the interests of self-government and for the sake of the credit of the Government of Bombay it is very necessary that the self-governing boards ought to be treated with greater respect and greater confidence. There are already signs that although men of position are prepared to make a sacrifice of their time and brains for helping Government, they are not prepared to risk their reputation. About a month ago there was a vacancy in the elected seats on the municipal board at Nagar, but no candidate came forth for election. We fear in our own city we are not sure we shall have good people coming up at the approaching elections. In Bombay elections are a very tame affair, and should the good name of the Corporation be allowed to suffer, we have little doubt that the best of men would hold back and would not offer themselves as candidates. Failure of self-government after a successful trial extending over several years would be directly traceable to the discouraging conduct of Government, and we feel sure His Excellency Lord Harris is not prepared to leave such a record behind him. After all that has happened, it will bespeak strength if Government do not withdraw from the position they have assumed, but it will be glorious if they admit their mistake.

The Bombay Government's ultimatum to the Bombay Corporation regarding the maintenance of a Contagious Diseases hospital.

23. The *Rast Goftár* (89), in its issue of the 6th September, writes:—We hope the Government will see the wisdom of putting an end to the unpleasant controversy which they have started by saying that the Bombay Municipal Corporation have shown in their letter good and sufficient cause for closing the infectious diseases hospital at Grant Road when there was not a single patient in it. If, however, the Government, in the plenitude of their power, were to insist upon the Corporation equipping and maintaining an hospital permanently, and if the Corporation were to decline to accede to their demand, then it would be open to them to maintain the hospital themselves and draw upon the municipal fund by an order on the Bank of Bombay for the amount required for the purpose. If Government were to take this extreme step, then an appeal would lie to the Secretary of State. We are reminded that a similar appeal had been made in 1880 to the Secretary of State, in which he had refused to uphold the action of Government. That was a case in which the municipality having refused to contribute Rs. 15,000 a year to an hospital for contagious diseases, Government had compulsorily taken the money. We hope the Corporation will have no occasion to appeal against the decision of the local Government in the present case. But if they are obliged to go to the higher authorities, then they have an encouraging precedent before them.

A house-tax imposed by the Dhandhuka Municipality in the Ahmedabad District and its effect on the people.

24. The *Gujarát Darpan* (83), in its issue of the 6th September, writes:—The Dhandhuka Municipality in the Ahmedabad District supplies a good example of how small municipalities, as at present constituted, can be made instruments of official terrorism. The house-tax, being a direct tax and at the same time an illogical tax, has been never popular in the mofussil. The history of the house-tax in Dhandhuka makes us suspect that small municipalities, instead of being boons, are curses. The

people of that place have been so greatly excited that at present there are about three hundred suits filed against the municipality in connection with the tax. We respectfully solicit Government not to take the hasty step of suspending the municipality till both the sides are heard, or at least till the cases are decided.

25. The same newspaper observes :—From the facts brought to light during the hearing of the suits brought against the municipality of Dhandhuka by the inhabitants of the town it appears that at a general meeting of the municipality held on the 30th April 1889, without any previous notice a change was made in the budget estimates, and that it was proposed by the president and seconded by the Mámlatdár, who is the vice-president, that it should be made generally known that the committee were desirous of abolishing the octroi duties and intended to levy a house-tax instead. These proceedings were conducted in English, whereas generally they are conducted in Gujaráti. Subsequently, when the inhabitants were asked to show reason why the house-tax should not be levied, they brought forward several objections, to consider which a meeting was convened on the 20th October 1889, but the members not being unanimous, it was adjourned to the 28th January 1890, on which day some of those who had been originally against the measure having changed their opinion, a resolution was passed adopting the house-tax, and to this the necessary sanction of Government was obtained. But when the question of framing bye-laws for the collection of the tax was brought forward, it was rejected by a majority of 6 to 4, whereupon the vice-president reported that the municipality should be suspended. The president, however, issued a circular advising those members who were opposed to the framing of the bye-laws to resign. At last one member gave his conditional support to the framing of the bye-laws and his vote being counted, although it was only conditional, those who were for the framing of the bye-laws framed them and bills for the tax were presented to the people in spite of their opposition. In the meantime one of the commissioners, Mr. Vithaldás, having resigned, the vacancy was filled by the appointment of one Mr. Dámodar Kálidás, who also happened to be against the house-tax. The tax was nevertheless levied, and although the Subordinate Judge on appeal issued an order to stay execution, the Mámlatdár continued to collect the tax and fine those who did not pay it. It is said that great injustice has been done to the people in the assessment of the tax. Many complaints have been preferred against the arbitrary manner in which the tax is collected, and the complainants, who are pressed to withdraw the complaints, express their willingness to do so if the present Mámlatdár is removed from Dhandhuka.

Part V.—*Native States.*

26. The *Din Mani* (81), in its issue of the 8th September, observes :—If the telegram published by the *Morning Post*, that the Viceroy threatened to resign office if the decision of His Excellency in Council regarding the Senápati and the Tongal General of Manipur were not confirmed, be true, it shows that His Excellency Lord Lansdowne has been carried away too much by uncontrollable anger, while the prosecution of the *Bangabasi* affords an example of his self-will. He appears to have taken leave of justice and fair-play. We, however, remind the Anglo-Indian officers that the just English nation watches their actions and that the Natives have also learnt to watch their own interests. The *Englishman* has contradicted the telegram published by the *Morning Post*, but in order to remove the misunderstanding of the people it is necessary that it should be authoritatively contradicted. Until this is done the impression will gain ground that the unfortunate princes of Manipur have been the victims of His Excellency's unbounded fury.

Telegraphic message alleged to have been sent by His Excellency the Viceroy to the Secretary of State for India in connection with the sentences passed on the Manipur princes.

27. The *Kaiser-i-Hind* (88), in its issue of the 6th September, writes :—It is a matter of profound regret to us that there is such a woeful lack of statesmanship in the Imperial Council of the Empire in these eventful times. What with all kinds and degrees of troubles and complications in the Foreign affairs of this great country, troubles and

Resolution of the Government of India regarding the recent events at Manipur, criticised.

complications East and West which in the ripeness of time are as certain as fate to break out in a tumultuous storm leading to untold loss of life and treasure, and what with the existing internal dissatisfaction, unrest and distrust, such a resolution as the one dealing with recent events at Manipur is calculated neither to allay that dissatisfaction and distrust nor to command even a qualified approval from the people at large here and in England. The resolution, which is in reality a reply to the late appeal of Mr. Manmohan Ghose on behalf of the accused princes, is, in our humble opinion, pitched in an entirely false key. Political expediency and political sagacity alike would have dictated abstention from so unrighteous a declaration as is made therein. To say that the code of international politics and international ethics is inapplicable to a "protected State" like Manipur is to say that the Government of India in its relation with Native States, whether dependent, semi-independent or independent, is not bound to recognize the solemn obligations which the ordinary laws of humanity and justice inculcate. For, after all, what is the code of international politics? Is it not, when reduced to first principles, the code by which justice is dealt with between man and man? It is nothing but that great unwritten code implanted in human nature by Providence—that prompting of the human conscience which teaches that in all our acts we should be guided by a spirit of righteousness and fair play. To despoil a neighbour of his life and property is a thing condemned from the days of Moses. It is in essence that unwritten moral law of the universe which has been recognised by all civilized nations from times immemorial. It was not writ to-day or yesterday. It is coeval with the creation of Nature. Hence when so powerful and civilized a Government, a *Christian* Government, like that of British India, which has more than once solemnly proclaimed that the foundations of its empire rest on the principles of righteousness—that righteousness which exalteth a nation—when such a Government actually casts to the wind its principles and declares in so many words that its relations with Native States are not bound by any such righteous principles, it is clear that it has violently drifted from its old moorings and has shaken the foundations on which its power rests. It is a proclamation *urbe et orbis* that *Might is Right*, that in the governance of this great country it is a law unto itself and an exception to that higher and holy law to which even the most powerful nations have to submit. It is a revival of the exploded doctrine of unmitigated autocracy which swayed Europe a century ago—the doctrine of the divine right of kings to govern as they like. And to us it is amazing that when divine rights, earthly providences, mortal gods and such like shibboleths have been long since interred in the grave in Europe, when even Holy Russia has been made painfully alive to their meaninglessness by the awful events that have transpired and have been transpiring there for the last twenty-five years, the Government of India should be the Government to resuscitate them here! There is such a fatal blindness, such an ominous doom in that declaration that, we are afraid, it is certain to lead later on to more portentous events than those we have lately witnessed. It cannot be that sagacious statesmanship could have dictated such a resolution. For even before the ink with which it has been written is dry, we notice that it has met with universal disapprobation. The history of the recent revolution has already made a deep impression on the minds of honest Englishmen. They think that from the beginning to the end, it was a political blunder of the first magnitude. Parliament set its seal of condemnation in no uncertain tones. And though inconsistently enough Lord Cross has tried in his despatch to whitewash the conduct of the Indian Government, his emphatic disapproval of the action which culminated in the disaster of March 25th, was in itself sufficient to warn that Government from again tempting fate and plunging into a sea of errors which are certain to lead to another and stronger expression of condemnation when Parliament meets again. Neither the trials nor the sentences could be justified, even though the previous consent of the Secretary of State has been extorted. They belie even our ordinary notions of justice and equity, let alone international codes of law, order and morality. It will not protect its action from the criticism of that august assembly, as it has not protected it, we see from the files of the latest English papers, from the adverse criticism of the press, friendly and inimical alike. We need not encumber this article with extracts from these in confirmation of our statement. All that we say is this: that we feel humiliated by the resolution which exposes our Government to the

jibes and sneers of impartial critics. Nay more, we feel deeply aggrieved because it distinctly tends to alienate the affections of the people and the princes, which it should be its constant care to nourish and strengthen in these troublous times, with the political sky in Europe and Asia alike surcharged with the electricity of the coming storm. Verily, India requires at its helm a Viceroy and Governor-General of the greatest firmness and sagacity to steer it through that political hurricane which, say what you will, is certain to burst sooner or later, if such a policy is to find general expression in all its acts, whether in relation to the welfare of the people or the feudatories. Evidently, we are approaching the eruption of another political volcano.

28. The *Dnyán Prakásh* (13), in its issue of the 7th September, writes:—Having due regard to the facts that Kula Chandra Singh was only provisionally recognized by the Chief Commissioner of Assam (the late Mr. Quinton) as Regent of Manipur after the forcible expulsion of the recognized and acknowledged ruler, Mahárája Sur Chandra Singh, and that the said provisional recognition had had to be confirmed by the Government of India; that the Government of India was itself in favour of the restoration of the expelled Mahárája; and that its final decision about recognizing Kula Chandra Singh as Mahárája was not publicly announced, before the revolt broke out at Manipur;—having due regard, we repeat, to these facts, it would have been in our judgment proper and fair to treat both Kula Chandra Singh and Tekendrajit Singh as usurpers, and their resistance to Her Majesty's authority as only a continuation of their original offence of forcibly expelling their elder brother and ruler in September last year. In our judgment such a view of the Manipur muddle would have shown an equitable and proper appreciation of the whole situation, and on the assumption that such a view is correct and sound, we cannot understand how the State of Manipur can be regarded as having offended in the slightest degree and to have become liable to the penalty of annexation. If Mr. Grimwood and Mr. Quinton had not practically connived at the original offence of the two usurpers, and if the Government of India also had not by its delay allowed the two usurpers to enjoy in peace for a period of six months the fruits of their treachery towards their elder brother and rightful ruler, but had taken prompt action to punish them as they deserved, we should have been spared all the subsequent troubles. In short, the so-called rebellion of March last was only a continuation, and a natural sequence of the original offence of the two usurpers, and the State and its rightful ruler cannot reasonably be held responsible for their action. Viewing the situation as we do, we fail to see how the State of Manipur can reasonably be said to have lapsed to the Crown. Similarly we fail to see how new conditions can be imposed upon the State for the so-called re-grant of it to a new ruler. The proper course would be to reinstate the expelled Mahárája under the old conditions and to associate with him for some reasonable period a capable and experienced officer to assist him in the administration. Even if the action of the representatives of the Government of India on the spot, and of the Government of India itself, in connection with the revolt of September last year, had been quite unimpeachable, the action now taken would have been unfair; but having due regard to the fact that that action was far from unimpeachable, it is scarcely possible to justify the present action in any way. While we consider that the three Manipur princes have been deservedly punished, we cannot, of course, admit the force of the argument used to prove that Kula Chandra Singh was the recognised ruler of Manipur. He was nothing more or less than a usurper, possibly under the influence of his younger brother, Tekendrajit Singh, but certainly a more consummate intriguer than the latter, as the events connected with his assumption of the title of Mahárája on the alleged abdication of his elder brother clearly prove. As regards Tekendrajit Singh, he was no doubt a dangerous character as his antecedents clearly prove, and he richly deserved the extreme punishment that has been already inflicted upon him. But we must express our conviction that any revolt undertaken by these two usurpers, and acquiesced in by the third brother, cannot be regarded as an hostile action by the recognised ruler of the State, rendering it liable to annexation.

29. The *Hindustán* (108), in its issue of the 6th September, observes:—The extraordinary ambition of Government often leads to bad results, and whenever

Government withdraw from a Native State some of its powers it is their fashion to defend their action under cover of the welfare of the subjects of that State. Such reasons were assigned when Government annexed Oudh and Nágpur and appointed an Administrator at Porbandar. In the recent resolution of the Secretary of State for India on the Manipur State an attempt has been made to defend the policy of Government which was severely condemned on various occasions in Parliament. The State, it is true, is not to be annexed, but we think that the proposed change will have a worse effect than annexation. It would have been better if a prince of the blood royal of Manipur had been enthroned, but now as the successor is to be chosen by the Viceroy, it is natural that the new Rája will always try to please and act up to the wishes of the Viceroy and his officers, so that there will be at Manipur virtually no independent administration.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay,
15th September 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th September 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodaya	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagaddárah	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	3,200
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karnanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,200
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Kumtha Vritt	Kumta	Do.	...
47	„ Maháráshtra Kokil	Bombay	Monthly	1,500
48	„ Maháráshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
49	The Maháráshtra Vritt	Sátára	Weekly	150
50	„ Mola Vritt	Wái	Do.	350
51	„ Mutaddi	Ahmednagar	Do.	...
52	„ Nagar Samáchár	Do.	Do.	150
53	„ Násik Vritt	Násik	Do.	300
54	„ Nyáyá Sindhu	Ahmednagar	Do.	170
55	„ Pandhari Mitra	Pandharpur	Do.	104
56	„ Poona Vaibhav	Poona	Do.	1,100
57	„ Prabodh Chandrika	Jalgaon	Do.	200
58	„ Prabodh Ratná	Bárai	Do.	235
59	„ Pratod	Islámpur	Do.	300
60	„ Rághava Bhushana	Yeola	Do.	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alíbág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	205
68	„ Sudhákar	Pen	Do.	240
69	„ Sumant and Satya Sudha	Kárwár	Do.	100
70	„ Suryodayá...	Thána	Do.	300
71	„ Vanapriya...	Chikodi	Fortnightly ...	100
72	„ Vengurla Vritt	Vengurla	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolháp ur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	285
79	„ Vritt Sudha	Sátára	Do.	200
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Jáme Jamshed	Bombay	Daily	1,600
88	„ Kaiser-i-Hind	Do.	Weekly	2,502
89	„ Rást Goftár	Do.	Do.	1,680
90	„ Surat Akhbár	Surat	Do.	600
91	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	250
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ A'ryá Dharm Prakásh	Do.	Monthly	3?4
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitrá	Broach	Weekly	350
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	600
100	„ Chának	Surat	Do.	500
101	„ Deshi Mitrá	Do.	Weekly	900
102	„ Dnyán Vardhak	Bombay	Monthly	700
103	„ Fursad	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afsháu	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
110	„ Kaira Vartamán	Kaira	Weekly	100
111	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
112	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
113	„ Kelavni	Baroda	Monthly	500
114	„ Madhur Vachan	Bombay	Do.	1,412
115	„ Nure Elam	Do.	Do.	330
116	„ Nyáyadarshak	Ahmedabad	Weekly	340
117	„ Pársi Tiháár	Bombay	Fortnightly ...	800
118	„ Praja Mata	Ahmedabad	Weekly	500
119	„ Rájyabhakti	ombay	Do.	687
120	„ Samsher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
121	The Satyá Mitrá	Bombay	Weekly	300
122	„ Satyavakta	Ahmedabad	Do.	1,500
123	„ Satyodaya	Dohad	Do.	75
124	„ Saurishtrá Darpan	Jámnagar	Monthly	1,000
125	„ Shrimáli Shubhechchhak	Do.	Do.	300
126	„ Sneha Sindhu	Kaira	Weekly	150
127	„ Stri Bodh...	Bombay	Monthly	588
128	„ Stri Mitrá	Do.	Do.	697
129	„ Svadesh Bandhu	Mahudha	Weekly	200
130	„ Svadesh Vatsal	Ahmedabad	Monthly	300
131	„ Udichya Hitechchhu Patrá	Do.	Do.	550
132	„ Vidnyán Vilás	Rájkot	Do.	325
133	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
134	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
135	The Kannada Suvarte...	Bombay	Weekly	800
136	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
137	The Chandrodayá	Dhárwár	Weekly	200
138	„ Karnátak Vritt	Do.	Do.	...
139	„ Lok Bandhu	Do.	Do.	190
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
143	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
144	„ Bráhma Patrika	Poona	Weekly	200
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
146	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
147	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
148	„ Dhár State Gazette	Dhár	Weekly	280
149	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
150	„ Gwalior Gazette	Gwalior	Do.	830
151	„ Jouhar	Bombay	Do.	...
152	„ Kushful Akhbár...	Do.	Do.	200
153	„ Mukhbir	Do.	Do.	...
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
157	The Altab Sind	Karáchi	Weekly	...
158	„ Máwin-i-Majma-i-Mahammadi ...	Do.	Do.	360
159	„ Muin-ul-Isláru	Do.	Do.	290
160	„ Pirbhat	Do.	Do.	
161	„ Sind Samáchár	Do.	Do.	...
162	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
163	A Colonia Goana	Bombay	Weekly	...
164	O Anglo-Lusitano	Do.	Do.	1,500
165	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

India in Parliament.

1. In a rambling article headed "What benefit can India derive from British Parliament?" the *Satyavakta* (122), in its issue of the 12th September, explains the constitution of the British Parliament, states to what self-sacrifice Messrs. Lal Mohan Ghose and Dádábhái Navroji have subjected themselves in their attempts to enter Parliament to further the interests of their native country, what disinterested men like the late Mr. Bradlaugh have done in Parliament for India and how at present the Indian Budget and other matters are summarily disposed of at the fag end of the Parliamentary sessions, and concludes with a prayer that Her Gracious Majesty the Queen-Empress may be enabled to hasten and bring about the realisation of the expectation of her Indian subjects to secure a few seats in Parliament with a view that the present deplorable and depressed condition of India may be ameliorated by her affairs being fully discussed and disposed of in Parliament with the zeal and solicitude which, on account of the vastness of the country and its population, they deserve.

Remarks on His Excellency Lord Lansdowne's Government in connection with the prosecution of the *Bangabasi*.

2. The *Gujarátí* (84), in its issue of the 13th September, writes:—The *Bangabasi* prosecution has been universally pronounced to be a mistake, even by the official and the usually inspired organs of Government. The time chosen as well as the victim pitched upon for teaching a lesson to the vernacular press were as inappropriate as they well could be. The Government of His Excellency Lord Lansdowne is likely to be handed down to history, if things do not take a more favourable turn during the unexpired period of his Viceroyalty, as a Government of huge blunders. The *Bangabasi* prosecution presents a striking illustration in point. Can any greater mistake be committed by a responsible Government than ignoring its own Legal Member before embarking upon a State prosecution? Sir Alexander Miller, who was credited with the selection of a suitable victim by the *Times of India*, flatly contradicts the allegation and says he had nothing whatever to do with the institution of the proceedings against the *Bangabasi*. This is, indeed, very amazing, and but for his unequivocal contradiction in the columns of our local contemporary no one would have believed that the Governor-General in Council meant the Viceroy's Council *minus* the Legal Member. The fact that Sir Alexander Miller was not consulted clearly shows that the Government of India have somehow or other gone off the rails. It would be very instructive to know at whose instance the proceedings against the *Bangabasi* were taken. It would be no less interesting to be informed who advised the making of the application against the *Indian Mirror* alone for contempt of court, when the *Civil and Military Gazette*, the *Statesman*, the *Pioneer* and the *Times of India* had also commented upon the case *sub-judice*. All this is at present a mystery. If the series of events that have recently happened demonstrate anything, it is that Lord Lansdowne is in the hands of inexperienced, impatient and short-sighted councillors. Even the *Pioneer*, the out-and-out defender of officialdom, admits the truth of this fact. But we yet entertain hopes that Government will recede from the unfortunate position they have taken. We are no defenders of writings like those that have appeared in the *Bangabasi*. We condemn them as heartily as any of the indignant Simla officials. But in view of the circumstances under which the articles were penned, and considering their surpassing folly and stupidity, it would have been better if Government had warned the writer against a repetition of such silly attempts. Lord Canning did precisely the same thing even during the troublous times of the mutiny, and the British Government has since then been so firmly established that it could well have afforded to treat a scribbler with silent contempt. We understand that a Press Association has been recently established at Calcutta. Its promoters should approach Government with a view to induce the authorities to drop the proceedings on the *Bangabasi* undertaking to behave better in future, and thus allow them an opportunity of withdrawing from the awkward position into which Government have placed themselves. The offending journal has been more than exposed and punished, and it is not desirable for Govern-

ment to be vindictive in matters like these. We hope wiser and more far-seeing counsels will prevail and Government as well as the Native press will profit by the lesson furnished by the recent occurrences.

Disapproval of the remarks made by the *Pioneer* on the conduct of the Chief Justice of the Calcutta High Court in the *Bangabasi* case.

3. The *Indu Prakdeh* (14), in its issue of the 14th September, writes:—It was not to be expected that the discharge of the accused in the *Bangabasi* case would meet with the approval of some of the Anglo-Indian papers of the North. The *Pioneer* is indignant that the Chief Justice, although he himself, as appears from his summing up, was in favour of conviction, and although there was a majority of the jury for conviction, should not have accepted the verdict of the majority as the law required him to do. The *Pioneer* reads a severe lecture to the Chief Justice on the interpretation of the words "shall" and "may" occurring in statutes, and censures the practice of Judges of reading "may" where the law puts the word "shall." If the learned *Pioneer* had been a superior court of appeal, it could not have indulged in a more learned disquisition and used stronger language in condemnation of the Chief Justice's judgment. But unbiassed critics will admire Sir Comer Petheram's judicial impartiality and high courage and character in that His Lordship, although himself inclined to convict, was ready to give the accused the benefit of a doubt, suggested by two of the jurors giving their verdict for acquittal. The *Bangabasi* prosecution has assumed a somewhat political aspect, and Sir Comer acted rightly in declining to convict the accused except on a unanimous verdict.

Lord Wenlock's attack on Mr. Caine.

4. The *Gujardt Mitrá* (85), in its issue of the 13th September, writes:—Lord Wenlock ought to have considered twice before venturing his flippant and unseemly remarks upon the reputed author of "Picturesque India." If the Governor of Madras had to bandy words with Mr. Caine, he could have done so in a private epistle. A public utterance running down an otherwise good and well-meaning countryman is, to our mind, incompatible with the dignity of Her Majesty's representative in India. In His Excellency's speech, which savours of bad taste all round, there occurs one sentence on which different constructions can naturally be put at first sight. "I only wish he had been with me, when I say that he would have been reduced in body and very much enlarged in mind." Such a remark is little short of an express desire on the part of Lord Wenlock for *argumentum baculinum*. But the interpretation has subsequently been altered so as to mean that criticism on Government measures is just and reasonable when it is indicative of practical experience, which cannot be gained without experiencing a great deal of pain and trouble. The incident is, indeed, extremely unfortunate, both for Lord Wenlock and Mr. Caine.

5. The *Rást Goftár* (89), in its issue of the 13th September, writes:—We think Mr. Caine made a mistake in taking the communication of his Indian correspondent on trust, and founding some scathing criticisms upon it. It turns out that Mr. Caine had been betrayed into a somewhat exaggerated view of the prevalent distress, and his generous warmth for the people of this country had betrayed him into an unguarded attack on Indian officials. Lord Wenlock spoke under strong provocation, no doubt, but we think His Excellency ought not to have so recklessly given vent to his feelings in the speech delivered by him at Perambore. He affirmed more than once that all that Mr. Caine had written was "absolutely and maliciously untrue." The information with which he was furnished by his Indian correspondent was "absolutely untrue," and his allegation that Government was neglecting its duty was denounced as "an absolute, downright falsehood." There is too much of absolutism in all this, and much else besides, that the Governor was pleased to say in his address. Language of this sort may suit political gladiators fighting in the arena of free English public life, but it is lamentably out of place in the mouth of an Indian Governor. In the Native mind the personality of the ruler is associated with a sober dignity and an exalted impassiveness, which is not supposed to be ruffled by anything that inferior mortals may say. They are supposed to be too elevated in their eminence to be touched or affected by the breath of mortal man. Lord Wenlock ought to

have seen that the conditions of political life in India are entirely different from those in England, and we are sure he would have consulted his dignity and position better by abstaining from the use of such instruments of political warfare as may be allowable in a party politician in England. We hope Lord Wenlock will, in his moments of cool reflection, perceive the wisdom of putting up his tomahawk in its sheath and abstain hereafter from the public scalping of any person who is odious to him, until, at all events, his return to his native country. So long as he is Governor of Madras he must consider himself muzzled. A grave rebuke accompanied by an array of facts would have been a sufficient answer from one in his position, and it would have been an answer far more seemly and effective than all his slashing and coarse rhetoric could make it.

6. In alluding to the same subject, the *Jám-e-Jamshed* (87), in its issue of the 14th September, observes:—The critics of Mr. Caine seem to lose sight of the peculiar circumstances under which, and the particular period at which, his Native correspondent apprised him of distress, and seem inclined to make a personal matter of it, rather than consider the real point at issue. We reserve our remarks on Mr. Caine's rejoinder till we are in possession of the full text, but, in the meantime, we cannot help expressing our approval of the valuable advice he has given to Lord Wenlock to take the Natives into greater confidence, which, if followed, would result in improving the administrative machinery.

7. The *Kaiser-e-Hind* (88), in its issue of the 13th September, writes:—His Lordship of Madras seems to have been furious that he is credited by the reporters with the intention of reducing the weight of the stout temperance reformer who dared accuse his Government of inhumanity and negligence. Opinions differ as to the exact words spoken. Be they what they may, we do not think they ought to have been uttered at all. It was neither dignified nor proper. But, it seems, just now muscular governorship is to the fore, and we tremble for the fate of those who may have the misfortune to enter the field with this new phenomenon of administrative muscularity. It is one thing to wield vigorously the grey goose-quill as Mr. Lee-Warner wields; but it is another thing to flourish the whip or the cane. What are we coming to? Muscular mediocrities who come out as Indian administrators may be tolerated, but the muscularity which masquerades in the habiliment of angels and devils and horse-whippers in turn is surely intolerable. Verily, it is time to enter a loud and vigorous protest against these dancing and cricketing and abusing Governors. They must be made to learn the proprieties of public life and the responsibilities of rulers. Governors who pose as vulgar gladiators had better be reserved for Spanish bull-fights.

8. The *Jagadhitechchhu* (38), in its issue of the 12th September, observes:—The *Englishman* of Calcutta says that the allegation about a telegram having been sent by His Excellency the Viceroy to the Secretary of State for India, threatening to send in his resignation in case the sentences passed by him on the Manipur princes were not confirmed, is utterly false and unfounded. We also say the same thing; but why has the editor of the *Morning Post*, who gave currency to this *canard*, not been arrested as yet for having done so? In asking this, however, we forget that the editor has a white skin. If the report of the *Morning Post* be false, we earnestly recommend His Excellency the Governor-General to contradict it authoritatively. The *Morning Post* has again and again repeated its allegation about the telegram, and if Government do not take early steps in the matter we shall say that the present Government of India are partial and are guided in their actions by the principle that "might is right," and then they should not resent our remarks. If the speech made by His Excellency Lord Lansdowne in the Viceregal Council, in which he denounced the *Amrit Bazar Patrika* for its writings about Kashmere affairs, and the Official Secrets Act have any meaning, His Excellency's attitude of indifference to the conduct of the *Morning Post* requires an early explanation.

Suggestions to Government in connection with the *Morning Post* newspaper.

9. While writing on the question started at the Industrial Conference held at Poona, whether English and other European capitalists should be invited and encouraged to open agricultural banks in India or whether the Indians themselves should start such banks with English and foreign capital if necessary, the *Shri Shivdji* (66), in its issue of the 11th September, warns Government and the advocates of banks intended for bettering the condition of the Indian agriculturists against the idea of allowing foreigners to open such firms, saying that such a step, instead of proving a blessing to the poor Indian rayats, will only serve to add to their misery and will prove productive of much difficulty in the efficient performance of the function of government, and in support of its assertion refers to the agitation set up by English residents of India against the Ilbert Bill and to the frequent instances of oppression and high-handedness of the indigo and coffee planters against the Indian labourers working under them, and adds that the policy of even European countries is similar to the one suggested by the paper, since they never countenance foreign settlements, though they allow foreign capital to be invested in native industries and mercantile concerns.

The question whether agricultural banks should be opened by foreigners or by Indians with foreign capital.

10. The *Satyavakta* (122), in its issue of the 12th September, gives a brief account of the way in which the titles of 'Ráo Sáheb,' 'Ráo Bahádur,' 'Diwán Bahádur,' 'C.I.E.,' &c., have been conferred on persons, whether officials or non-officials, for the last forty years and upwards, saying that these titles on account of the multiplicity of their recipients have lost their original value, which was very high when they were bestowed on a limited number of persons, that the persons honoured being generally unknown to those in whose gift the honours lie, and the honours being conferred in compliance with the recommendation of officers like Collectors, Political Agents, &c., sometimes even undeserving persons succeed in obtaining all these titles except those of 'Diwán Bahádur' and 'Mahámahopádhyáya,' which are bestowed only on persons possessing the qualifications prescribed by Government, that all other titles are obtained either by flattery or by interest, and that therefore Government, in order to preserve the value of their honours both in the eyes of the general public and their recipients, should be very careful in bestowing them after due enquiry into the qualifications of the persons proposed to be honoured.

The bestowal of honours, titles, &c.

11. The *Sind Sudhár* (161), in its issue of the 5th September, writes:—Many persons are anxious to know what decision has been passed in the matter of the "Mourosi Haris" of the Shikárpur District. This subject was inquired into by Dr. J. Pollen, and the result reported by him more than three years ago. In 1889, when Lord Reay paid a visit to Sind in order to open the Sukkur Bridge, the Sind Sabha, finding an opportunity, represented to His Excellency that owing to the delay which had already taken place in the disposal of the question the Zamindárs were in great suspense, and prayed that a decision be passed at an early date. His Lordship replied that he was about to proceed to Mahábaleshvar, the climate of which was very agreeable, and there he would think over the matter and communicate his decision. Although more than two years and a half have passed since the above reply was given by the Governor, no decision has yet been pronounced. We are informed that some time back Government called for further information in connection with this subject and that it was submitted to them many months ago. The existing mode of transacting Government business is complicated and dilatory. Much correspondence must be carried on in order to obtain sanction to do anything. Moreover, all Government work is done covertly. It is not a wise policy to entertain suspicions or to allow any question to lie pending for years. In the present instance, the Zamindárs and Mourosi Haris are very anxious to know what decision has been passed by Government in their case. When Dr. Pollen was appointed to institute an inquiry, it was expected that the matter would soon come to an amicable settlement. As the question has remained undisposed of for many years now, we hope that Government will give its decision at an early date and remove the anxiety of the parties concerned.

A request to the Bombay Government to pass its decision in the matter of the "Mourosi Haris" in the Shikárpur District.

12. The *Kaiser-e-Hind* (88), in its issue of the 13th September, writes:—

Further steps in connection with the Rájábái Tower tragedy.

True it is that the proposed memorial, and the agitation which it is *determined* to make regarding the lamentable Rájábái Tower tragedy in the House of Commons, are doomed to disappointment. But the community is strongly of conviction that the *moral* effect of their exertions in the matter will lead to great public good. The question of the conduct of the police, and many other matters now behind the scenes, will be openly debated; and the deplorable inefficiency of the city guardians as much as the unfounded prejudices of the misguided Government of Bombay and its unblushing and unjustifiable insinuations regarding the hypothesis of suicide, will be criticised in a manner to leave no doubt as to the necessity of performing that lustration wholesale of the Bombay police force of which we have off and on spoken from the very first day of the horrible tragedy. That would be a net gain which the community *as a whole* will derive at the expense of the agitation of the Pársis. It is an uphill and unequal fight. But the Pársis are cheered in so fighting, with the absolutely moral conviction of truth and righteousness being on their side.

13. The *Gujaráti* (84), in its issue of the 13th September, writes:—

Necessity for improving the police organization.

We are sorry to have to record this week the case of a very gross outrage committed by two police constables and two others upon a Mahomedan woman by name Chhotibi at Ahmedabad. It seems that this unfortunate woman and her husband made a halt at the Ahmedabad station on their way to their destination. Their presence attracted the notice of two police constables by name Elia Bux and Haji Khan. These two scoundrels and two other rascals approached the couple and informed them that the Inspector Sáheb wanted to see them. The poor husband and wife, unaware of the nefarious designs of the ruffians, accompanied them as far as the Kakaria Tank, when the husband was pounced upon by the conspirators and tied hand and foot to a tree. One of the monsters was posted there to keep watch over the helpless husband and the others carried out their grossly nefarious and immoral design in his presence. Such are the facts as reported by our Ahmedabad correspondent last week and related by the local vernacular papers. The case was tried by the Sessions Court at Ahmedabad only a week ago and three of the monsters have been sentenced to transportation for life and the fourth for ten years. This punishment is certainly well-deserved. The case is of such an aggravated character that the Sessions Judge is reported to have said that he would have inflicted a more severe punishment upon the accused, had the Indian Penal Code permitted him to do so. A more aggravated form of offence by policemen who are to guard the life and property of the public, it is difficult to conceive. It was only the other day that a contemporary reported a case in which a policeman in the Deccan was convicted of having committed an outrage upon a female beggar in a street. The particulars of this case have not been fully reported in any of our Maráthi contemporaries that we have read. The two cases and the others to which we recently alluded suggest very disquieting reflection, and the question is whether Government can safely ignore the appeal made to them by the public and the Indian National Congress for the reorganization of the Indian police system. If Government would seriously collect all cases of police oppression throughout the country, we have not the slightest doubt that their number as well as nature would induce the authorities to take up the question in right earnest. As things stand, neither Government nor the press nor the public associations have made a persistent effort to collect facts. In the meanwhile, people are losing confidence in the police. The growing feeling of distrust and even contempt which such instances of police *zoolum* must necessarily engender in the popular mind is not conducive to the best interests of administration, and we again invite the attention of His Excellency Lord Lansdowne's Government to the pressing question of the improvement of the police organization.

14. The *Gujarát Mitra* (85), in its issue of the 13th September, observes:—

Alleged tardy and expensive justice under the British rule.

The administration of justice is very tardy and expensive under the British Government at present, while formerly it could be promptly obtained as the legal machinery was simpler and did not require the aid of subtle lawyers. Though long

delays are caused in deciding cases, Government, instead of trying to diminish this inconvenience by increasing the number of judicial courts, have been abolishing some of the existing ones, as they have done the Assistant Judge's Court at Surat. This is a stigma on the British administration, which otherwise deserves praise for many reforms, and we recommend the authorities to see that a law-suit is decided within three months from the time it is filed. We are sorry that some of the Native States have introduced into their States the English system of dispensing justice.

Remarks on the orders issued by the Sadar Court in Sind regarding the travelling and other expenses of witnesses.

15. A correspondent, writing to the *Sind Sudhár* (161) in its issue of the 12th September, observes:—Under the orders contained in the Criminal Courts Manual issued by the Sadar Court, the travelling and other expenses of witnesses are liable to be recovered from the parties only in summons cases, while in cognizable and non-bailable offences such expenses are borne by Government. It will thus be seen that for cases which do not fall under any of the above categories no provision is made for regulating the payment of expenses to witnesses when summoned by the mofussil Criminal Courts. These persons when served with processes are obliged to neglect their avocations, to leave their homes, to defray their travelling expenses out of their own pocket, and to continue attending the court for two, three and sometimes even four days, *i.e.*, until their evidence is taken down. Among these persons may, not unfrequently, be found several poor people who subsist by their daily labour. Such people, when summoned by Criminal Courts, are obliged to contract debts in order to pay their travelling expenses and to meet the cost of lodging and messing at the Magistrate's camp. A large number of cases tried by the mofussil Criminal Courts consists of those falling under Sections 323 and 498 of the Indian Penal Code, and in such cases the complainants invariably summon many witnesses, and they are paid neither by the court nor by the party.

Remarks on the proposed change in the establishment of the District Court at Surat.

16. A correspondent, writing from Surat to the *Gujarátí* (84) in its issue of the 13th September, observes:—A good deal of dissatisfaction has been evoked here on account of a proposed change in the establishment of the local District Court. It is reported that Mr. Nandsukhlál, Clerk of the Court, who is on leave, has been asked to retire, though he is quite competent, physically as well as mentally, and instead of promoting one of his subordinates who naturally look up to the coveted post as a reward for their long service after tedious waiting, a Broach gentleman is going to be placed over their heads. I have nothing to say against the new-comer personally, but the nomination is open to exception on principle. In the first place, it is not easy to see why the present permanent incumbent should be forced to retire, and, in the second place, it is still more difficult to understand why the claims of competent men from the *personnel* of the District Court itself should be altogether ignored. I hope the matter will engage the attention of the High Court Judges and Government authorities in time.

Alleged corruption among the bailiffs and a request to the authorities in the matter.

17. The *Ahmedabad Times* (92), in its issue of the 16th September, observes:—The authorities presiding over Civil Courts are scarcely ignorant of the fact that the bailiffs and clerks under them, whose business it is to serve summonses and execute warrants, decrees, &c., are in the habit of exacting illegal gratification from the parties, and we are sorry that no attempts are made to stop this evil practice. We therefore request the civil officials to issue strict orders to their subordinates not to demand or accept such gratification and also to notify the same in a prominent place in their courts and authorize people to make such complaints personally as they have to make against these clerks and bailiffs on this score.

Rumoured appointment of Mr. Webb as Acting Prothonotary of the Bombay High Court considered a job.

18. The *Kaiser-e-Hind* (88), in its issue of the 13th September, writes:—We take some credit to ourselves for having been the first to ring the tocsin of alarm and to unearth the job which was being nursed by the Bombay Government in violation of all rules and regulations—a job which we still consider to be one of the worst and most in-

excusable for any civilised government, careful of the interests of its people and regardful of the efficiency of criminal justice, to perpetrate. Though the raving maniacs of Anglo-Indian society screamed and shouted to the top of their voice and displayed phenomenal "clannishness," which was utterly *un-English*, the Bombay Presidency Association, as representing enlightened and impartial Native public opinion, was not daunted in entering in succession two vigorous and manly protests against the Webb job. The agitation has so far succeeded that the perpetrators have been confounded; while the Secretary of State in Council is *still* in a fix how to extricate the local Government from the *impasse* which its jobbing propensities have created. How to justify the appointment recommended and how to uphold the supposed dignity of that Government without subjecting it to public humiliation, are questions which are still anxiously engaging the attention of the Great Mogul and his responsible advisers at Westminster. The House of Commons, through some of its members, has already put a spoke in the wheel of this scandalous job. This has further complicated matters. For though it may be that the Secretary of State is willing to justify the job, there is the fear of Parliament severely questioning it next session, and giving not only an uncomfortably bad half-hour to the jobbing party all round, but closely scrutinising the broad constitutional aspect which underlies the controversy. Thus, while the Webb job is hanging fire, it seems that there is the danger of another and even worse job being soon perpetrated; and it would require all the strength and vigilance of the same enlightened body which is the representative of Native thought and Native aspirations in this city to instantly expose it. This time it is, as the rumour goes, the High Court which is to earn the reproach of not being above committing a job. It is said that Mr. Webb is to have the acting appointment of Prothonotary to the High Court during the absence of the substantive incumbent. Now, the learned Chief Justice and the Judges of the High Court may be respectfully asked whether they are serving public interest and whether they are doing *justice* when they pass over better and more deserving gentlemen who could fill that acting place and contemplate nominating Mr. Webb? What are the reasons which have weighed or are weighing with the learned Chief Justice and his colleagues in offering him that post? The public is, indeed, curious to know whether in the whole Bombay bar Mr. Webb is the *only* applicant for a Magistracy or a Prothonotariship? Is he *the only* counsel about the earning of whose bread the Government and the Judges alike seem to be so eagerly alive? Such a feeling would be rational if it were known that Mr. Webb had in any way distinguished himself by rendering eminent public service. Our respect and faith in the absolute impartiality of the Judges of the High Court is so great that we are astonished to hear this rumour that has come to our ears. We are loth to put credence in it, because we do not think that those who are set up in exalted places to do strict justice between man and man will so far forget themselves and sully the purity of their ermine as to be privy to such a monstrous job. For the sake of the traditional impartiality of our local bench, and for the sake of the purity of the British Indian administration itself, we devoutly hope that the rumour will turn out absolutely untrue.

19. The *Gujarát Mitrá* (85), in its issue of the 13th September, writes:—

Approval of the appointment of Dr. K. R. Kirtikar as Acting Health Officer of the Bombay Municipality.

We are exceedingly pleased to hear that Dr. K. R. Kirtikar is again called upon by the Bombay Municipal Corporation to fill the place of Health Officer, in which on former occasions he has worked with credit. [Several other newspapers approve of this appointment, and express a hope that Dr. Kirtikar will one day be appointed permanently as Health Officer in Bombay.]

20. A correspondent, writing to the *Lok Bandhu* (139) in its issue of the 13th September, says that since the arrival of Ráo Sáheb Shrinivás Venkatesh at Karajgi as the Mámlatdár of the place, the existing schism among the people has been widened by his siding with one party in consequence of his relationship with one Ballári Dásappa and some other persons belonging to one party and his father carrying on business in the táluka, that his partiality to one party results in injustice to the other and makes

A request to transfer the Mámlatdár of Karajgi in the Dhárwár District.

the function of protecting the people very hard, and that if the Mámlatdár be removed from the place everything will go on smoothly with the people.

A request to Government to extend the Gambling Act to Mahudha in the Kaira District.

21. The *Svadesh Bandhu* (129), in its issue of the 16th September, praises the police authorities at Mahudha in the Kaira District for keeping good order and peace in the town, says that the number of thefts at that place has been greatly reduced of late, and supposing that occasional thefts are committed by gamblers recommends the authorities to extend the Gambling Act to that place without delay.

Part II.—*Education.*

Remarks on the proposed changes in the Matriculation standard of the Bombay University.

22. The *Gujarátí* (84), in its issue of the 13th September, writes:—The world is rapidly changing and India too is moving with the times. But the changes in the Bombay University curriculum have been so frequent during the last decade, and in some instances they are likely to prove so hard and annoying, which is the inevitable result of all changes, that it is to be hoped that in the interests of University education the course now proposed by Professor Oxenham will not be tampered with except in the event of an overwhelming necessity. The institution of a separate examination for those who do not wish to prosecute their study at the Arts colleges has rendered it necessary to revise the Matriculation course, and the changes now proposed are in some respects very important. The present system of giving a poetical passage for paraphrase, with the option of translating a vernacular passage into English, was the most foolish and iniquitous one that could possibly have been devised. We are glad this feature has been done away with in the proposed course. In English there will be two papers, one containing one or more passages for paraphrase and an exercise or exercises for composition and the other containing questions in grammar. The second change is one which will evoke a good deal of discussion. The French, German, Portuguese and the Persian have been transferred from the group of classical languages to that of vernaculars. It is a pity that, while on the continent of Europe and America there has been a decided reaction in favour of modern languages, our antiquated educationists should compel Indian students to take up Latin and Greek, which are more or less useless to them in their future career. There will be one paper in each of the classical languages recognised by the University, viz., Sanskrit, Latin, Greek, Arabic and Hebrew, and all students will be required to devote more or less attention also to their vernaculars so as to enable themselves to translate from and into English. The scheme as drafted does not mention when it is to come into force. Those who have already taken up Persian for their second language will have to take some other for their classical language. This means that some of those who are now learning in the fourth, fifth and sixth standards must adapt themselves to this change at once. We strongly protest against this oppressive regulation, and we hope some Fellow of the University will place an amendment before the Senate for postponing its operation till the end of the year 1895.

23. The *Mahratta* (5), in its issue of the 13th September, writes:—The next meeting of the Senate is to decide what the future entrance test is to be. It is proposed to raise the present standard by making the second language and the vernacular both compulsory and adding a composition paper in English. In the interests of the candidates we feel bound to protest against this policy. The University course has already been changed from three to four years, and it is further proposed to raise the entrance standard so as to take up an additional year of the candidate. A future candidate for the degree will thus have to sacrifice *two* more valuable years of his life at the altar of the *alma mater*. And all this for what? Not for any real gain, but simply to please the vanity of some demi-gods of the University, who believe, and honestly believe, that boys of this generation are so much deteriorated in intelligence that they cannot grow wise in as short a time as these demi-gods did of old. If the present entrance test must, therefore, be improved and distinguished from the University School Final Examination, we should suggest that it should be abolished altogether and

the Previous Examination should be made the entrance test instead. This will secure the necessary result without imposing fresh burden on the innocent candidates.

Protests against the appointment of Mr. P. B. Joshi as a Maráthi Examiner in the ensuing School Final Examination of the Bombay University.

24. A correspondent, writing to the *Native Opinion* (15) in its issue of the 13th September, and another writing to the *Kesari* (43) of the 15th instant, protest against the appointment of Mr. Purushottam Bálkrishna Joshi, an assistant in the Judicial Department of the Secretariat, as a Maráthi Examiner in the ensuing School Final Examination of the Bombay University, saying that he has neither received any college education nor distinguished himself as a Maráthi scholar, and advise the Fellows of the University to veto his appointment.

PART III.—*Railways.*

Grievances of passengers on the North-Western Railway.

25. The *Pirbhat* (160), in its issue of the 5th September, writes:—The more profit the North-Western Railway authorities realize from the passenger and goods traffic, the more they diminish the convenience of passengers. The passenger train that starts from Karáchi at 7 A.M., being a convenient train, more passengers travel by it than by any other passenger trains. Notwithstanding this, we are surprised to see that only one intermediate class compartment is attached to this train. This compartment seems intended for all passengers desirous of travelling by that class, whether they be European or Native, or whether they be male or female. Moreover, it is not provided with water closet accommodation. We are unable to understand on what considerations the railway authorities allow passengers to sit in this compartment promiscuously, seeing that if a male passenger enters a third class carriage intended for females he renders himself liable to criminal prosecution. Is it not then absurd to allow males and females to sit together in the intermediate class compartment? Again, if there is no water closet accommodation in the intermediate class, what is the difference between it and the third class? This is a very unsatisfactory arrangement, and we hope that the railway authorities will see to it and remedy the evil complained of.

Alleged outrage by railway servants on respectable ladies and suggestion to the authorities in the matter.

26. The *Kaiser-e-Hind* (88), in its issue of the 13th September, complains that crimes of outrage by railway servants on respectable ladies travelling on the Indian railways are increasing for the reason that such culprits are not adequately punished, while in some cases they even go scot-free, but is glad to notice that a similar outrage which occurred in Burmah a few months ago has been properly dealt with and says that a case of this kind has recently occurred on the E. I. Railway, in which three persons attempted to outrage a young girl of 14 years travelling in a second class compartment reserved for ladies, between the stations of Luckeesarai and Jamalpur, regrets that the offenders have not yet been arrested, and fears that after some time the matter will be hushed up. The paper observes that the offenders are generally railway servants because they have special opportunities and knack for committing such mischief, and recommends the authorities to employ special police officers and to place them in close vicinity to the ladies' compartments on railway trains.

PART IV.—*Native States.*

Arrangements made by the British Government regarding the Manipur State.

27. The *Gujarát Darpan* (83), in its issue of the 17th September, writes:—As anticipated, a child five years old has been selected for the throne of Manipur with the title of Rája. A British officer will rule that principality during the minority of the prince. This is not a bad arrangement. It will inspire confidence in the Native States and show the honesty of purpose of the British Government. Anyhow the end has been secured, namely, that of strengthening the North-Eastern frontier. It is to be hoped that an officer in sympathy with the State will be appointed. Such an officer will preserve the interesting character of the State and not allow it to be a prey to innovations and fads. Some arrangements should also be made for the deposed family.

28. The *Jám-e-Jamshed* (87), in its issue of the 15th September, observes :—The Government of India did not care to reinstate the ex-Mahárája of Manipur because he proved himself a coward by running away from the country when a revolt broke out in his State in September last, and by taking shelter under the British rule, for it is just possible that if he had manfully repelled the rebellion even by asking the aid of the British Government, the present crisis would never have occurred. It was not unexpected that Government would select a minor prince for the *gádi* in order to be able to freely introduce various reforms into the State, and we therefore do not think that anybody has cause to complain against the choice made by Government. We only hope that Government will appoint an able, experienced and sympathising Political Agent for the State.

29. The *Rájyabhakta* (119), in its issue of the 15th September, observes :—The selection of an infant prince for the Manipur throne in preference to the ex-Mahárája is sure to meet with general disapproval, and the impression will gain ground that the Government really wished to annex the State, but that fearing the censure of the British public they have had recourse to this make-shift. We think it would have been better if Government had chosen the ex-Mahárája and put the State under a good British Resident.

30. The *Subodh Patrika* (17), in its issue of the 13th September, writes :—

Propriety of the Native Princes in India contributing towards the cost of gatherings like the Congress of Hygiene held in England, questioned.

It is hard to see the propriety of the Native Princes in India contributing towards the cost of such gatherings as the Congress of Hygiene held in England. That country overflows with enlightenment, wealth and public spirit, and India subscribing to the current expenditure of such movements which the leaders of society start there is little less than sending coal to Newcastle from a place which is not over-supplied with it. Let us, however, not be misunderstood. The Indian Princes, like the Indian Government, may well co-operate with the movements referred to by supplying information and materials for carrying out their objects, and such expenditure as would be necessary for that purpose would be legitimate; but not so the cost of the gathering itself. Even this may be contributed by private Zamindárs and wealthy individuals, who, in giving, part with what is their own ; but the case is otherwise with the ruling princes, whose liberality has to be exercised at the expense of their subjects, and whose conduct in spending money on other objects than their welfare would not escape comment at other times.

31. A correspondent of the *Hitechchhu* (86) of Ahmedabad, in its issue of the 17th September, writes :—I went on a pilgrimage to the seat of the goddess Ambáji in the Mahi Kántha Agency on the 14th May 1891 and was shocked at the sight of about four or five hundred goats slaughtered and offered as sacrifices to the goddess and their trunks carelessly thrown about on the footsteps of the temple, which had become full of gore. On enquiry I learnt that this horrible offering was made then for the first time as the Rajputs residing in the neighbouring villages had obtained permission from the Chief of Dánta to hold a fair that day and to offer their sacrifices to the goddess. In addition to the sacrifice of a large number of goats, about 150 buffaloes were also slaughtered in front of the temple, and this wounded the feelings of the high-caste Hindu pilgrims. I request the Chief not to sanction such sacrifices as will deter high-caste Hindus from visiting the place and will result in a diminution of his revenue from the temple.

The Ambáji fair and a request to the Chief of Dánta in the Mahi Kántha Agency.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay,
22nd September 1891.

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(For the week ending 19th September 1891.)

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 19TH SEPTEMBER 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The *Vaidarbh* (2), in its issue of the 12th September, writes:—We learn that it is under contemplation to locate the new office of the Director of Agriculture and Land Records of the province permanently at Chikalda, and fail to see the propriety of the proposal. It was more than once that the question of locating the office of the Conservator of Forests at Chikalda was moved, but at each time the Resident withheld his sanction to the proposal, and it would be, indeed, a matter for surprise if the Resident approved of the present proposal. We should say that as almost all the head offices of the province, and especially that of the Commissioner, are at Amráoti, as a matter of course the office in question should be located at Amráoti.

The question of the location of the new office of the Director of Agriculture, Berár.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 22nd September 1891.

[CONFIDENTIAL.] No. 39 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th September 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dayán Chakshu	Poona	Do.	500
12	„ Dayánodayá	Bombay	Do.	375
13	„ Dayán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dnyán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Punch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,200
39	„ Jagan Mitrá	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Punch	Bágalkot	Do.	100
42	„ Karmanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,300
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Kumtha Vritt	Kumta	Do.	...
47	„ Mahárashtra Kokil	Bombay	Monthly	1,500
48	„ Mahárashtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
49	The Mahárashtra Vritt	Sátára	Weekly	150
50	„ Moda Vritt	Wái	Do.	350
51	„ Mutaaddi	Ahmednagar	Do.	...
52	„ Nagar Samáchár	Do.	Do.	150
53	„ Násik Vritt	Násik	Do.	200
54	„ Nyáya Sindhu	Ahmednagar	Do.	170
55	„ Pandhari Mitra	Pandharpur	Do.	104
56	„ Poona Vaibhav	Poona	Do.	1,100
57	„ Prabodh Chandrika	Jalgaon	Do.	200
58	„ Prabodh Ratna	Bárai	Do.	235
59	„ Pratod	Islámpur	Do.	300
60	„ Rághava Bhushana	Yeola	Do.	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alíbág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá	Thána	Do.	300
71	„ Vanapriya	Chikodi	Fortnightly ...	100
72	„ Vengurla Vritt	Vengurla	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	285
79	„ Vritt Sudha	Sátára	Do.	200
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitra	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Jám-e-Jamshed	Bombay	Daily	1,600
88	„ Kaiser-e-Hind	Do.	Weekly	2,502
89	„ Rást Goftár	Do.	Do.	1,680
90	„ Surat Akhbár	Surat	Do.	600
91	„ Surya Prakásh	Do.	Do.	350
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	250
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ A'rya Dharm Prakásh	Do.	Monthly	394
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitra	Broach	Weekly	350
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	600
100	„ Chának	Surat	Do.	500
101	„ Deshi Mitra	Do.	Weekly	900
102	„ Dnyán Vardhak	Bombay	Monthly	700
103	„ Farsad	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ...	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Kaira Khetiwádi Patra	Nadiád	Monthly	1,250
110	„ Kaira Vartamán	Kaira	Weekly	100
111	„ Kásido Mumbai	Bombay	Tri-weekly ...	1,200
112	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
113	„ Kelavni	Baroda	Monthly	500
114	„ Madhur Vachan	Bombay	Do.	1,412
115	„ Nure Elam	Do.	Do.	330
116	„ Nyáyadarshak	Ahmedabad	Weekly	340
117	„ Pársi Tiháár	Bombay	Fortnightly ...	800
118	„ Praja Matá	Ahmedabad	Weekly	500
119	„ Rájyabhakti	ombay	Do.	687
120	„ Samaher Báhádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
121	The Satyá Mitrá	Bombay	Weekly	200
122	„ Satyavakta	Ahmedabad	Do.	1,500
123	„ Satyodaya	Dohad	Do.	75
124	„ Saurashtrá Darpan	Jámnagar	Monthly	1,000
125	„ Shrimáli Shubhechchhak	Do.	Do.	300
126	„ Sneha Sindhu	Kaira	Weekly	150
127	„ Stri Bodh...	Bombay	Monthly	588
128	„ Stri Mitrá	Do.	Do.	697
129	„ Svadesh Bandhu	Mahudha	Weekly	200
130	„ Svadesh Vatsal	Ahmedabad	Monthly	300
131	„ Udichya Hitechchhu Patrá	Do.	Do.	550
132	„ Vidnyán Vilás	Rájkot	Do.	825
133	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
134	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
135	The Kannadá Suvarte...	Bombay	Weekly	800
136	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
137	The Chandrodayá	Dhárwár	Weekly	200
138	„ Karnátak Vritt	Do.	Do.	...
139	„ Lok Bandhu	Do.	Do.	190
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
143	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
144	„ Bráhma Patrika	Poona	Weekly	200
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
146	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
147	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
148	„ Dhár State Gazette	Dhár	Weekly	280
149	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
150	„ Gwalior Gazette	Gwalior	Do.	830
151	„ Jouhar	Bombay	Do.	...
152	„ Kushful Akhbár...	Do.	Do.	200
153	„ Mukhbir	Do.	Do.	...
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	200
	SINDI.			
157	The Aftab Sind	Karáchi	Weekly	...
158	„ Máwin-i-Majma-i-Mahammadi ...	Do.	Do.	360
159	„ Muin-ul-Islám	Do.	Do.	290
160	„ Pirbhat	Do.	Do.	
161	„ Sind Samáchár	Do.	Do.	...
162	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
163	A Colonia Goana	Bombay	Weekly	...
164	O Anglo-Lusitano	Do.	Do.	1,500
165	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Security of the British Indian dominions and a suggestion to the Government of India.

1. The *Native Opinion* (15), in its issue of the 24th September, has an article headed "The signs of an approaching war in Europe," in which it says:—Russia, France and Turkey are said to have formed an alliance, but they can do very little harm to the British power in Great Britain and Ireland, which, having the most powerful armada in the world and being girded by the sea on all sides, is proof against any foreign invasion. Once in her most prosperous times France had invaded England with her naval forces, but in that invasion she was utterly vanquished. Now, therefore, none of the three European allies above mentioned can venture to take any aggressive steps against England in Europe. It is only in India that these three powers are in a position to give some annoyance to the English. Russia will approach India by land near Herat and there carry on its intrigues, and France and Turkey can block the Suez Canal against English ships. But though this may take place, we do not think England has any reason to be afraid of these three powers. So long as the twenty-five hundred millions of her Indian subjects are loyal and ready to fight with their foreign invaders, England need apprehend no harm from any power in the world. If India had not been fortified by the loyalty of its subjects, Russia could have in no time swallowed up the country. Evidently the English must, therefore, be always on the alert to keep this fortification in a sound condition. England has hitherto done much good to India, but much has as yet remained undone, and we recommend the Government of India to be ever alive to the interests of the Indian people and to make the British Indian rule firm by keeping the subjects always in contentment and happiness.

Disapproval of the trans-frontier policy of the Government of India.

2. The *Kaiser-e-Hind* (88), in its issue of the 20th September, writes:—The scare touching the Cossack casting wistful glances across the Hindu Kush has not succeeded. The stout exploring party of 500 strong in search of fresh strategical fields and outposts has now dwindled down to a modest hundred of cavalry and infantry. The Russians are now supposed to have moved off beyond the Alichor Pamir. Has the movement satisfied the Staff Officer at Chitral? It does not seem like it. For it is clear from the hasty journey of Colonel Durand from Gilgit to Simla, his interview with the military authorities there, his hurried return to Gilgit, the reinforcement now ordered of 200 Goorkhas and as many as 6 British officers, and the proposed tour of the Viceroy to Kashmere—all these are so many indications of something seriously brewing in that remote part beyond the Hindu Kush. Only the other day, when an honourable member of the House of Commons questioned the Under Secretary of State with regard to Gilgit and Chitral, it was observed that the little garrison at the former outpost was Kashmere's own troops and there was nothing unusual going on there. We thought at the time that that was, as usual, an evasive answer just enough to tide over any further questioning till the session was over. The Simla hierarchy have now a free hand. They will have no fear of any member questioning about their questionable actions on the remote frontiers till at least the next six months. So they are now slowly showing their hands. Why has a Goorkha detachment with as many as six officers been suddenly found necessary to be hurried off to Gilgit and beyond it? It is undoubtedly to checkmate the Russians in the Pamir, which is no man's land. Nothing could prevent it from taking a debouch south-eastwards from Little Pamir and appearing at Rukshan quite in the vicinity of Hunza Nagyar. For we may depend on it, the Russians are sure so to make their appearance as soon as the Goorkhas are posted at Gilgit or told off to march further north in the direction of the Great Pamir. Such a condition of affairs is eminently calculated to bring about a collision and the consequent scare of "to arms! to arms!" People should remember that with such a cry, the first thing would be to have a further increase of 20,000 soldiers and the practical carrying out of that proposal so recently formulated by Colonel Young touching raising double battalions of Native infantry and increasing the staff of British officers. Sir Frederick Roberts has already blessed it in his capacity as president of the meeting before which that gallant Colonel read his paper on the subject. It might then be not unlikely that, ere Christmas

approaches, India may again be plunged in further heavy military expenditure of a *permanent* character, and possibly witness some new *dénouements* still in the womb of time. And yet our people sit blind with folded hands. We think *now* is the time for a strong and reasonable agitation against this utterly insane transfrontier policy of the military advisers of the Government of India which so greatly embarrassed Indian finances in the past and has thrown on the tax-payers oppressive burdens. Three krors of enhanced taxation and the absorption of one kror of the annual growth of revenue are thus absolutely wasted every year on the so-called immunity from possible external attack, but which is only an insane preparation for an aggressive and uncalled for "spring forward."

Expected appointment of His Royal Highness the Duke of Connaught as Commander-in-Chief in India after Sir Frederick Roberts' retirement.

3. The *Phœnix* (6), in its issue of the 16th September, writes:—It appears to be tolerably certain, though of course it has not yet been officially announced, that the Duke of Connaught will be Commander-in-Chief in India on Sir Frederick Roberts' retirement. During the Duke's sojourn in India in various capacities he had made himself agreeable to people of all classes, and the regret felt at his departure may be judged from the numerous demonstrations which were clear evidence of the esteem and popularity he had succeeded in winning, and India will now undoubtedly rejoice to see again in her midst one of Her Majesty's sons which gives her an opportunity of testifying her affection to the Queen-Empress through the medium of her children. What makes the rumour of the Duke of Connaught's appointment all the more likely is the fact of its being a stepping stone to a post for which he is predestined, viz., the Commander-in-Chief of the British army. The growing infirmities of the Duke of Cambridge and his advanced age render it impossible for him to attend to his multifarious duties for any length of time. He sadly needs a successor on whom to throw the mantle, and that will probably be found in the Duke of Connaught.

Comments on Sir Charles Pritchard's ábkári administration in the Bombay Presidency.

4. The *Jám-e-Jamshed* (87), in its issue of the 25th September, writes:—The reported promotion of Sir Charles Pritchard to the Council of the Viceroy, if true, is undoubtedly due to his high abilities as an administrator. We doubt if there are half a dozen English officials in India of the same mental calibre. But although a first-rate administrator, Sir Charles has proved himself singularly deficient in those qualities of head and heart which go to make a statesman. Naturally a hard-hearted man, he has throughout lacked that sympathy with the masses and that spirit of moderation and compromise which are essential to an Indian statesman. His ábkári administration has wrought much misery to a large portion of Her Majesty's subjects. We have no desire to under-rate the necessity or the difficulties of bringing the liquor trade, as it existed in 1878, under proper and adequate control. But surely it was neither necessary nor expedient, in order to do this, to proscribe raw toddy and to deprive landowners of their trees by placing an outrageous tree-tax upon them, and to deprive the masses of a healthful drink, which was their only luxury. The consequences of this short-sighted policy both to the people and to the Government have yet to be told. Though it has brought in an increased revenue to Government, we believe that the increase has been purchased at the enormous cost of the name and fame of the Government for right dealing with its subjects. The cultivating and labouring classes throughout Gujarát and the Konkan, who have been deprived of their trees and of a cheap and harmless drink and food in the shape of raw toddy, cannot be blamed if they have ceased to believe in the benignity of a paternal Government, which has thought it proper to bring about these things all in its own interests. It was not necessary, as we said, in order to regulate the trade in liquor and toddy to destroy it altogether and to create exclusive farms, which have only gone to fatten a few monopolists at the expense of a numerous class of small traders. As for raw toddy, the losses to Her Majesty's subjects have been much greater. The landowners have lost the benefit of nearly 90 per cent. of their trees owing to the tax having been raised twenty-fold in some cases. The toddy trade, which maintained a large class of Agris and Bhandáris, has been

destroyed, throwing out of employ hundreds of thousands of persons, who have been in a state of semi-starvation ever since. The most lamentable result, however, has been the cutting off of a large supply of good and harmless drink, the drink of the poor, which supplemented their scanty food and which they could not well afford to lose. In any other country except India such proceedings would have raised a commotion, which it would not have been easy to allay. And though the Indians have been patient under these privations, it would be a great mistake to suppose that they do not acutely feel the injustice. This is the net result of Sir Charles Pritchard's brilliant ábkári administration. It was in view of this that a contemporary, about four years ago, asked if the C.I.E. was conferred upon Mr. Pritchard for his having "earned the curses of the masses." We regret to have to add that the question is as pertinent to-day as it was then.

His Excellency Lord Wenlock, Governor of Madras, and Mr. Caine.

5. The *Phœnix* (6), in its issue of the 16th September, writes:—It had been recently announced that in a speech made by the Governor of Madras on the occasion of an address presented to him he characterized the accusations of Mr. Caine against him as deliberate falsehoods and unjust allegations. Mr. Caine now warmly returns the attack and actually adds insult to injury by declaring that his informant of the distress at present prevalent in the Madras Presidency is a learned Native gentleman whom he would unhesitatingly believe in preference to Lord Wenlock. Mr. Caine's conduct clearly shows that he is below retort, and it would be an idle waste of words to treat his allegations with any sort of deference. When the whole Indian press has set the seal of unqualified approval on the Governor's measures and remedies during the dire distress in the Madras Presidency, and when one and all are filled with admiration at the unflagging energy and untiring industry of which we have had so many instances of late, it is evident how little weight could be attached to the insinuations and accusations of any man, whatever may be his repute as a statesman and in whatever journal he might be pleased to reveal them to the public.

Defence of Mr. Caine.

6. The *Káthiáwár Times* (3), in its issue of the 19th September, writes:—Notwithstanding all that Lord Wenlock has said about Mr. Caine in his recent speeches, we are not disposed to disbelieve all that the latter has said. To charge Mr. Caine with falsehood and misrepresentation is to do him great injustice. His mission in India was not to revile the British administration, but to point out in an independent way how matters stood and where they required most looking into. In this his most implacable enemies are bound to admit that he has acquitted himself in a way in which few others could have done. He may have erred as any man would have, working under the circumstances. He could get no reliable and true information from official sources, and had of course to seek it elsewhere; and in this he might have been misinformed. Was this his fault? It is generally believed that a large number of district officials are averse to letting the people know that there is distress in their districts. But there are some who do not even mind superior authorities and report the actual state of affairs. How many able District Magistrates had to pay for their straightforwardness during a famine in the time of a former Governor of Bombay, our readers are not perhaps unaware of. In taxing Mr. Caine Lord Wenlock took credit to himself. But whether people would give him the credit is doubtful. The most abject parasite of the Governor would be compelled to admit that the truth lies between the extreme statements made by Mr. Caine and Lord Wenlock. The latter should not have entered into such a controversy. The official report would have proved quite enough to refute any misstatements and his dignified position demanded the omission of any reference to Mr. Caine. But as he has chosen to speak for himself, it might be inquired from him whether there is a famine in Madras or not? The official report, as published in the *Gazette of India*, showed that the distress was dire. Thousands of people have been hopelessly ruined, their cattle are dead and are dying, their lands are mortgaged for food and their implements sold to pay, it is stated, taxes. If this is not a famine, we should like to know what is? Where does distress end and famine begin?

We are not to call it famine, we presume, until thousands of persons actually die of starvation. But why should Lord Wenlock deny the existence of a famine? Surely, nobody charges him with having brought it on or accuses him of any neglect. Speaking about the cattle, the Governor said that old and useless animals were dying, as if that was a very trivial matter. Now, when the distress assumes a graver form the Governor might say that the old and useless men were dying. Nothing is gained by not laying bare all the circumstances when distress is on; on the contrary, much is lost. We block private charity. We do not think Lord Wenlock could have managed to change the agricultural aspect of the country during his hurried tour, nor could we have expected it from him. All that he was required to do was to ascertain the extent of the distress and to take adequate measures for the relief of the people. Had his head-quarters been at Madras for months back he would have been in a better position to know all about Madras. By removing to the hills Government are prone to lose touch of the people.

Annual contribution by the India Office to the Imperial Institute, London, disapproved.

7. The *Jám-e-Jamshed* (87), in its issue of the 24th September, disapproves of the annual contribution of £1,000 for five years to the Imperial Institute, said to have been sanctioned by the India Office, as being hardly calculated to do any good to this country, apprehends that this contribution may be increased after five years, and regrets that India should have no voice in the matter of expenditure from its treasury. The *Jám* is anxious to know if a similar contribution has been sanctioned by the Colonial Office for the benefit which the Colonies will derive from the Institute.

Withdrawal of the *Bangabasi* prosecution.

8. The *Bombay Samáchár* (96), in its issue of the 26th September, expresses satisfaction at the manner in which the *Bangabasi* prosecution has come to an end, congratulates all the parties concerned on such an amicable termination, saying that the Native press will always thank Government for their outspoken statement about the legality of honest and independent criticism on the measures of Government, and advises the Native press to be careful in the future in their comments since Section 124A of the Indian Penal Code is pronounced to apply to seditious writings.

An open letter to His Excellency Lord Lansdowne *anent* the *Bangabasi* prosecution.

9. The *Hindi Punch* (107), in its issue of the 20th September, addresses 'an open letter to His Excellency Lord Lansdowne' to the following effect:—In undertaking the prosecution of the *Bangabasi*, Your Lordship has not given proof of much political wisdom and tact, and the propriety of that action has been open to serious doubt, as you will have seen from the disappointing result of the trial. All your energies have been wasted and there has been much ado about nothing; but it is now sincerely hoped that the result of the *Bangabasi* prosecution will teach you better ways. Such action is fraught with much danger and is unprecedented in the history of British administration.

A suggestion to Government to accept the apology reported to have been tendered by the accused in the *Bangabasi* case.

10. The *Phœnix* (6), in its issue of the 19th September, writes:—The recent information on the *Bangabasi* case is that the defendants have presented a petition to the Government praying that the case may be withdrawn. They allege they had not the slightest intention to excite disaffection, though, perhaps, the articles in question had a tendency to unsettle the public mind and generate a factious spirit. They now beg pardon for their carelessness in giving publicity to what was purely the outcome of a heated imagination. We hope the Government will accept this humble and contrite apology and withdraw the case. To persist in witnessing its termination and in attempting to "run in" the accused would hardly be in conformity with the dignity and prestige of the Government. Moreover, as the editorial functions have now devolved on another, there is a sufficient guarantee against the repetition of any improper

allegations, and India would feel poignantly if the Government clemency could not extend towards pardoning those who crave forgiveness in all humility.

Remarks in connection with the murder cases recently tried before the Criminal Sessions of the Bombay High Court.

11. After giving a short review of the five murder cases tried at the current Criminal Sessions of the Bombay High Court, in three of which the accused were Europeans, the *Native Opinion* (15), in its issue of the 24th September, says:—The motive which impels us to notice these cases is a desire not to question the verdicts of the juries, but to draw the attention of Government to an evil which has, we dare say, struck many others besides ourselves. The question is *whether it is not advisable to prevent European soldiers from going about with arms in their hands?* Murders of Natives by shooting them have been innumerable in the past, and in most of the trials the prisoners have escaped punishment on some excuse or other. Not to go far back, one of the recent cases which created quite a sensation, both in this country and in England, was the Dum-Dum murder case, which ultimately resulted in the acquittal of the prisoner O'Hara on a technical law point, although sentenced to death at first. It was then thought that the sensation created by the entirely unexpected result of the trial would lead Government to adopt such a measure as we have now ventured to suggest. The present cases again forcibly draw attention to this question. Although, for instance in the Mhow case, the prisoner was acquitted, it is not doubted that the boy Rámrattan was shot, the only point at issue being whether it was the accused who shot him, or some one of his comrades who ran away. With reference to our point, we beg to notice the evidence of Sergeant Alfred Morris who was examined as to the arms and ammunition left with the soldiers. Although he denied that any Martini-Henry rifle or ammunition was left in the hands of soldiers, he admitted that during a volley firing a man might be able to secret a cartridge, and that *in certain cases parties of three men were allowed to go out with sporting rifles and ammunition.* Dr. Bruce Jervis, the Staff Surgeon, said that the wound was apparently caused by a Winchester, or Express, or a Martini-Henry bullet, converted into an Express by being cut. He said that such bullets were frequently so cut for sporting purposes, and admitted that he had himself done so several times. The learned Advocate-General also said that "*despite the evidence of the non-commissioned officers to the contrary, it was a well-known fact that soldiers did at times get hold of cartridges, and as a consequence many terrible tragedies took place now and again.*" Mr. Justice Bayley himself disbelieved the story of the murder by the accused, although His Lordship admitted that the case was certainly a strange one *as it was clear that the boy had been shot.* His Lordship said, "Was it likely that a young man like the prisoner, being told not to pick up the cucumbers, would have retreated a few yards and deliberately shot the villager?" His Lordship thought that "*such a thing was not probable, being confident that a man like the prisoner, who was well educated, would require much more provocation before he would be guilty of such an act.*" Be that as it may, what we are concerned with is the possession of arms by soldiers and the frequent tragedies in which Natives lose their lives. It is a very grave question, and Government is bound to see that no soldier is allowed to go about with arms. Natives have been crying without avail for permission to possess arms *for protection from wild beasts*, &c., but Europeans are allowed to roam all over the country with arms *for indulgence in sport.* We are not concerned with the Zanzibar case, and therefore we let that pass. In the Ahmednagar case, the arm in question was the sword; but this arm has not put itself in evidence so much as the rifle or revolver. A sword requires a hand to hand *debut*, while a rifle can be used from a respectable distance, and in the event of the death of a Native from a shot, the plea of defect of vision or the Native being mistaken for an animal is always readily put forward in many cases. But the result to the Natives is all the same; they lose their lives for nothing. The matter is too serious, indeed, for Government to wink at any longer. If there are any standing orders in the matter, for aught we know, they have proved ineffectual, and there is a clear case for more rigorous orders. We hope our appeal will not go in vain. [The *Akhbár-e-Soudagar* (94), in its issue of the 24th September, also expresses similar sentiments and urges upon Government the necessity for making strict rules, prohibiting soldiers from taking arms and ammunition when off duty.]

12. The *Bombay Samáchár* (96), in its issue of the 25th September, observes :—Five murder cases have been recently disposed of in the present Criminal Sessions of the Bombay High Court, of which two have resulted in the conviction of the accused, Natives, while the remaining three, in which all the accused persons were Europeans, have ended in their acquittal of the charges of murder. This strange incident has evoked much public criticism and caused surprise amongst the people. An opinion generally prevails amongst the educated section of Native society that it is difficult, nay almost impossible, to satisfactorily prove charges of murder against European criminals. The difficulty of bringing in strong and sufficient evidence against them is experienced not only in the Bombay Presidency but throughout the country. When a European is charged with the murder of a poor Native he is acquitted for want of sufficient evidence. This defect is, many a time, supplemented by the existence of some legal technicalities. In the recent murder case of a horse-keeper at Ahmednagar, the culprits, who would have been sentenced to be hanged by men of common sense, have been honourably acquitted owing to the existence of some legal technicalities. It is also a strange coincidence, which has caused much public surprise, that in trying European criminals the Court is always presided over by the Honourable Mr. Justice Bayley, whose decisions in a majority of such cases are in favour of the accused persons.

13. The *Jám-e-Jamshed* (87), in its issue of the 26th September, observes :—The result of the trial of the five murder cases that recently came before the Bombay Sessions Court will hardly meet with public approval. In two of them European soldiers were accused of murder, but they were acquitted, while the Eurasian prisoner in the third was sentenced to only one year's imprisonment for a minor offence because there was not in the eye of the law sufficient evidence to bring the charge of murder home to them, but the public is much disappointed and feels itself not sufficiently protected, because it thinks that European offenders, though they may be arrested and put on their trial, are acquitted on the ground of insufficient evidence and thus encouraged to continue their dangerous practice of shooting Natives. We wish that some energetic person would collect in book form statistics of such cases within the last ten years and widely circulate them both in India and England.

14. The *Hitechchhu* (86) of Ahmedabad, in its issue of the 24th September, observes :—The number of murders of Natives by Europeans is increasing, and it is much to be regretted that many of the offenders should escape scot-free because the police either fail to detect the real offenders or to produce evidence sufficient to uphold a conviction. European juries, too, perhaps have leanings towards their own race, and such acquittals create an impression among the illiterate people of the mofussil that Europeans have, as it were, a license to murder Natives with impunity ; but it is not desirable in the interests of Government that such an impression should be allowed to gain ground. Very recently a case of murder, in which a European soldier of the Middlesex Regiment was charged with causing the death of a Native at Mhow, was tried by the Bombay High Court and the prisoner was acquitted, and we request Government to send for the papers in the case and ask the police to find out the real offender if the discharged prisoner cannot be convicted of the guilt.

15. The *Indu Prakásh* (14), in its issue of the 21st September, writes :—There has surely been miscarriage of justice in the Mhow murder case. The verdict could not, indeed, be otherwise than it was on the evidence placed before the jury. There was a total absence of evidence identifying the accused as the offender, and, as far as the evidence went, it was right that the accused was acquitted. But justice can hardly be considered to be satisfied with that result. There has been unquestionably a violent death. The Surgeon's evidence proves that the death was caused by a gun-shot. The question is, who caused it ? The allegation of the prosecution is that three privates of the Mhow cantonment got into a cucumber field and helped themselves to the cucumbers. A cultivator, who was watching the field, gave them chase, and as the three thieves ran out of the field one of them turned back and fired his gun at the cultivator and shot him down dead. Who is the individual who fired the shot ? Cannot this person be discovered ? What a spectacle of incompetency the Mhow Police show if they

cannot spot out the real culprit in a case of murder committed in broad day light by means of a gun-shot? There are all the circumstances of publicity in the case, and yet the offender escapes being brought to justice! This is one more case of the scant regard for Native life which Europeans, especially European soldiers, in India manifest. A contemporary gravely says: "No reasonable person will believe that an English soldier would commit a cold-blooded murder on such paltry provocation as he (the deceased's brother) suggests." Indian experience, on the other hand, is that sometimes no provocation is needed, and often the slightest provocation is enough for a European to take away Native life. It may seem hard to say so, but it is a fact which could be proved by numerous instances, that the prevailing European sentiment (we do not speak of cultivated Europeans) is one of contempt for Natives and callousness of suffering as regards Native life. To protect helpless Natives against this feeling, could not cantonment authorities and other military officers take some measures so as to make the British Tommy Atkins innocuous when he is abroad on his sprees or walks?

16. The *Mahrátta* (5), in its issue of the 20th September, writes:—The House of Commons had some time before called up for a return of murders of natives of India by Europeans. This would show how necessary it has become to find out means to protect ourselves. In a recent murder case the Bombay High Court has let off an accused soldier for want of evidence. The circumstances of the case are sufficiently startling, and in the interests of justice and peace Government is bound to require the police to trace the criminal or to trace the crime to the doors of the accused. Should such offences remain undetected, who can think his person safe?

Alleged difference in the administration of law to Natives and Europeans and disapproval of the sentence provided by law for the offence of murdering a wife for her adultery.

17. The *Shubh Suchak* (67), in its issue of the 18th September, refers to two murder cases tried by the Madras High Court, in one of which one Rámchandra was, says the paper, sentenced by Mr. Justice Sheppherd to suffer the extreme penalty provided by the law for murdering his wife and her paramour in a state of excitement at seeing them in the criminal act, although he was found not guilty of the offence of murder by three jurors and was recommended for mercy by three others, while in the other one Martin, a European fitter serving on the Madras Railway, was let off with a fine of Rs. 50, though found guilty of the offence of kicking a poor female servant so cruelly that the kick resulted in the woman's death. These two cases, continues the paper, show how differently the law is administered to Europeans and Natives. There is a vast difference between a death caused in a state of excitement at the infidelity of one's wife and the one brought about by kicking an innocent female. Natives are so sensitive of their wives' marital faithlessness that they are reckless of their own life in avenging it. Thousands of men have been up to this time sentenced to death for this offence, but the severity of the punishment has not in the least diminished the number of these offences. The feelings of Natives being taken into consideration the extreme penalty of death should not certainly be provided for this offence. How is it that the section in the law dealing with such offences has so long remained unamended under the civilised rule of the British, and a Native is sentenced to death even when he commits homicide in an excited state of mind, while a European who high-handedly kicks a woman to death is let off on a small fine?

18. In reference to an appeal presented by Mr. Ganta, a Barrister of Madras, to the Government for the mitigation of the sentence of death passed in the case of Rámchandra above referred to, the *Dnyán Prakásh* (13), in its issue of the 24th September, observes:—Severe punishments are dealt out by European Judges because they are incapable of conceiving the feelings of a Hindu or a Mahomedan even on the mere suspicion of adultery by his wife. As long as the minds of our people are not so moulded as to regard pecuniary compensation for the adultery of their wives sufficient, it is the duty of both the Government and the judicial courts to treat them according to their own notions. The principle that laws should be framed in conformity with the notions of the people for whom they are intended must be acknowledged by the English Government.

Adultery is not a criminal offence in England, while it is reckoned as such in our country. The reason of this is the difference between the feelings of Hindus and those of Europeans in this matter. When a case of this nature comes before European Judges, they decide it from their own point of view.

Mr. Hamilton, Second Presidency Magistrate, Bombay, and the local police.

19. The *Indu Prakásh* (14), in its issue of the 21st September, writes:—The sharp rebuke administered by Mr. Hamilton, Second Presidency Magistrate, Bombay, to the police for their conduct in a case of indecent assault recently tried by him must have fluttered the official dovecotes, but the rebuke is, in our opinion, richly deserved. His reference to the late and the present Police Commissioners was, indeed, unhappy and uncalled for, but the conduct of the police officers concerned in the case is surely reprehensible. We have no prejudice against the police, but if the facts are as disclosed in the case, we should like to know what their justification is for their conduct. Here is a man who is arrested on a complaint, which itself disclosed only a non-cognizable offence. He is placed before the Magistrate and is let off on his own recognizance. He is again taken into custody, questioned about his evidence, and detained for three hours. What right had the police to deprive the man of his liberty in the first instance, and again after his release by the Magistrate? In reference to the depredations by swindling gangs they complain they have no powers of cognizance in such cases. The wealthy are thus left at the mercy of swindlers, because the police have no powers of interference. In the case of the poor, however, the police deprive them of their liberty even in cases where the law plainly protects them from such molestation!

20. The *Indian Spectator* (2), in its issue of the 20th September, writes:—It is hard not to see the reasonableness of the strictures of Mr. Hamilton, the Second Presidency Magistrate, on the conduct of the Bombay Police passed in disposing of a charge of outrage on last Tuesday. The complainant in the case, a woman, charged the accused with having outraged her modesty on a public road. The latter was arrested by a police constable and taken before a Police Inspector, who placed him before a Police Superintendent. The Superintendent directed that the man should be sent up for trial before the Magistrate, but, in the meantime, liberated him on bail. Notwithstanding this, the man was again taken into custody by the police constable and kept in a *chowky* for three hours. The Magistrate, after a careful enquiry, found that the man was innocent of the offence, and that the case was got up by the woman through malice. But the strongest part of the case is that the police meddled with it, although the offence was non-cognisable. When a good deal was said in the papers recently about the raids of swindling gangs, and the question was asked why the police were inactive, the apologists of the latter, who never lose an opportunity to praise their efficiency, tact, and discretion, and all that sort of thing, naively put in the plea that the police were helpless in the matter, because the offence of swindling was non-cognisable. How are we to reconcile their inaction in the latter class of cases with their action in the non-cognisable case disposed of by Mr. Hamilton the other day? Men of questionable character hire big houses and large rooms, furnish them with rich furniture at 4 or 5 in the evening, cheat people by personating Rájas of Native States, and the next morning the furniture and the Rájas are nowhere and the houses and rooms are found empty, shorn of all the show of the previous evening. This goes on in Bombay, and the police are nowhere! Is it a wonder that there should be a general feeling of insecurity in the town, and that the criminal classes should think themselves rampant when things of this kind happen and the much belauded Bombay police take it all easy?

21. The *Rást Goftár* (89), in its issue of the 20th September, writes:—In their vagaries and excesses, such a strong organization as the Bombay police can only be checked, however slightly, by a powerful and independent magistracy. This is all the more necessary in a country like India, where poor, ignorant Natives can be successfully worked upon for purposes of oppression or extortion. In our city we are pleased to notice the firmness and independence displayed by Mr. Hamilton in the trial of some of the police cases brought before him.

22. The *Jám-e-Jamshed* (87), in its issue of the 23rd September, writes :—

Proposed abolition of the grain compensation given to the Native sepoys disapproved.

A contemporary has raised the question of stopping the grain compensation of the Native army and substituting the issue of grain ration by the Commissariat. The proposal cannot have originated with any one who knows the Native army. The payment of grain compensation is unequal and cannot be made equal, because of the variation in grain prices in the various districts. The Native soldier knows of the existence of this inequality and has discovered that Government cannot act more fairly to the sepoy than they are now doing. Consequently the sepoy has accepted the inevitable and is content. He has now been content with his grain compensation rate for many years, and, whether the monthly sum he receives for dear grain be little or much, he not only accepts it willingly, but regards it as one of his dearest pecuniary privileges. Theoretically, he is supposed to provide himself with more food with the rupee and a half or two rupees that are paid him as compensation. But that is not what he actually does with the money. And it is injudicious to pry too closely into how he spends the compensation. He wishes to be left alone to manage his own feeding business, except when he is in the actual field and cannot possibly purchase his own food. We cannot protest too strongly against the new proposal to abolish the grain compensation of the Native army, for, we know it will be resisted and will cause ill-feeling. It will, moreover, be regarded as a breach of faith to the army. The sepoy in cantonments has never felt that he could not provide his own rations and feed himself to his own approval. He will never willingly accept a Commissariat mother to provide his food, except when he is on field service. Eight or nine years ago the question of the rate of compensation to be paid to the army was actively discussed and the several proposals that were made by military officials were eagerly talked over in every military garrison in the country. Government were then informed that this was a tender question in the army, and were advised to make the concession as full as possible. This was done, the army was content, and it continues contented still. To raise the question of abolishing the compensation, accompanied as it may be by an offer of more food per fighting man, will be badly received by the sepoys everywhere. We say emphatically, let the question rest.

23. The *Indu Prakash* (14), in its issue of the 21st September, writes :—

Extension of the Deccan Agriculturists' Relief Act to parts of the presidency other than the Deccan disapproved.

The proposal to extend the Deccan Agriculturists' Relief Act to parts of the presidency other than the Deccan districts is once more revived in connection with the visit of Lord Harris to Simla. It is believed that His Lordship will press for the settlement of the question. The Deccan Agriculturists' Relief Act is a very special kind of legislation. The political and economic effects of its extension it is not easy to anticipate. The Act has been ten years in operation in four of the Deccan districts, and the results of its working are, if we mistake not, not altogether good. Looking at it purely from the rayat's point of view it has perhaps done some good, in so far as it has relieved him of a large quantity of debt. But it is questionable whether it has improved his habits or increased his saving power. It has had, however, one decidedly sinister effect. It has ruined the banker class, and the ruin of that class cannot be for the good of the country. The Act has a levelling effect. Whereas before the Act came into operation the rayats alone were poor and the *sáwkárs* had means to maintain themselves and the rayats, now the rayats continue to be poor (at any rate, they have not much improved in sustaining power) and the *sáwkárs* have also been reduced to poverty. We know several families up-country who maintained themselves on petty banking in kind or money, who are now absolutely thrown out of occupation. Thus in rescuing one class the measure has ruined another, and the whole country is reduced to one dead level of indigence. The woes of the rayats have so deadened the feelings of certain people towards *sáwkárs* and raised a hostile prejudice against them that in their estimation they seem to deserve no consideration. To our mind the impoverishment of the *sáwkárs* is as great an evil as the impoverishment of the rayats, and no measure which has such a ruinous effect on any class of people should be given a wider extension than may be absolutely necessary. The Deccan Agriculturists' Relief Act was a heroic remedy

called for by heroic conditions. No such conditions exist, as far as we know, in any part of the presidency except the Deccan districts, and we apprehend there is no need of the application of the Act outside those districts. In any case, Government should ascertain independent public opinion in the districts not yet affected by the Act. Government appointed a special officer, Mr. Woodburn, to report upon the condition of the districts in which the Act has been in operation as well as those in which it is not. That report should be published together with the opinions of Subordinate Judges working the Act. Then the public would have means of judging how far the Act has been a blessing or a curse. When public opinion has expressed itself on the report, Government may shape its course accordingly. But until the public has an opportunity of knowing the precise conditions of the problem, we do not think Government will use a wise discretion in ordering an extension and permanency of an Act which all *prima facie* considerations would seem to condemn.

Disapproval of the transfer of the Karjat Táluka from Thána to the Kolába District.

24. The *Native Opinion* (15), in its issue of the 24th September, writes :—The question of re-arranging the district of Thána is now occupying the mind of the official world, and like the lopping off of branches of a tree, the district is being deprived of its tálukas at every turn. With the transfer of Panvèl to the district of Kolába, the process, we thought, would stop, but it now transpires that the táluka of Karjat also is to be transferred to that district. By what process of ratiocination the proposer of this transfer lighted upon this step we cannot pretend to know, but any one who has travelled by rail can at once see that the said táluka is a more natural alightment of Thána than it could possibly be of Kolába. An approach to Thána from Karjat by rail is comparatively a shorter cut than the approach to Kolába by land. The rayats of Karjat, who have lost no time in petitioning the Government against the said proposal, adduce very cogent arguments against dismemberment. In any such matter the convenience of the rayats ought always to have a preferential claim, because he cannot command, as much as an official does, all the appliances of movement in a district. The petition of the Karjat rayats takes a broad view of the whole question and discusses it from various standpoints, with the conclusion that the execution of the proposed transfer would expose the Karjat rayat to innumerable difficulties. Of course, before the said dismemberment takes place the principal officers will be consulted in the matter, and we have every hope that they, too, will support the arguments advanced by the memorialists. The proposed dismemberment is not only a question of distance; the land tenure and other financial features of the táluka are so similar to those of the tálukas, say the memorialists, that any proposal of transfer is quite unreasonable on the face of it.

Frequent changes of Deputy Collectors, Mámlatdárs, Chitnises, &c., in the Northern Division recommended.

25. The *Praja Mat* (118), in its issue of the 19th September, expresses surprise that Government should make it a point to apply the transfer rules to petty officers like the Talátis and should neglect them in the case of highly paid officers like Deputy Collectors, Mámlatdárs, &c., and mentions in this connection the names of Ráo Sáhebs Parmánanddás Surajrám and Nágardás Gopáldás, Mámlatdárs of Chorási and Olpád sub-divisions of the Surat District and natives of Surat and Olpád, respectively, and that of Becharlál Jivanlál, Mámlatdár in the Ahmedabad District and a native of the same district. The paper regrets that such a deplorable state of affairs should exist in the time of such an able and experienced Chief Secretary as Mr. Mackenzie and observes :—Mr. Carvalho, Assistant to the Commissioner, N. D., has been serving in the office of the Commissioner since he took up Government service twenty-five years ago, and nearly half of this period he has passed in his present post of Assistant to the Commissioner. He is doubtless an experienced hand, but he has not been paying due regard to the relative claims and merits of Mámlatdárs and others for preferment. It seems either that Mr. Carvalho is tired of his present appointment or that his memory has begun to fail him and Mr. James, late Commissioner, intended to transfer him. It was only recently that we complained of first class magisterial powers having been conferred on Ráo Sáheb Kirpáshankar Bhagwán, Mámlatdár of A'nand, in supersession of about seven Mámlatdárs and also of the appointment of Ráo Sáheb Gopálji Gulábbhái as Acting Mámlatdár in preference to Mr. Mánekbái of twenty years' service.

26. The *Dhárwár Vritt* (31), in its issue of the 24th September, publishes an unconditional apology tendered by the correspondent of the *Lok Bandhu* (139) to the Mámlatdár of Karajgi for making in its issue of the 13th September certain false imputations against him, in which the apologist expresses regret for having made unfounded allegations calculated to injure the Mámlatdár's reputation and to cause him mental pain.

Apology to the Mámlatdár of Karajgi in the Dhárwár District.

27. The *Rájyabhakta* (119), in its issue of the 22nd September, observes :— The hand-bill entitled the 'Janmáshtami or the Gokulashtami' issued some time back by the Bombay Tract and Book Society is calculated to seriously wound the religious feelings of the Hindus, as a false and very reproachful story is mentioned therein of the Hindu god Krishna being in illicit love with his sister Subhadra, and we think that Government are bound to put a stop to such publications at once in order to prevent a disturbance of the public peace. We request our Hindu brethren to have recourse to legal proceedings against the mission society without doing anything towards retaliation. We also ask Government and the local police if it is not their duty to stop the publication of such objectionable hand-bills under Sections 295 to 298 of the Indian Penal Code.

A hand-bill issued by the Bombay Tract and Book Society and the offence given by it to Hindu society.

28. One 'B. P.' writes in the *Dnyánodaya* (12) of the 24th September to say that he is the author of the hand-bill which has become a subject of much comment among the Hindus, that in making the statement in the hand-bill to which exception has been taken his intention was not to revile Hindu gods and thereby injure their feelings, but simply to turn their minds from the worship of gods like Krishna towards Jesus Christ, the saviour and the only true god, and that the statement in the hand-bill about the criminal intimacy of Krishna with his sister Subhadrá is based on the following paragraph, which, says the correspondent, is taken from page 153, Vol. I of the History of India from the Earliest Ages by J. Talboys Wheeler, Assistant Secretary to the Government of India in the Foreign Department, Secretary to the Indian Record Commission, author of the Geography of Herodotus, &c. : "In the older tradition Subhadrá is said to have lived in criminal intimacy with both her brothers. This tradition is universally known and believed by the people in spite of the story of the marriage of Subhadra, and the Musalmans frequently taunt the Hindus with the fact. The Pandits reconcile the stories by a fiction of there having been two Subhadrás. As to Krishna's proceedings, they are explained away as *máyá*."

29. The *Phœnix* (6), in its issue of the 19th September, writes :—We would ask the Deputy Post Master General for the convenience of persons having to tender messages at the City Sub-Post and Telegraph Offices in Karáchi to place another telegraph instrument and allow an additional hand, as the Native merchants complain of the inability of the present staff to cope with the message traffic, especially after 6 P.M.

Necessity for increasing the staff of the City Post Office and Telegraph Office at Karáchi.

PART II.—*Education.*

30. The *Indu Prakásh* (14), in its issue of the 21st September, says that candidates for the Bombay University Examinations believe that success in these examinations depends as much on good luck as on good preparation, nay even more on the former, and that the University must remove this belief by taking measures to put an end to the alleged practice of examiners of examining five hundred answer papers in three hours. This allegation is, in the opinion of the paper, not altogether unfounded.

University examinations and the duty of the Bombay University.

31. In replying to the protest against the appointment of Mr. P. B. Joshi as Maráthi Examiner in the University School Final Examination published in the *Native Opinion* (15) of the 13th September, another correspondent 'A. B. C.' writes in the same newspaper in its issue of the 20th September, saying that he is rejoiced to find that the

Mr. P. B. Joshi's appointment as a Maráthi Examiner in the ensuing University School Final Examination.

Syndicate has at last suitably recognized the merits of a man of Mr. Joshi's abilities, "whose knowledge of English is superior to that of most graduates" and "who possesses much natural literary talents," that Dr. Mackichan, Principal of the Free Church College, in which Mr. Joshi was a student, entertained so high an opinion of his qualifications that a few years ago he strongly recommended him for a teachership of Maráthi in the University of Cambridge which was then advertised, and that Mr. Joshi is well known to Doctors Darmesteter, Leitner and Oppert in connection with his literary labours.

32. The *Indu Prakásh* (14), while writing about the same appointment in its issue of the 21st September, says that Mr. Joshi's appointment, of which it disapproves, shows that the present is a time for men of obtrusive habits and not for men of a reserved disposition, and is such as lowers the dignity of the office of Examiner, so much so that men of the ability of Messrs. Pandit and Gunjikar will have hesitation in accepting it, and that it is extremely to be regretted that recommendation and interest should retard the progress of education.

The Rájkumár College, Rájkot, and a suggestion to the authorities.

33. The *Gujarát Darpan* (83), in its issue of the 20th September, observes:—The Rájkumár College at Rájkot has hardly fulfilled the high expectation formed of it, as a majority of the princes educated at the College have not been found worthy rulers, but seem to be addicted to various vices. This is due to the defective system of education in force at the College. The students are educated according to English ways and taught English games and plays, while no care is taken in imparting to them such instruction as may make them good and able administrators. It is to be regretted that the Kárbhárís' Committee in charge of such an expensive institution should not think of improving its ways, and we request the Political Agent and the educated Diwáns of the several States of Káthiáwár to take prompt steps in the matter. [The *Satyavakta* (122), in its issue of the 19th September, expresses similar sentiments and adds:—Hardly any one of the princes educated at the College has matriculated. They get long vacations, their studies are greatly neglected, and great attention seems to be bestowed upon games. The College staff is also paid very handsomely, but none of the members of the Committee ever think of remedying this evil and improving the College course. The princes studying at the College waste their pocket-money in pleasing the Principal and other College authorities instead of spending it on their own education.]

Appointment of a European lady as a Superintendent over the Female Training College at Hyderabad, Sind, disapproved.

34. The *Phœnix* (6), in its issue of the 16th September, writes:—Mr. Jacob has laid the Sind public under a deep obligation by establishing the Female Normal College at Hyderabad. One of the chief obstacles that stand in the way of female education is the sad want of trained female teachers. If the College be successful, female education in Sind will receive an extraordinary impetus. But we have one thing to complain of, and that is the appointment of a European Lady Superintendent. The appointment of a Native Lady Superintendent would have cost much less and been more advantageous, for a Native lady can be more in touch with Native ladies than a European. Efficiency cannot be a ground of excuse, for the services of many Native ladies as efficient as European ones can be now-a-days secured, and that with less cost and more advantage.

Part III.—*Municipalities.*

The question of making adequate provision for preventing the spread of dangerous diseases in Bombay, and the proposed appointment of a committee in the matter.

35. The *Jám-e-Jamshed* (87), in its issue of the 24th September, writes:—Government propose to end the dispute with the Bombay Municipal Corporation in regard to the responsibility for the treatment of "dangerous diseases" by appointing a committee who shall report to Government "what may reasonably be considered adequate provision of measures for preventing and checking the spread of these diseases." Government request the Corporation to "permit the Acting Municipal Commissioner" to serve on the committee. The intention of Government is foreshadowed in this proposal. The committee will

sit and will decide the extent of permanent hospital accommodation with establishment which should be provided by some authority. As to which authority will be saddled with this permanent expenditure there can be no reasonable doubt. Government will draw lots, both for themselves and the Corporation, and the lot will fall on the Corporation, and the Corporation will be told to maintain the hospital or hospitals. This is all "according to cocker" and is all plain sailing. But in appointing this committee Government are making quite a new departure in matters concerning "dangerous diseases," and in doing so they will be going behind the spirit, if not the letter, of the sections of the Municipal Act which bear on these diseases. In the first place, Government have accepted a new definition of "dangerous diseases" to that which was contemplated by the Municipal Act. In that Act, cholera, prevailing only in an epidemic form, and measles, were the only diseases embraced in the expression "dangerous diseases." The medical advisers of Government have not only informed Government that cases of these diseases should not only not be admitted into the wards of general hospitals, but that they should not be allowed anywhere within the premises of these institutions,—not even in temporary buildings on spare ground in the compound, but have advised Government that the English system of separating all kinds of contagious or infectious disease should be carried out in the general hospitals of Bombay. In England, typhus, scarlet fever, diptheria, measles, and one or two other diseases are excluded from general hospitals. It is now well known that erysipelas, puerperal fever, and several other diseases are communicable. Phthisis is not excluded from the list, and, as science advances, other diseases will be added. If Government have accepted the advice of their medical advisers, which they appear to have done, the number of "dangerous diseases" will be so considerably multiplied that the so-called general hospitals will have empty wards, and the "adequate provision" people will be saddled with the treatment of all the sick of Bombay. Government will probably express their astonishment at this result, but will not be sorry to be relieved of much of their present hospital expenditure. Of course, it will be a part of the duty of the Government committee, not only to report on the number of hospitals required for the treatment of "dangerous diseases," and the amount of accommodation that should be always kept available in these hospitals, but also to name the diseases which should be regarded as "dangerous diseases." Who on earth introduced the expression "dangerous diseases" into the Municipal Act we cannot say. But that it is an expression that includes tooth-ache, belly-ache, heart-ache, ear-ache and head-ache cannot be denied, for every disease, whether of organ, tissue or secretion, is dangerous. Drunkenness is dangerous and the Government advisers have a perfect right to call it a disease, and a dangerous disease. So is opium or arsenical poisoning. The committee must, by some ingenuity, get out of the nonsensical expression "dangerous diseases," and express what they mean by contagious and infectious disease hospitals in some other way. The Corporation can make no representation at the present moment. They have communicated to Government how they view their own liabilities. Government are now proceeding without the Corporation, and have intimated that they will not "at present enter into the arguments put forward by the Corporation," meaning probably their own previously accepted responsibility for treating all dangerous diseases, except when they are prevailing as epidemics. What the upshot of the committee's report may be remains to be seen. But if new responsibilities and liabilities of a vaxatious kind are to be thrown upon the Corporation, the Corporation should protest as strongly as they can to prevent themselves being saddled with the treatment of one-half of the hospital patients in Bombay. If the English hospital policy is to be applied to the general hospitals of Bombay, and if English scientific opinion in regard to contagion and infection of numerous diseases is to be accepted, the municipal hospitals of the future will be the hospitals of Bombay. Every patient in a general hospital has the right to demand that patients suffering from phthisis shall not be admitted into general hospitals, and the medical advisers of Government cannot gainsay this opinion, especially in hospitals whose walls and floors are studded with the sputum of phthisis. The new departure of refusing admission to patients in the general hospitals who may be suffering from communicable diseases, is a matter fraught with far-reaching consequences. Doctors are the very worst advisers in matters which may exercise a wide political influence,

and it behoves Government to be very careful before accepting the dangerous principle which their medical advisers have so light-heartedly placed before them. These medical advisers may never wish to see a case of communicable disease, and yet they are willing and anxious to teach medicine and surgery with the *role* of medical and surgical pathology omitted. We are, indeed, coming to something, and the Cama and the European General Hospitals, both "general hospitals," will have to get rid of a lot of their patients. It appears to us that the whole proceeding of Government is premature and ill-advised. It can lead to no good and may lead to much mischief. It must lead to the compulsory removal from houses of the whole of the civil population who may be suffering from contagious, infectious, or communicable diseases. Government must be consistent, their committee must be consistent, and their medical advisers must be consistent. They start the present hare by announcing their object to be "measures for preventing and checking the spread of dangerous diseases." These should, therefore, be complete measures, or, as Government would themselves wish to express it, "adequate measures." Hence dangerous diseases must not spread anywhere in the city, for if they do spread even in private houses the measures taken to check the spread are not "adequate measures." The only measures that Government can take in order to carry out their own published programme are drastic as well as adequate measures. But this is a new departure in India, and as there is absolutely nothing in the sanitary condition of Bombay to force this departure on the city, Government would be well-advised to seek to amend the Municipal Act in all India to bring it into uniformity with the practice obtaining in English towns and cities. It is neither right nor fair to force a sanitary or a quasi-sanitary measure upon Bombay, which cannot be made applicable to the towns and cities of India. Bombay should object to be made the subject of quasi-legal experiments. The law should be made for all India, when all India will obey it, and Bombay will be "the first city" to show its devotion to public health. But finikin, imperfect resolutions, which will kill more than they will cure, and provoke more opposition than they can easily allay, should not be attempted. Bombay is now perfectly safe from the spread of the so-called "dangerous diseases," and if the Corporation are simply given credit, not only for good intentions but for a readiness to prevent the spread of these diseases at a moment's notice, the Governments of Bombay and India, the Secretary of State and the Mediterranean ports, may all dismiss their fears that these diseases will ever be allowed to spread either beyond the city or within the inhabited limits.

The period of repayment of the Tansa loan by the Bombay Municipality.

36. The *Rást Goftár* (89), in its issue of the 20th September, writes:—One good result of His Excellency the Governor of Bombay's personal conference with the Viceroy has been the satisfactory solution of the long-pending difficulty about the period over which the different instalments of the Tansa loan raised by the Bombay Municipality are to run A matter like this, which could not be settled by long correspondence for years has been easily settled by His Excellency Lord Harris at one personal conference with the Supreme Government at Simla, and very just praise was bestowed on His Excellency by the members of the Standing Committee when they heard of the personal zeal and interest with which Lord Harris advanced their cause at the Himalayan capital. There are two or three other questions of equally imperial importance pending between Government and the municipality. We hope His Excellency the Governor has succeeded in bringing them to a satisfactory issue, if not to an early conclusion.

37. The *Gujarátí* (84), in its issue of the 20th September, writes:—Every citizen of Bombay who has carefully watched the manly and persistent struggle maintained by the local municipality for extension of the period for the payment of the Tansa loan to sixty years will be glad to learn that the Government of India has at last accepted the compromise suggested in the memorial forwarded to them. The representation of the Corporation was so reasonable that it is certainly to be regretted that the Supreme Government did not go a step further and spread the repayment of the whole loan over the maximum period provided in the municipal code. The Tansa undertaking is the biggest of its kind in Asia, and it is not only the present but even future generations that are interested in the measures now taken for providing the city with increased water-supply. If

the facilities contained in the code were not to be availed of on an occasion like the present for lightening a tremendous burden on the rate-payers, it is difficult to suggest what larger enterprise would be entitled to more indulgent consideration at the hands of the authorities who have it in their power to grant or withhold their sanction. Although it would have been more equitable if the period had been extended all round to sixty years, it is something to have at least a partial compliance with the wishes of the Corporation. The present relations of the municipality with the Bombay Government cannot be pronounced to be over-friendly, and it is therefore a pleasure to find that the partial concession obtained by the municipality is due to the personal advocacy of His Excellency Lord Harris on its behalf when he was at Simla the other day. We wish His Excellency had succeeded in convincing the Government of India that the grant of a partial concession is not logical in principle, which if sound as to some instalments of the loan must be so all round in the present case. Something is better than nothing, and the Corporation will, no doubt, accept the compromise in that spirit.

Part IV.—*Native States.*

Remarks on Manipur affairs.

38. In a communicated paragraph, the *Mahratta* (5), in its issue of the 20th September, writes:—The choice of a successor to the ex-Maharaja, to the *gadi* of Manipur, has been at last made by the Government of India, and with that choice, we trust, the curtain will drop upon the Manipur affair. The Supreme Government have bungled in this unfortunate business from beginning to end; and who will say that the final stroke of policy, or impolicy as it may be more fitly styled, is not in keeping with the rest? If the expedition to Manipur, as also the previous mission, were undertaken to punish the late Regent for his arbitrary behaviour in having deposed by sheer force the old Mahárája, and if these steps are expressly approved by the Secretary of State for India on this ground, and on this ground alone, we for one fail to see how the Government of India can satisfactorily account for setting aside the old Mahárája in favour of a collateral boy-prince only five years old. This decision, if final, (and there is no reason to doubt that it is so) sanctions, in effect, the arbitrary act of the late Regent, for which, by the bye, he was to be expelled. We do not know how far this step is calculated to inspire the feudatory princes with fresh confidence in the justice and mercy of the British suzerain,—the main ground on which interference after an unfortunately long delay seems vindicated in the eyes of Lord Cross, as the recent despatch makes but too clear. It may perhaps be urged that the old Mahárája having shown himself so weak as to timidly flee from the country, Government has been justified in setting him aside; but, to say the least, this is a novel argument, and certainly not encouraging to the feudatory Chiefs. Moreover, why the boy-prince should be called simply Rája is equally shrouded in mystery.

39. The *Kaiser-e-Hind* (88), in its issue of the 20th September, writes:—A minority regency, of which the boy Chura Chandra will be the ornamental figure head, is to be established at Manipur. That was a foregone conclusion. It is of no use quarrelling over accomplished facts. Neither is it useful to criticise the political ethics of the paramount power in this matter. Let history enter her impartial verdict in the fulness of time. But it is, indeed, most amusing to see the pretensions and arrogant spirit in which the regency is announced. It is observed that the Queen, out of grace, has renounced her claim to annex Manipur! The question is whether the claim is justified? Was the claim substantial or airy? It is very well to say Manipur was a "protected State" from 1851 and adduce proofs in support of the claim. It should, however, be remembered that the other side is nowhere. It has never been allowed to prove that it is not. The Government all through sat in judgment on its own acts and pronounced a decree in its own favour. But has it given the aggrieved a full and fair opportunity to prove to the hilt that its contention is borne out? Suppose that the matter was to be argued out before the Privy Council, where both sides would be allowed to defend themselves to the best of their respective strength and ability; is it quite sure that the Government would be able to establish its claim? And if it could not, how could it say that it has graciously waived that claim? But

and it behoves Government to be very careful before accepting the dangerous principle which their medical advisers have so light-heartedly placed before them. These medical advisers may never wish to see a case of communicable disease, and yet they are willing and anxious to teach medicine and surgery with the *role* of medical and surgical pathology omitted. We are, indeed, coming to something, and the Cama and the European General Hospitals, both "general hospitals," will have to get rid of a lot of their patients. It appears to us that the whole proceeding of Government is premature and ill-advised. It can lead to no good and may lead to much mischief. It must lead to the compulsory removal from houses of the whole of the civil population who may be suffering from contagious, infectious, or communicable diseases. Government must be consistent, their committee must be consistent, and their medical advisers must be consistent. They start the present hare by announcing their object to be "measures for preventing and checking the spread of dangerous diseases." These should, therefore, be complete measures, or, as Government would themselves wish to express it, "adequate measures." Hence dangerous diseases must not spread anywhere in the city, for if they do spread even in private houses the measures taken to check the spread are not "adequate measures." The only measures that Government can take in order to carry out their own published programme are drastic as well as adequate measures. But this is a new departure in India, and as there is absolutely nothing in the sanitary condition of Bombay to force this departure on the city, Government would be well-advised to seek to amend the Municipal Act in all India to bring it into uniformity with the practice obtaining in English towns and cities. It is neither right nor fair to force a sanitary or a quasi-sanitary measure upon Bombay, which cannot be made applicable to the towns and cities of India. Bombay should object to be made the subject of quasi-legal experiments. The law should be made for all India, when all India will obey it, and Bombay will be "the first city" to show its devotion to public health. But finikin, imperfect resolutions, which will kill more than they will cure, and provoke more opposition than they can easily allay, should not be attempted. Bombay is now perfectly safe from the spread of the so-called "dangerous diseases," and if the Corporation are simply given credit, not only for good intentions but for a readiness to prevent the spread of these diseases at a moment's notice, the Governments of Bombay and India, the Secretary of State and the Mediterranean ports, may all dismiss their fears that these diseases will ever be allowed to spread either beyond the city or within the inhabited limits.

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PART IV.—*Native States.*

Remarks on Manipur affairs.

38. In a communicated paragraph, the *Mahratta* (5), in its issue of the 20th September, writes:—The choice of a successor to the ex-Maharaja, to the *gadi* of Manipur, has been at last made by the Government of India, and with that choice, we trust, the curtain will drop upon the Manipur affair. The Supreme Government have bungled in this unfortunate business from beginning to end; and who will say that the final stroke of policy, or impolicy as it may be more fitly styled, is not in keeping with the rest? If the expedition to Manipur, as also the previous mission, were undertaken to punish the late Regent for his arbitrary behaviour in having deposed by sheer force the old Mahárája, and if these steps are expressly approved by the Secretary of State for India on this ground, and on this ground alone, we for one fail to see how the Government of India can satisfactorily account for setting aside the old Mahárája in favour of a collateral boy-prince only five years old. This decision, if final, (and there is no reason to doubt that it is so) sanctions, in effect, the arbitrary act of the late Regent, for which, by the bye, he was to be expelled. We do not know how far this step is calculated to inspire the feudatory princes with fresh confidence in the justice and mercy of the British suzerain,—the main ground on which interference after an unfortunately long delay seems vindicated in the eyes of Lord Cross, as the recent despatch makes but too clear. It may perhaps be urged that the old Mahárája having shown himself so weak as to timidly flee from the country, Government has been justified in setting him aside; but, to say the least, this is a novel argument, and certainly not encouraging to the feudatory Chiefs. Moreover, why the boy-prince should be called simply Rája is equally shrouded in mystery.

39. The *Kaiser-e-Hind* (88), in its issue of the 20th September, writes:—A minority regency, of which the boy Chura Chandra will be the ornamental figure head, is to be established at Manipur. That was a foregone conclusion. It is of no use quarrelling over accomplished facts. Neither is it useful to criticise the political ethics of the paramount power in this matter. Let history enter her impartial verdict in the fulness of time. But it is, indeed, most amusing to see the pretensions and arrogant spirit in which the regency is announced. It is observed that the Queen, out of grace, has renounced her claim to annex Manipur! The question is whether the claim is justified? Was the claim substantial or airy? It is very well to say Manipur was a "protected State" from 1851 and adduce proofs in support of the claim. It should, however, be remembered that the other side is nowhere. It has never been allowed to prove that it is not. The Government all through sat in judgment on its own acts and pronounced a decree in its own favour. But has it given the aggrieved a full and fair opportunity to prove to the hilt that its contention is borne out? Suppose that the matter was to be argued out before the Privy Council, where both sides would be allowed to defend themselves to the best of their respective strength and ability; is it quite sure that the Government would be able to establish its claim? And if it could not, how could it say that it has graciously waived that claim? But

we have no inclination to discuss the ethics of this question. We have no doubt in our own mind that the Government has done a *great moral wrong* and now exercises an act of magnanimity, the utter hollowness of which is too transparent. A long regency is certainly advantageous in a way to a Native *raj*. But it is not an unmixed blessing. True it is that the strong arm of the paramount authority will prevent all internal dissensions and establish a firm rule. But the curse of it is this: the cost of the administration will be indefinitely enhanced, eventually shifting very heavy burdens, indeed, on the poor taxpayers.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 29th September 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 26TH SEPTEMBER 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbh	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Eulogy of Sir Dennis Fitz-Patrick and Mr. Plowden.

The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 21st September, is glad to see Sir Dennis Fitz-Patrick promoted to the Lieutenant-Governorship of the Panjáb, as he is, says the paper, most popular in Berár and Hyderabad (Deccan) and deserves much credit for the present prosperous condition of the State and its friendly relation with the British Government. It is also rejoiced at the appointment of Mr. Plowden as officiating Resident at Hyderabad. Mr. Plowden, adds the paper, is a shrewd, clever, straightforward and zealous officer, possessing the qualities of a statesman. His impartial and just administration of Berár has made him very popular in the province. The various departments in Berár have been remodelled and a good system introduced into them during his administration. While Resident at Kashmere, Mr. Plowden was found to be intolerant of the defects of others and impatient in removing them, and if he but remove this defect in him and bear in mind that according to its traditions it is but natural that there should be some misgovernment at Hyderabad, he will, after a few years, be universally acknowledged to be one of such good officers as are rarely met with.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 29th September 1891.

[CONFIDENTIAL.] No. 40 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd October 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dayán Chakshu	Poona	Do.	500
12	„ Dayánodayá	Bombay	Do.	375
13	„ Dayán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Subodh Patrika	Do.	Weekly	965
18	„ Sudhárak	Poona	Do.	3,000
19	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	„ A'ryávart	Dhulia...	Do.	200
22	„ Bakul	Ratnágiri	Do.	500
23	„ Belgaum Samáchár	Belgaum	Do.	215
24	„ Bhámini Prakásh	Poona	Do.	200
25	„ Chandánshu	Tásgaon	Do.	100
26	„ Chandrodaya	Chiplun	Do.	...
27	„ Chikitsak	Belgaum	Do.	400
28	„ Chitragupta	Karád	Do.	200
29	„ Daivadnya Samáchár	Bombay	Monthly	300
30	„ Dakshin Vritt	Kolhápur	Weekly	150
31	„ Dhárwár Vritt	Dhárwár	Do.	1,000
32	„ Dayán Ságar	Kolhápur	Do.	335
33	„ Ganga Lahari	Násik	Do.	200
34	„ Hindu Panch	Thána	Do.	600
35	„ Hitechchhu	Bijápur	Do.	60
36	„ Holkar Sarkár Gazette	Indore...	Do.	432
37	„ Jagadádarsh	Ahmednagar	Do.	309
38	„ Jagad-hitechchhu	Poona	Do.	5,800
39	„ Jagan Mitra	Ratnágiri	Do.	150
40	„ Kalpataru...	Sholápur	Do.	250
41	„ Kannada Panch	Bágalkot	Do.	100
42	„ Karnanuk	Poona...	Do.	1,500
43	„ Kesari	Do.	Do.	4,200
44	„ Khándesh Chitragupta	Dhulia	Do.	175
45	„ Khándesh Vaibhav	Do.	Do.	50
46	„ Kumtha Vritt	Kumta	Do.	...
47	„ Maháráshtra Kokil	Bombay	Monthly	1,500
48	„ Maháráshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
49	The Mahárástrá Vritt	Sátára	Weekly	150
50	„ Moda Vritt	Wái	Do.	350
51	„ Mutaaddi	Ahmednagar	Do.	...
52	„ Nagar Samáchár	Do.	Do.	150
53	„ Násik Vritt	Násik	Do.	300
54	„ Nyáyá Sindhu	Ahmednagar	Do.	170
55	„ Pandhari Mitrá	Pandharpur	Do.	104
56	„ Poona Vaibhav	Poona	Do.	1,100
57	„ Prabodh Chandrika	Jalgaon	Do.	200
58	„ Prabodh Ratná	Bárai	Do.	225
59	„ Prated	Islámpur	Do.	300
60	„ Rághava Bhushana	Yeola	Do.	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá	Thána	Do.	300
71	„ Vanapriya	Chikodi	Fortnightly	100
72	„ Venguria Vritt	Venguria	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	285
79	„ Vritt Sudha	Sátára	Do.	200
80	„ Vyápárottejak	Bombay	Fortnightly	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly	250
83	„ Gujarát Darpan	Surat	Bi-weekly	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Jám-e-Jamshed	Bombay	Daily	1,600
88	„ Kaiser-e-Hind	Do.	Weekly	2,502
89	„ Rást Goftár	Do.	Do.	1,680
90	„ Surat Akhbár	Surat	Do.	600
91	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	250
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ A'ryá Dharm Prakásh	Do.	Monthly	394
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitrá	Broach	Weekly	350
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	600
100	„ Chának	Surat	Do.	500
101	„ Deshi Mitrá	Do.	Weekly	900
102	„ Dnyán Vardhak	Bombay	Monthly	700
103	„ Fursad	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
110	„ Kaira Vartamán	Kaira	Weekly	100
111	„ Káside Mumbai	Bombay	Tri-weekly	1,200
112	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
113	„ Kelavni	Baroda	Monthly	500
114	„ Madhur Vachan	Bombay	Do.	1,412
115	„ Nure Elam	Do.	Do.	330
116	„ Nyáyadarshak	Ahmedabad	Weekly	340
117	„ Pársi Tiráhár	Bombay	Fortnightly	800
118	„ Praja Mitrá	Ahmedabad	Weekly	500
119	„ Rájyabhakti	ombay	Do.	687
120	„ Samaher Bábádur	Ahmedabad	Do.	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
121	The Satyá Mitrá	Bombay	Weekly	300
122	„ Satyavakta	Ahmedabad	Do.	1,500
123	„ Satyodaya	Dohad	Do.	75
124	„ Sauráshtrá Darpan	Jámnagar	Monthly	1,000
125	„ Shrimáli Shubhechchhak	Do.	Do.	200
126	„ Sneha Sindhu	Kaira	Weekly	150
127	„ Stri Bodh...	Bombay	Monthly	888
128	„ Stri Mitrá	Do.	Do.	697
129	„ Svadesh Bandhu	Mahudha	Weekly	200
130	„ Svadesh Vatsal	Ahmedabad	Monthly	309
131	„ Udichya Hitechchhu Patrá	Do.	Do.	550
132	„ Vidnyán Vilás	Rájkot	Do.	825
133	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
134	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
135	The Kannadá Suvarte...	Bombay	Weekly	800
136	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
137	The Chandrodayá	Dhárwár	Weekly	200
138	„ Karnátak Vritt	Do.	Do.	...
139	„ Lok Bandhu	Do.	Do.	190
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
143	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
144	„ Bráhma Patrika	Poona	Weekly	200
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
146	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
147	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
148	„ Dhár State Gazette	Dhár	Weekly	280
149	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
150	„ Gwalior Gazette	Gwalior	Do.	830
151	„ Jouhar	Bombay	Do.	...
152	„ Kushful Akhbár...	Do.	Do.	200
153	„ Mukhbir	o	Do.	...
	PERSIAN.			
154	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
157	The Altab Sind	Karáchi	Weekly	...
158	„ Múawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
159	„ Muin-ul-Islám	Do.	Do.	290
160	„ Pirbhat	Do.	Do.	
161	„ Sind Samáchár	Do.	Do.	...
162	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
163	A Colonia Goana	Bombay	Weekly	...
164	O Anglo-Lusitano	Do.	Do.	1,500
165	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Ativa*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

A request to Government to appoint a Royal Commission to enquire into the administration of India.

1. The *Jám-e-Jamshed* (87), in its issue of the 3rd October, strongly urges the necessity of appointing a Royal Commission to institute enquiries into the working of the various departments of the State before the settlement of the new Provincial Contract for the Provincial Governments by the Government of India, emphatically observes that this course is calculated to promote the future welfare and prosperity of India, and hopes that this timely step will spare the Government of India the necessity of curtailing the expenses rightly incurred by Provincial Governments with a view to enable it to meet the increased expenditure on military works.

Alleged necessity for a provision compelling the Supreme and Provincial Governments to strictly abide by the resolutions passed by the House of Commons.

2. A correspondent of the *Indian Spectator* (2), in its issue of the 27th September, writes:—There ought to be some provision which should compel the Supreme and the Provincial Governments to strictly abide by any resolutions about Indian matters which the House of Commons might pass. The supremacy of Parliament ought to be loyally acknowledged by the rulers of India—the Viceroy, the Governors, and the Lieutenant-Governors. It is hardly creditable to the constitution of the Indian Government that at present any of our rulers may disobey the declared wishes of Parliament with impunity. Bengal has suffered greatly from the prevalence of the out-still system, and only two years ago the House of Commons passed a resolution which required the Government here, among other things, to discourage the system, and this decision was carried out by the local Government for some time; but now on the representation of some excise officials Government seem to have restored the old system in the large district of Midnapur. This may seem to be in defiance of the opinion and wishes of the British House of Legislature. If such disobedience to the superior authorities be a characteristic of our local Governments, the failing will soon infect the whole officialdom down to the lowest *Amlah*.

His Excellency Lord Lansdowne's administration of India and its critics.

3. The *Káthiáwár Times* (3), in its issue of the 1st October, writes:—Papers have already begun to criticise the administration of His Excellency Lord Lansdowne in right earnest. The *Statesman* pronounces the Viceroy's administration a "monumental failure." Although we would not go to this extent enough has occurred in this country since His Excellency assumed the reins of Government to show that his administration has not at all been a success, that he has failed where he should have succeeded and succeeded where he should have failed; some matters he should have left where he found them. We see some papers falling foul of him for his having, they say, brought pressure on the Nizám of Hyderabad to prevent him (the Nizám) from purchasing of Mr. Jacob the diamond worth forty-six lákhs of rupees. Assuming that His Excellency did bring such pressure to bear on the Nizám, where is the error? It is the bounden duty of the Paramount Power to restrain Native potentates when they go astray, for Native States are not the private property of the Chiefs. These States are held in trust for the people by the Chiefs, and the Chiefs should always in all that they do consult the interests of their subjects. It is in this that they fail; and therefore the Paramount Power is bound to advise them to refrain from doing what will prove prejudicial to the interests of their subjects. If the Government of Lord Lansdowne has really dissuaded the Nizám from purchasing the diamond they have acted wisely, and instead of finding fault with them for such a wise step we should really give them credit.

Sir James Fergusson's appointment as Postmaster-General.

4. The *Rást Goftár* (89), in its issue of the 27th September, writes:—It flatters our pride to see an ex-Governor of Bombay exalted to a seat in the Cabinet. The politicians who are sent out as Governors to India or the Colonies are generally either obscure limbs of the aristocracy or

persons whose parliamentary career is not so brilliant as to open out a better prospect at home. To them a glorious exile to India or the Colonies for a period of five years is both welcome and profitable. A hundred and twenty thousand rupees a year for an Indian satrapy is not a sum to be despised. The salary is higher than that of many a Cabinet Minister with a seat in the Privy Council. The careers of such men most often attain a climax with a governorship, and therefore it must be particularly gratifying to Sir James Fergusson that he has attained the rare distinction of a seat in the Cabinet. He has succeeded the late Mr. Raikes as Postmaster-General. This office was held during Mr. Gladstone's Liberal administration by the late Professor Fawcett who had introduced many reforms in the department which had earned for him the praise of his political allies as well as his opponents. Among other reforms which are still needed is the reduction of the heavy postal charges between Great Britain and India on the one hand and the Colonies on the other. Sir James is not a man of very brilliant abilities. In this respect he may be inferior to Sir M. E. Grant-Duff. But we have seen him, during his five years' successful rule over us, as a hard-working and conscientious man, and as Postmaster-General he can turn his modest but solid talents to better account than as Under Secretary of State for Foreign Affairs. He has not the ready talent and ingenuity of a diplomatist to meet the inquisitiveness of honourable members with respect to questions of Imperial concern with delightfully evasive answers. His mind is too plain and blunt to use, as Mr. Gladstone does whenever he chooses, casuistical language which may mean anything or nothing. He has now been exalted to a sphere which will prove more congenial to his intellect and where he may be expected to do much useful work.

5. The *Mahratta* (15), in its issue of the 27th September, writes:—We congratulate our *quondam* Governor Sir James Fergusson on his recent promotion to the Postmaster-Generalship. The news comes upon us by surprise and we make little doubt that it will produce the same effect everywhere. As the Under Secretary of State for Foreign Affairs Sir James acquitted himself very creditably. We have little doubt that he will gain similar success in his new post. With his intimate knowledge of India and with Hennikar Heaton's determination to effect reforms we are sure to be benefited. Amongst other things let us hope to secure the privilege of a free newspaper service. In this appointment Sir James appears to have defeated the ambition of Sir John Gorst. The London correspondent of the *Times of India* says that the Manipur speech of his has scarcely qualified him for promotion.

6. The *Rást Goftár* (89), in its issue of the 27th September, writes:—After carefully going through the official and other reports cited by the Madras correspondent of Mr. Caine we fail to see any justification for his exaggerated statement. Even the *Hindu* of Madras, one of the very best of native newspapers, although it warmly defends Mr. Caine, admits "the regrettable language of exaggeration" by his correspondent. Yet one cannot but deplore the Governor's singular exhibition of ill-temper. His language was that of the *Eatonswall Gazette*. It may, perhaps, be proper on the hustings, but coming from his Lordship it was most ill-advised, as calculated to detract seriously from the dignity of his exalted office which it should be his care and his duty scrupulously to uphold. We feel that if the Madras correspondent's view of the situation was a little too pessimistic, that of the Governor erred on the side of optimism. It must be acknowledged that the Government have done much for the relief of distress, but it is certain they have not done all that might be done. Officials generally are very slow to awake to the gravity of the situation, and if Mr. Caine's denunciation, founded as it was on an exaggerated statement, were to accelerate that awakening, we might almost be prepared to forgive Mr. Caine for all the good that the quickening of the official mind might do. It is good that Lord Wenlock has been stung to the quick by Mr. Caine's criticisms, for some of the "tallest poplars" that were dissipating themselves on the cool and delicious heights of Ooty while there was great distress in the land, did need a rude awakening. Lord Wenlock has, indeed, made a tour through the affected districts. But it cannot be forgotten that he undertook it when he could not with any decency start on a cricketting expedition to Poona.

His Excellency Lord Wenlock, Governor of Madras, and Mr. Caine.

7. The *Gujarátí* (84), in its issue of the 27th September, writes:—We congratulate His Excellency Lord Lansdowne's Government upon their good sense and foresight in receding from the position in which they had placed themselves without consulting Sir Alexander Miller and without mature deliberation. We are also glad that the proprietor, editor, manager and printer of the *Bangabási* have confessed their stupid mistake. We still more rejoice to find that the newly formed Native Press Association at Calcutta has signalized its birth by its successful mediation with Government. From the commencement of the proceedings against *Bangabási* when its articles came within the reach of every one who could read, we have consistently maintained that they were too childish to be noticed by a Government which has established its power upon a foundation too solid to be shaken by the ravings of an inflamed imagination. We have also shown during the past few weeks how Lord Canning and other Viceroys and Governors dealt with similar publicists even in times of imminent peril, and we still think that the course pursued by them was more statesmanlike and appropriate. We have also demonstrated that if there are offenders among the Native editors, Anglo-Indian journalism is not entirely immaculate, and a Foreign Government which wishes to win the sympathy of the ruled and to establish its power upon the foundation of mercy and justice cannot ignore the failings of the one while endeavouring to teach the other a severe lesson. If the articles of the *Bangabási* were seditious and deserved to be the subject of a criminal prosecution, what did the Indian Government do when an orator of the Ilbert Bill fame was said to have advised a march upon the Government House and when some Anglo-Indian writers wrote no less intemperately than the *Bangabási*? Again, what has the Government done with regard to the letter of Dr. Sheppard which recently appeared in the *Indian Daily News* and which is no less violent than the articles of the *Bangabási* complained of? We have not the slightest sympathy with writers of the class which figured in the dock at the Calcutta High Court; but we have a right to complain of the differential treatment accorded by Government according as the writers are Natives or Europeans. This is neither justice nor a genuine desire to suppress sedition. At the same time we frankly admit that the boon of a free press is a priceless one and that this privilege ought to be used with judgment and discrimination. There are good many serious grievances which our rulers, enlightened though they are, are too obstinate to ack nowledge and to remove. It is also true that India is not always fortunate in her Governors and Viceroys. But it is no use raving wildly against them. Patience is emphatically the one virtue which a certain class of critics in India has to cultivate, and our rulers also have to bear in mind that impartiality, justice and mercy alone should be their guiding principles in the administration of an Empire with so many conflicting interests. These principles have been recognized as well by the *Bangabási* and its friends as by Government in the course now adopted and we congratulate both upon the happy termination of an unpleasant and regrettable incident.

Withdrawal of the prosecution of the *Bangabási* newspaper.

8. The *Mahratta* (5), in its issue of the 27th September, writes:—The *Bangabási* case has after all come to a happy termination. The proprietor, printer and publisher submitted an apology which was very strongly supported by influential individuals and associations, and the Government of Bengal very wisely resolved to accept it. The Government of India were referred to and they were pleased to accept the recommendation of the Provincial Government. Government have done very well, indeed, and they deserve to be sincerely thanked for having followed the maxim "forgiveness is the best revenge." The action of the Government of India is generous. It would, however, have been noble if instead of going to court the matter had been settled out of it at the outset. On the admission of the parties concerned certain very ugly facts have, however, come to light, and we should, we think, all resolve not to make use of them. We think there can be no two opinions on the point that the Government of India is strong and powerful and can make and unmake anything an offence. There will not also be two opinions that if the people lost their heads on the passing of the Consent Act, Government was not free from that weakness. They began to watch more carefully the anti-Consent Act organs and thought it extremely necessary to check the outspokenness of the press. In the absence of any official

and authoritative statement of the circumstances that induced Government to measure their strength with an ordinary newspaper editor we cannot see if there was any object beyond that of removing doubts about the interpretation of Section 124 A. If the prosecution has cleared those doubts Government have been immensely benefited. For ourselves we fear the matter remains where it was if at all it has not become more doubtful. The telegraphic report of the letter of the Government of India accepting the recommendation of the Bengal Government, says: "Neither now nor in future has honest and independent criticism, however mistaken or even hostile to Government measures or the action of public officers, anything to fear from the law so long as it is put forward in good faith, and not attempt to stir up hatred of Government or attack its inherent characteristics." It is these concluding words that throw greater doubt upon the interpretation of the section. What are the inherent characteristics of the Government of India? They are anything. There is however one consolation that there was not a single prosecution of the *Bangabdsi* kind up to date and the greater the obscurity the longer will it be before any second prosecution is taken up.

9. The *Rájyabhakta* (119), in its issue of the 29th September, observes:—The further trial of the *Bangabdsi* would have placed both the paper and Government in an awkward position and both the parties have done well in coming to an amicable settlement; it would however have been graceful if Government in the very first instance had warned the paper and asked for an apology without embarking upon this trial; but the trial has done one service to the native press, viz. that it has now clearly demonstrated the amount of freedom the press enjoys in the matter of criticising Government.

10. The *Kaiser-e-Hind* (88), in its issue of the 27th September, writes:—So the Government of India has beat a hasty retreat over the golden bridge of abject apology contrived for it by the thoughtless proprietor and editor of the *Bangabdsi*. The prosecutors may be congratulated on this happy termination of a most unpleasant affair. We are not quite sure whether we should condole or congratulate our contemporary; because in such a case as this it would be charitable not to be too inquisitive and pry into things enacted behind the scenes and ascertain who were the parties most anxious to get out of the embarrassment. The Government in this instance has acted astutely. It has readily taken to heart the frank and honest criticism of independent critics of the press, both here and at home, and saved itself from further adverse comments. It may be entitled to say that the highest justiciary in the land has taken precisely the view which it took, though there are facts which could prove that the Government at first did not know its own mind. If it was so cocksure as it now affects to be, why did it not accept the apology which the paper offered at the very outset? On the whole, we should have preferred the final ending in the Calcutta High Court if only to get a decisive confirmation or contradiction of the Government view. However it is highly gratifying to note that the Government has wisely withdrawn itself from a dispute which, had it been carried on, might have possibly landed it into more serious complications with not a little wholesome chastisement from Parliament ultimately. It is also satisfactory to record the latest declaration of Government that fair and honest criticism, however hostile to officials and official acts, will never be resented by it; that, on the contrary, it courts such criticism as being conducive to a better understanding of popular opinion. This is a most statesmanlike view, and we heartily congratulate the Government of India on it. But will it stick to that view? We shall see. In India, unrepresented as it is in the Councils of the Government, newspaper critics, when honestly performing their duties, act as the outside conscience of the Government. They are an honest opposition who desire to correct the error of Government and direct it to the right path which may be most conducive to the welfare of the ruled.

Disapproval of the suggested revival of the defunct Press Commissionership.

11. The same newspaper writes:—We fail to see what good purpose will be served by the revival of the defunct Press Commissionership suggested by a correspondent of the *Times*. The recollections of the Indian Press of the service rendered by that office under the guidance of

its first incumbent are not of the pleasantest. If it is again to become the vehicle for the purveying of official news of that fatuous flap-doodle character which scandalised the public, then it is to be devoutly hoped in the interests of that public that no second effort in the same direction will be made by the authorities. The press ought to be spared that infliction. In that case the office would simply be a sinecure for the Dowb whom jobbing Simla may select. It would be a further waste of the monies of the tax-payers who off and on are called upon to pay the piper for all kinds and degrees of comfortable appointments with very little work, or next to none, to do. The number of such offices is a legion, and in all conscience the Government of India should not multiply them. Only the other day they created one under the high-sounding title of "Director-Generalship of Records." The slavish organs of the press extolled it to the skies, as if the work of sifting, arranging and final summarising old State records could not be done by the young lions attached to the Secretariat of each province. Moreover, the ultimate value of the work done is wholly dependent (1) on the scrupulosity of the Director, and (2) on the conscientious character of the Government of India. The principle on which the work is directed to be done is most objectionable. For that matter, the moths and the book-worms may as well be allowed to make short work of it as soon as possible; or, better still, the match could be most beneficially applied and the people afforded the pleasant pastime of witnessing a merry bonfire. But we have digressed a bit. We do not think it is at all necessary to revive the Press Commissionership; and it would be worse than useless if that office were invested with the arbitrary powers of a Russian Censor. In that case the Government of India might do worse than create a Press Censorship. It might as well raise a Frankeinstien and try to crush it. No free and enlightened Government, having at heart the true interests of the liberty and welfare of a loyal people, would commit the grave error of establishing press laws and censorship. *A fortiori* no strong Government, which is free and enlightened as that of British India, should be so unwise as to enact such laws at the behest of a few mischievous advisers who for the time being may happen to be in power. It ought not to court fate. On the contrary, as we have said over and over again, it should be its constant efforts to probe to their source the causes of the *real* grumblings of the people which are perpetually finding vehement expression in the vernacular press generally. A Government which neglects to discover these causes lays itself open to a grave omission of the discharge of its solemn responsibility. To ascertain the symptoms of the disease in the body politic is half the cure; and when the proper remedy is applied the disease is certain to die of itself. The very fact that restrictive and repressive regulations exist in a country is the certain index of bad Government, be it from whatever causes it may—political, moral, economical, or all combined. And the singular fatality everywhere of a bad Government is its blindness to perceive and remedy its own faults and suspect its subjects of being seditious and discontented; for we stoutly maintain that sedition and discontent can never co-exist with good Government. In the company of the blind the one-eyed is the king; and the Government of India is the latest illustration of the old adage. If it would only open both its eyes and go about seeking the true causes which lead to expressions of sedition in the vernacular press, it would be astonished to discover the depth of the Cimmerian darkness in which it has allowed itself to grope.

Remarks on Sir George Birdwood's letter to the *Times* on the Anglo-Indian officers.

12. In approving of Sir George Birdwood's letter to the London *Times* on the Anglo-Indian of to-day, the same newspaper observes:—The Anglo-Indian officers do not at all mingle with the Natives but treat them with scant courtesy and thereby widen the gulf existing between the two nationalities. As soon as Englishmen come to this country a majority of them, as it were, take leave of all sentiments of freedom, fair-play, &c., begin to treat Natives with contempt, and mix only with Anglo-Indian officers residing here. These latter are strongly opposed to the Natives and from them the youthful new comers imbibe their principles, which are also advocated by the Anglo-Indian newspapers. No doubt there are some honourable exceptions, but they are few and far between. There is really a very great difference between the Anglo-Indian officer of to-day and that of the time of

the East India Company. The latter was well disposed towards the Natives, amongst whom he made many friends and contributed to a very large extent to strengthen the foundation of the British rule in India, while the Anglo-Indian officer of to-day cares only to fill Government coffers at the cost of the Natives and takes a prominent part in the passing of oppressive laws and does not like that Government should take educated Natives into its confidence and give them a greater share in the administration of the State. Sir George's advice to Government that there is still as much necessity as ever there was in the days of the Honourable East India Company, that young English officers before proceeding to India should be most carefully instructed in the manners and customs of the people they are appointed to govern, deserves the favourable attention of Government; but this is not enough. Government ought to try to bring the Natives and Anglo-Indian officers into closer contact and for this purpose ought to change their present policy by taking the Natives into greater confidence by granting them reasonable franchises and by relaxing the oppressive A'bkári and Salt laws. If Government were to do this the Anglo-Indian officers would surely follow in their wake, the wide gulf between the Natives and the Anglo-Indians would be bridged over, a greater sense of loyalty and devotion to the British *rdj* would ensue and the foundations of the British administration would become more steady. About five years ago the well-known Dr. Hunter published a valuable article comparing the administrations of Akbar and Aurungzeb, gave the causes of the fall of the Megul Empire and drew an instructive moral for the British Government to follow. We request Government to bear it well in mind. [The *Kdjyabhakta* (119), in its issue of the 29th September, approves of Sir George's views, praises him for the interest he has always taken in Indian matters and regrets that the young Civilians of the present day should not be well disposed towards Natives and should not seek to be acquainted with the vernaculars and social customs of the country.]

13. The *Jám-e-Jamshed* (87), in its issue of the 3rd October, admits the importance and justice of the Government Resolution which makes it obligatory on all Subordinate Judges to pass a Departmental examination in any of the three languages, Gujaráti, Maráthi and Kánarese, which is not their mother-tongue, and suggests that a similar rule should be advantageously made with respect to the European officers and especially Civilians on whose sound knowledge of the vernaculars depends their usefulness to the Government and the native public.

European officers in India and the necessity for their acquiring a sound knowledge of Indian vernacular languages.

14. The *Din Bandhu* (10), in its issue of the 27th September, says that the Deccan Agriculturists' Relief Act has done much good to the rayats in those districts to which it has already been applied and that Government should extend its operation to all the other districts without considering the opinion of newspapers conducted by Bráhmans and the so-called Sárvajanik Sabha of Poona.

Extension of the Deccan Agriculturists' Relief Act to all the districts recommended.

15. Several newspapers of the week, while writing on the verdict of the jury in the case known as the Ahmednagar murder case and tried at the last Criminal Sessions of the Bombay High Court presided over by the Honourable Mr. Justice Bayley in which Thomas Foster and Richard John Blackburn of the Royal Lancashire Regiment were charged with the murder of a Musalmán in the Soldiers' Garden at Ahmednagar, have expressed dissatisfaction with the result of the trial and made adverse comments on the jury's verdict and the presiding Judge's summing up. The *Jagaddidarsh* (37), in its issue of the 27th September, says:—The evidence in the case is uncommonly strong and requires no comments. Yet the circumstances on which the learned presiding Judge has laid particular stress call for a few words. The Judge in summing up the evidence suggests to the jury that the statements of the *sycos* should be received with the greatest caution, but he gives no reason for making the suggestion. If, however, the fact of their being Natives be the reason why

Adverse comments on the decision in the Ahmednagar murder case.

they should not be trusted, this mode of doing justice is really very excellent! The suggestion that the death of the deceased may have been caused by some Native rioters during the Mohorum festivities, is very unique, because the Soldiers' Garden is far from the city and there is no likelihood of a large number of people gathering therein. As regards the absence of a motive for the crime, spoken of by the Judge, it must be remembered that no motives are required by Europeans for killing Natives as will be seen from the history of past crimes. Europeans kill Natives as a mere pastime or sport and require no particular motive. The accused in the case in question were drunk on the day of the alleged murder and it is quite probable that they may have caused the death through mere wantonness and under the influence of liquor. On the whole, one is constrained to say that there has been a failure of justice in the case, and we regret to say that though the Judge is an old, experienced and respected gentleman his sense of justice failed him in disposing of the case. We call the attention of Government to the case and request them to order the case to be re-tried before another jury, if on reading the papers they think that there has been injustice in the case.

16. The *Mutsadi* (51), another paper of Ahmednagar, remarks that the reputation of the High Court for doing even-handed justice has been belied by the result of the case in question and that the principle stated by Dr. Pentecost that the superiority of Christianity is founded on justice and mercy requires actual verification. The *Arunodaya* (20) of the 27th idem echoes the same sentiments as above.

17. The *Dnyán Prakásh* (13), in its issue of the 1st October, regrets that while the crime of perjury is said to be on the increase in England, a judicial officer like Mr. Justice Bayley should betray rampant race-feeling, as he did, when he asked the jury to be very cautious in receiving the testimony of the Native syces.

18. The *Rást Goftár* (89), in its issue of the 27th September, writes:—The case recently tried at the Criminal Sessions of the Bombay High Court before Mr. Justice Bayley and a special jury, commonly known as the Ahmednagar murder case, affords a striking illustration of the blessings of British rule in India combined with what a misguided jury, principally consisting of Englishmen under the guidance of an English Judge, may do to set these blessings at naught. In this case, two European serjeants named Foster and Blackburn, belonging to the Royal Lancashire Regiment stationed at Ahmednagar, were charged with having, on the night of the 7th August last, murdered, in the Soldiers' Garden at that place, a Mahomedan mendicant whose name is not even so much as known, and who was reported in the evidence to be "a little mad" or "cloudy in the head." No less than about 40 witnesses—several of them high officers of Government—were brought all the way from Ahmednagar to give their evidence in the case, and, judging that the trial lasted for three days, Government, who were prosecuting the case, must have been put to an enormous amount of trouble and expense to find out the real cause of the murder and to bring the offenders to justice, however insignificant the position or character of the murdered man might be. The most unsatisfactory result of the case, achieved after so much sacrifice of the public funds, deserves more than a passing notice. The *Rást*, after giving details of the evidence in the case, concludes:—The summing-up of the learned Judge was even more favourable to the prisoners than the speech of the counsel for the defence. He picked holes in the evidence placed before the jury by the prosecution which, he thought, had failed to make out a case, went the length of saying that the Native witnesses in the case—especially the *syces*—were unreliable and that their evidence should be received with caution, and concluded by asking the jury that "in considering their verdict they should not be influenced by mere suspicion but should give their decision on the facts as proved, bearing in mind the entire absence of any motive for the crime." Such cases, the learned Judge added, "were very mysterious, and very often it was impossible to get at the cause of the commission of the deed." The hint thus thrown out to the jury was too strong to be resisted by the majority of it. There were on the jury six Europeans and three Natives and the verdict *for* and *against* Foster was given in the same proportion by the members of the jury. After the statement almost amounting to a

confession of his crime made through his counsel by Foster and exculpating Blackburn, it was natural that a very large majority of the jury, including Natives, was in favour of acquitting Blackburn. But the case against Foster was a very strong one and we cannot help remarking that there has been a clear miscarriage of justice in his case. Such cases of atrocious crimes, when allowed to go unpunished, would make the Native mind uneasy as to security under British rule and incite members, however low, of the ruling race to acts of violence with impunity. A proof of this is forthcoming in the large number of cases (no less than three during the present Criminal Sessions of the Bombay High Court alone) coming before the British Law Courts all over India in which Europeans are charged with the murders of Natives. It is not difficult to conjecture what the result would be if the case were orherwise. The cry of scandalous injustice in these European murder cases is heard over this whole continent. It is a cry in which our Indian political associations ought to raise their united voice openly and boldly, and which deserves to be taken up warmly by philanthropists in England.

19. The *Subodh Patrika* (16), in its issue of the 27th September, writes :— The Ahmednagar murder case, which was tried at the current Sessions of the Bombay High Court and in which two European soldiers were charged with having murdered a Mahomedan, has to the surprise of most people resulted in the acquittal of both the accused. The special jury by whom the accused were tried consisted of six Europeans and three Natives. Six of these nine jurors brought in a verdict of not guilty against both of the accused; the other three brought in a verdict of guilty against one of them. The presiding Judge, the Honourable Mr. Justice Bayley, accepted the verdict of the majority and so the prisoners were discharged. Thus once more there has been a grievous miscarriage of justice. Both the Anglo-Indian dailies of this city, the *Times of India* and *Bombay Gazette*, have spoken of the result of the trial as unsatisfactory and certainly we cannot congratulate either the judge or the jury on the outcome. It is impossible to understand how in the face of the evidence and the probabilities the majority of the jury came to so strange a conclusion. We cannot help saying that the charge of the Judge to the jury was very unsatisfactory. He imported into the case the facts of the Mhow murder case,—a proceeding which was contrary to the rules of evidence. He made much of the fact that there were no eye-witnesses to the murder, whereas the law says that where the circumstantial evidence is strong it is not necessary that there should be direct evidence to connect the accused with the offence. In this case the circumstantial evidence was strong enough against one of the accused at least. But all this was nothing in the opinion of the Judge and of a majority of the jury and hence the acquittal. The case is one which surely calls for public attention in England.

20. The *Indu Prakash* (14), in its issue of the 28th September, writes :—

Remarks in connection with the murder cases recently tried before the Criminal Sessions of the Bombay High Court.

In the last Sessions of the Bombay High Court there has been an uncommon number of murders committed by Europeans, in two cases, of natives of India and in one of a Creole of Zanzibar. Each case has ended in a way which leaves behind a strong feeling in the mind that justice has not been satisfied. The Mhow murder case, which was the first of the series, we commented on last week. In that case, as we have already observed, the verdict was right on the evidence, and the fault lay with the prosecution in not putting legal evidence before the court sufficient for a conviction. The second case in which a European named Buchanan was charged with the murder of a Creole cook named Noel was better proved. The jury find indeed that the deceased met with a violent death at the hand of the accused, but consider the death to be a rash and negligent act and not murder, and the Judge thinks it sufficiently atoned for by a year's rigorous imprisonment. The evidence of Mr. Bernard, the master of the deceased, and other witnesses leaves little doubt that the act was a deliberate murder. His previous threats to shoot Mr. Bernard himself with a revolver, his frantic demands for food, his search for the cook with revolver in hand, his being found in his bed with the revolver soon after a shot was fired, and the revolver having one of its chambers discharged whereas all were loaded before,—all these

circumstances form links in a chain of evidence which to ordinary minds would look strong as proving a deliberate murder. Why it should be called a rash and negligent act passes our comprehension. If the accused caused the death as the jury find he did, there is no escaping the conclusion on the evidence that the death was a murder. There is no mere rashness or negligence about it. The third case is a still more glaring instance of a miscarriage of justice. Here the chain of evidence, circumstantial indeed, was, if possible, stronger. There is no doubt about the death being the result of a violent act. The question is who caused the death. A Mahomedan is found dead in the Soldiers' Garden at Ahmednagar with fifteen wounds on his face. Near the corpse a watch and a pipe which have been identified as belonging to one prisoner and a stick belonging to another are found. There is evidence that the two soldiers were seen at the place the night before. The sword and sword-belt of one of the accused are found to have been stained with blood. A handkerchief belonging to him, found torn into shreds and stained with blood, is produced out of a drain by a comrade to whom it was handed over for being thrown away. The trousers, cane and sheet of the other prisoner are also found to have been stained with blood. There is no evidence of a row having taken place as suggested by the counsel for the defence. Nevertheless the presiding Judge directed the jury, as clearly as could be, to acquit the prisoners and the jury have followed the direction. We do not raise here the race-question of European against Native. But as a matter of bare justice, with all deference to the Judge and the jury, we think there has been in this case a perverse decision,—the direction of the learned Judge to disbelieve Native witnesses which, it is to be noted, is one of the standing orders in our Courts. Nothing is so common for an English Judge, when commenting on native testimony, as to remark: "In this country it is very unsafe to rely on Native witnesses," or something of that sort. If Native witnesses are not to be believed why have the solemn farce of a trial at all? A general order should be issued that no statement of a Native witness is worthy of belief against a European. It will save a good deal of waste of money and energy. But again why should native testimony be believed as against Natives too. If it is not worthy of credit in one case it is not so in the other. It should be entirely discorded. Then it will be a fine thing for the administration—no courts, no prosecutions, no suits. We should be reduced to a state of primitive simplicity. The Judge further imported into the present case the facts of the Mhow case, an entirely different one as to merits, and told the jury how a certain witness in that case had perjured himself. Such a way of dealing with the case must have, we fancy, prejudiced the verdict. The contempt expressed of circumstantial evidence may have also added to the effect. But is circumstantial evidence to be discarded as of no value? In the present case, however, the evidence did not all depend on Native witnesses. There were several European soldiers, comrades of the accused, who depose to some of the most important facts. Are they to be disbelieved too? We do not know the reasons which weighed with the jury, but we know those which are mentioned by the Judge, and we do not think they can bear much critical examination. The discharge of the accused in the case we look upon as little less than a scandal, and if public opinion has any strength it ought to make itself heard.

21. The *Gujarátí* (84), in its issue of the 27th September, writes:—There is a wide-spread impression among the people of this country that in dealing with European prisoners, even when charged with very serious offences, European Judges and juries are unconsciously inclined to take a more or less sympathetic and indulgent view of their criminal deeds. We do not propose to inquire into the correctness or otherwise of this prevalent opinion. But those who have opportunities of knowing the real feelings of the natives of the country cannot deny the existence of such impression, and we are sorry the result of the Nagar murder case, which was tried at the present Sessions, will considerably strengthen that impression. At this moment one or two other cases of murders are being tried in other parts of India and the public are anxiously watching the results of the trials. In whatever way these cases might end, we have not the least doubt that the unsatisfactory termination of the Nagar murder case will have a disastrous influence upon Native opinion in India. Many a time cases come up before the High Court from the mofussil more or less similar to the Nagar case

in which mofussil Judges and the juries have recorded verdicts of guilty of murder against prisoners who have had to suffer in consequence the extreme penalty provided by law. But here the chain of circumstantial evidence was as strong as it possibly could be, and yet for reasons which it was not bound to state, the jury brought in a verdict of not guilty against the prisoners,—a verdict which the learned Judge, who presided at the Sessions, accepted. No doubt there was no *direct* testimony connecting the prisoners with the murder. But circumstantial evidence wherein almost every link is present is often as useful as direct ocular proof. One of the murder cases tried at the present Sessions in which a Native was found guilty of murder and sentenced to be hanged affords an interesting illustration of this proposition. In the Charni Wadi murder case, Mr. Justice Bayley observed: "Circumstantial evidence was, in some cases, even more convincing than direct evidence when the different links in the chain were complete." Now, let us turn to the Nagar murder case and the observations the learned Judge addressed to the jury on the evidence produced by the prosecution. The paper, after examining the evidence, observes:—We must say here that with all due deference to the learned Judge who tried the case his Lordship's summing up was not quite satisfactory. Of course our comments are based on the summary of his Lordship's observations addressed to the jury appearing in the dailies. The learned Judge seems to have accepted the theory of the defence that the soldiers were set upon by the Natives with a view to plunder them. With all due submission we must say that the suggestion is untenable on the face of it. If a gang of Natives assailed the soldiers, how is it that these escaped without the slightest injury? Besides is it possible to believe that the assailants themselves all escaped uninjured except the Mahomedan? Even this line of defence, though plainly inconsistent with the evidence regarding the nature of the scuffle, implicates the prisoners in the commission of an offence. Even in self-defence an assailant cannot be brutally treated as the Mahomedan was in this case, unless under special circumstances. Then, again, how is this suggestion to be reconciled with the other suggestion that owing to hostilities between Mahomedans and Hindus the Mahomedan might have met with his death? The accused had no definite story to give to explain the occurrence, seeing that the facts were within their knowledge. They simply threw out suggestions. Again, admitting that there were hostilities, how is the statement elicited from the witnesses by the jury to be got over that the deceased was a quiet man who hardly exchanged a word with any person? Again, we ask is it open to a Judge to influence the mind of the jury by the result of a former case in which the testimony of a Native witness was disbelieved and the evidence of the comrades of the accused was accepted? The Mhow murder case had absolutely nothing to do with the merits of the present case and we are sorry that the learned Judge instead of confining his charge to the evidence before him should have travelled into a discussion of what the Court and another set of jurors did in an entirely different case. This course, we contend, is without any legal justification whatever. It is in evidence that Foster's handkerchief was blood-stained and the sword was found to be freshly wiped. The Chemical Analyser, though he could not say positively that the sword had blood-stains upon it, was able to depose that the sword-blade gave the chemical reaction of blood. Again, if the soldiers were set upon by a gang of Natives, did they ever say so to their comrades? Has a single witness been produced to strengthen the theory of the defence? The fact that the syces did not report the assault made upon them by the soldiers to the mukaddam till the following morning was made much of. They had, however, no conceivable motive to concoct a story against unknown soldiers. But in the case of the soldiers, seeing that their clothes had blood stains on them, had every motive to inform their comrades of the alleged assault upon them by a gang of Natives. On the contrary, Foster admits that he was in a scuffle, but when he is pressed to say with whom, he remains completely silent. In the interests of public justice and safety we are bound to say that the learned Judge's charge to the jury was not what it should have been. In cases involving a nice balance of probabilities the jury has to be guided by an experienced hand. To us and to good many other persons who have carefully read the evidence, there is no mystery about the case at all. Even Mr. Russell's address showed that in his mind too there was not much mystery about the occurrence. The Honourable Mr. Justice

Bayley is an experienced Judge and when he tells the jury that "such cases were very mysterious and very often it was impossible to get at the cause for the commission of the deed," laymen will bow to his Lordship's decision, though not without a respectful protest. His Lordship was at liberty to accept the verdict of the majority and discharge the prisoners. But it need not be pointed out that European soldiers are not such brutes as to butcher Natives in broad daylight in presence of people. In good many cases, since Natives are the sufferers, they will have to stand in the witness-box. It is for the Judges and juries to decide upon the credibility or otherwise of their testimony, and if the principles of evidence as accepted in the Nagar case are to govern future cases no offence can ever be proved against Europeans. Intoxication is no excuse for the commission of an offence and we think a grave miscarriage of justice has taken place in the present case, and the question is whether it is not open to the Advocate General or the Legal Remembrancer to move a higher Court. Anglo-Indians are at liberty to abuse Mr. Caine and others on their strictures regarding the O'Hara case, but the fact remains that innocent and helpless Hindus and Mahomedans are not seldom brutally shot or murdered and no one is found to be responsible for them. We hardly know who is to be held responsible for this unfortunate result, but it is, we think, time that steps should be taken at an early date to move Parliament upon the subject. We understand that a member of Parliament has moved for a return of the cases of murders of Natives by Europeans and we hope some measures will soon be taken to put an effectual curb upon the criminal propensities of such soldiers, drunken or otherwise, as set no store upon the lives of innocent "niggers."

22. The *Kaside Mumbái* (111), in its issue of the 30th September, observes :—The last Criminal Sessions at the Bombay High Court have been full of surprises, as Native prisoners charged with murder were duly convicted, while the European prisoners who stood charged with the same offence were acquitted except an Eurasian who was sentenced to a year's imprisonment for a minor offence. The Ahmednagar murder case has particularly afforded much food for criticism. Of course, in this matter the Police of the place will not make any further move to trace out the real offenders, and we would therefore suggest the Mahomedans to join the Bombay Presidency Association in memorialising Government to have the case retried, as the Pársis made a common cause in memorialising Government *anent* the Rájábái Tower tragedy.

23. The *Pársi Tikákár* (117), in its issue of the 1st October, strongly disapproves of the results of the murder cases arrived at at the last Sessions of the Bombay High Court, says that it is generally usual with Europeans on the one hand to take a lenient view of the misdeeds of their countrymen and on the other to inflict the extreme penalty of law on Native criminals, and concludes by saying that if a comparison were instituted between trials of Europeans and Natives for murder it would be seen that hardly any European was ever doomed to execution.

24. The *Jám-e-Jámshed* (87), in its issue of the 3rd October, writes :—The Fourth Criminal Session of the year 1891 has come to an end. It will long be memorable in Bombay as a session of "surprises." This is the opinion expressed by the whole of the local press. It is time that the lists, alike of special and common jurors, should undergo extensive and strict revision. Whether the "lock-up" system should be re-introduced is a good question for public discussion.

Rumoured transfer of Mr. Hamilton, Second Presidency Magistrate, and remarks thereon.

25. The *Prabhádhar* (16), in its issue of the 2nd October, says :—If the rumour of the proposed transfer of Mr. Hamilton, Mr. Webb taking his place as Second Presidency Magistrate, turns out to be true, one more ground will be afforded for the displeasure of the public with the Bombay Government, their opinion already formed that His Excellency Lord Harris does not discharge his duties with requisite coolness and foresight will be confirmed, and the people will be led to believe that Government have hit upon this device to humour the Bombay Police whose conduct has often been exposed and severely criticised by Mr. Hamilton and

the appointment of Mr. Webb to be Second Presidency Magistrate in spite of the protest made by the people against his being appointed, even as acting Third Presidency Magistrate, will be a severe blow inflicted on public opinion and will ignore the claims of the Natives to such posts recognised by the Crown and the Government of India.

26. The *Jám-e-Jamshed* (87), in its issue of the 30th September, expresses its sorrow and surprise at the rumour about the transfer of Mr. Hamilton and the appointment of Mr. Webb in his place, eulogizes the magisterial career of Mr. Hamilton for the independence of action and anxiety for the public security and justice said to be shown by him, advises the Government to carefully reconsider this question of momentous importance before finally deciding it one way or the other, and concludes by saying that the repeated disregard of public opinion as represented by the Presidency Association, pleaders, &c., strengthens the popular view that the power of the Police is now in the ascendant.

Mr. Hamilton, Second Presidency Magistrate, Bombay, and the local Police.

27. The *Kaiser-e-Hind* (88), in its issue of the 27th September, writes:—With the sort of Police we have in Bombay, it is daily growing a moot question whether they are the guardians of law and order or whether they are a pampered class maintained at the expense of the city to defy law and indirectly become the instruments of breach of the peace. The observations which of late have more than once fallen from Mr. Hamilton, the Second Magistrate, would seem to confirm the popular view regarding the lawless character of some members of the Police. We think that Magistrate is discharging his duties fearlessly and to the great satisfaction of the public who are never backward to appreciate stern impartiality in the administration of criminal justice. The policeman who unlawfully detained the Hindu jobber, at the instance of an unveracious female operative, was certainly open to the just rebuke of Mr. Hamilton. In no part of the civilised world is the Police known for its scrupulosity. Hence for the correction of their errors and vagaries, as much as of their misdirected or misguided zeal, the public have to look to their Judges and Magistrates. The chief of the forces himself could do a great deal in the direction, provided he is a man of the ability of a Howard Vincent who combined, when at the head of the London Police, the virtues of a stern disciplinarian and a zealous reformer. The present efficiency of that Police, physical and moral, is undoubtedly owing to that distinguished officer. But Police Commissioners generally have that fatal failing of always justifying the conduct of their own men till one day they have to rub their eyes and find themselves the dupes of their own delusion and scandalised in the bargain by an indignant populace as was the case in London when in 1884 Mr. Vincent hauled up three of the ablest and most trusted detectives of his Department, counting over 21 years of service, for a series of most daring and astounding crimes, and sentenced to undergo ten years' penal servitude. The case of Meikle, John, Druscovitch and Palmer must no doubt be fresh in the memory of many of our readers. Bombay need not be surprised if a similar *dénoûement* occurs here any day, when she has the good fortune to have a Howard Vincent at the head of her City Police or even a man of the ability and character of Sir Edward Bradford who had only the other day to administer at parade a severe lecture all round to his myrmidons on the value of giving truthful evidence and behaving honourably.

A hand-bill issued by the Bombay Tract and Book Society and the offence given by it to Hindu society.

28. The *Indu Prakásh* (14) is much teased by the publication of a leaflet by the Bombay Tract and Book Society entitled the *Janmdshtami* noticed in paragraphs 27 and 28 of the Weekly Report on Newspapers, No. 39 of 1891, for the week ending 26th September last, and, in its issue of the 28th September, asserts that the Christians and specially the converted Native Christians, who, being unable to bear to see Hinduism in full swing in spite of their efforts to disparage and discourage it, slander it, will some day or other have to pay dearly for their wanton and uncurbed conduct in speaking reproachfully of that religion. The *Indu* further observes:—'The attack on the Hindu god Krishna which is made in the leaflet above referred to is very foul and exciting and it is the duty of those Gujarathi and other rich Hindus in Bombay who are the devotees and worshippers of

Krishna, to take effectual steps to bring the Christians to book and to the right path. What can be more shameful to the Hindus than that Christians should take advantage of their forbearance and meekness and revile them and their faith? Has anybody courage to speak lightly of even a slight thing of the Mahomedan religious books, not to say their God? There is no knowing what the result would have been in Bombay if the Christians had taken similar liberty with the religion of those, who on hearing of the intention of the European dramatists of bringing on the stage a representation of their Prophet, set up a row and terrified them into giving up their intention. Our Hindu associations and Hindu orators and Hindu journalists should take up this subject and do something to set a lesson to the unrestrained and wanton Christians and put a stop to their idle and mischievous prattling. It is also disgraceful to the Christians themselves that notwithstanding the provisions of law against teasing and hurting the religious feelings of any people they should indulge in reproaching and ridiculing the Hindu religion. The Rev. Mr. Bába Padamji, who is the author of the *Janmdshtami* leaflet, ought to have remembered that it is culpable to publish and repeat false and defamatory assertions and that by showing the authority for his statements he cannot divest himself of the responsibility attaching to libellous and criminal publications. Statements made in religious books cannot stand the historical and scientific tests of examination and verification. Would it not be very vulgar and mean to examine by the light of modern science the truth of the statement about a virgin giving birth to a son? If Christ went to heaven with his body why could not the Hindu sage Tukárám have done the same? Religion is a matter of faith and no sin is more heinous than to be criticising and cavilling about it. We ask our Christian brothers if they cannot propagate Christianity without abusing other people's religion. We call upon them in conclusion to remember that those who have adopted Christianity in the latter part of their life should not speak lightly of and kick their mother religion, and assure them that they cannot do any harm to the Hindu religion by their abuse of it but would only exhibit their own meanness. [The *Dnyán Prakásh* (13) and the *Hindu Panch* (34), in their issues of the 1st October, express similar sentiments and exhort the Hindus to take legal steps against the publishers of the leaflet *Janmdshtami* and thereby give the Christians to understand that they will not brook any abuse of their gods and religion.]

A reply to the comments of the *Indu Prakásh*.

29. In reply to the comments of the *Indu Prakásh* (14) the *Dnyánodaya* (12), in its issue of the 1st October, publishes a communication signed by B. P. in which the correspondent pities the *Indu Prakásh* for having published a severe editorial against the Christians, opposed in spirit and tone to the sensible writings which have appeared in it for the last thirty years and says that the tenets and principles therein preached are of a piece with those Hindu laws and doctrines, which in former times directed that those Shudras or non-Bráhmans, who ventured to sit side by side with Bráhmans, should be branded on the buttocks and banished from the country, or that a Shudra, who should be guilty of saying to any Bráhman that he was the meanest of all Bráhmans, should have a red-hot iron bar about six inches long put into his mouth. It is not at all the object of the Christian writers, adds the correspondent, to revile either the Hindu or any other religion, and if what they write against the Hindu religion is, according to the *Indu Prakásh*, to be called abuse and reproach, then what the Hindu preachers of one sect have written about other sects must also be so characterised. As, for instance, Tukárám, a Hindu sage revered by all the people in the Deccan and even by the theists known as the Prárthana Samájists, has used abusive language of the devotees and worshippers of Devi and Ganpati. Should the disciples and followers of Tukárám be, therefore, prosecuted and punished for reciting the couplets containing the abuse of Devi and Ganpati? The *Indu Prakásh* has not proved the writing of Wheeler to be false and yet if the Hindus are offended by the writing in question the correspondent is very sorry for it. The Christians are, however, ready to put up with reproach, disrespect, persecution, imprisonment and even death in the name and propagation of their religion in obedience to the commands of their Lord.

30. In criticising the incidents connected with the forcible conversion of a Native lad to Christianity in the Almoral District of the North-West Provinces, quoted from the *Pioneer*, the *Bombay Samáchár* (96), in its issue of the 28th September, observes that the proselyting tendencies of some of the missionaries are sure to excite no small indignation in the Natives and especially the orthodox portion of Hindu society, and invites the earnest attention of the authorities to the necessity for taking immediate steps to put a stop to this practice of wounding the religious feelings of the God-loving people of India by imposing proper restrictions on the zeal and energies of the missionaries.

Alleged forcible conversion of a Hindu lad to Christianity in the Almoral District, North-West Provinces, and remarks thereon.

31. The *Muin-ul-Islam* (159), in its issue of the 25th September, writes:—We humbly beg to bring to the notice of Government that owing to the want of a post office at Berani, Táluka Shahdádpur of the Hyderabad District, the inhabitants are subjected to considerable inconvenience. In this village we find a school, tapedár's dera, police thána and the houses of several respectable gentlemen. All the post, whether official or private, intended for the residents of this village is at present brought from the towns of Tando Adam and Shahdádpur, situated at a distance of four and seven kos, respectively, from this village. Consequently the existing arrangement is one which not only causes unnecessary delay in the delivery of the post but also involves the risk of the letters being lost while in transit. We therefore pray that Government may be pleased to order a regular post office to be established at this village. If this is done, not only will the inconvenience and delay now complained of be avoided, but some pecuniary profit will, also, accrue to Government.

Want of a post office at Berani, Táluka Shahdádpur, District Hyderabad (Sind).

PART II.—*Education*.

32. The *Mahratta* (5), in its issue of the 27th September, writes:—The Senate of the University has shown great prudence in postponing the consideration of the proposed changes in the Matriculation course. We have already expressed our disapproval of the proposal on the ground that it necessarily increases the length of the course and thereby imposes an additional burden upon the students. The revised college course, so far as we understand it, has been based upon the present Matriculation standard to start with. If the latter be now raised it follows as a matter of course that the college course will have soon to be again revised. But apart from these objections, it is, we believe, necessary to arrive at some clear and definite understanding as to what the qualifications of a matriculated student ought to be. Does our University expect that an Indian youth of 17 or 18 should outshine his brother student in England in the knowledge of the mother-tongue of the latter? If so, it will be in the interest of all the parties to lay it down in plain terms. For ourselves, we think that the fault lies more with those who complain of the imperfect knowledge of the Indian student. The study of a foreign language is always difficult; and when we see many a European speaking broken Maráthi, Kánarese, Urdu, or Bengali after studying the same for a number of years, we should, we think, be surprised to find an Indian youth showing so much familiarity with English, after five or six years' study of the same, as to answer in English questions set at the Matriculation examination. But such is the tendency of the day that not only Europeans but Natives, who ought to know better, are found disposed to blame the candidate for not knowing a foreign tongue as well, or perhaps better, than these gentlemen did either at the time of their matriculation or graduation. We expect the Senate to put down this tendency and to lay down once for all what they expect a matriculate and a graduate to be considering that in this country we have to master, in addition to our vernaculars, a difficult foreign tongue and a highly intricate classical language. This done, the solution of the present question can never be a matter of difficulty or of difference of opinion.

Disapproval of the proposed changes in the Matriculation course of the Bombay University.

33. The *Kesari* (43), in its issue of the 29th September, says :—A student suggests that the University School Final Examination should be held simultaneously at Bombay and Poona and this suggestion is well worthy of being considered by the Bombay University as, if acted upon, it would be very convenient for the candidates for the examination.

Simultaneous holding of the University School Final Examination at Bombay and Poona suggested.

34. The *Dinmani* (81), in its issue of the 29th September, observes :—While Khan Saheb Fazal Manji Khimjiani, Deputy Educational Inspector, Broach District, was examining on the 23rd instant the vernacular school in Lallubhái's Chakala at Broach, much merriment was caused by a boy misplacing certain words in a piece of poetry. At this time a Kshatri boy named Chunilál, not belonging to the school, happened to be present, and when he along with the whole class laughed, Khan Saheb Khimjiani administered to him severe beating. Mr. Ratanrám Duwárkadás, the father of the boy, then interviewed the Deputy Educational Inspector and remonstrated with him for his conduct, but the Inspector only insulted him. The aggrieved father thereupon obtained a medical certificate from the Surgeon, and had a summons for assault served on Mr. Khimjiani through the Educational Inspector. We are waiting to see the result of the case, but, in the meantime, we cannot help saying that if a Deputy Educational Inspector were to behave himself like this, what better manners could be expected from ordinary teachers and their pupils ?

Khan Saheb Fazal Manji Khimjiani, Deputy Educational Inspector, Broach District, and criminal prosecution instituted against him.

Part III.—*Municipalities.*

35. The *Indu Prakásh* (14), in its issue of the 28th September, writes :—The firm protest of the Corporation against the arbitrary conduct of the Government in reference to the question of the Infectious Diseases Hospitals in Bombay has produced a sobering effect on the Government. A plausible and convenient way out of the difficulty has been found by the Government. They propose to appoint a committee of experts to determine the quantity of hospital accommodation necessary to provide for cases of dangerous diseases in Bombay, and asked the Corporation to permit its Health Officer, Dr. Weir, to serve on the committee. There was some disposition on the part of the Corporation to refuse this permission, but if that attempt had succeeded it would have placed the Corporation into a very awkward position. We are glad the Corporation has after all accorded its permission, at the same time guarding against being committed to any view as to the question of liability.

The question of making adequate provision for preventing the spread of dangerous deseases in Bombay and the proposed appointment of a committee in the matter.

36. The *Indian Spectator* (2), in its issue of the 27th September, writes :—The Government of Bombay has shown wisdom in not carrying out its threat to enforce what are called the "bludgeon clauses" of the Bombay Municipal Act against the Corporation of this city. The letter of the Government, calling upon the Corporation through the Municipal Commissioner to show cause why they should not be subjected to the indignity provided by the Act for their failure to make "adequate" provision against the spread of dangerous diseases, was apparently written in haste and without due deliberation. Government itself seems to think now that the step was an ill-advised one, as otherwise it would not have caved in so easily as it has since done and asked the Corporation to allow the Acting Municipal Commissioner to serve on a committee which it is going to appoint for the settlement of the somewhat ambiguous question of what is adequate provision against the spread of infectious and dangerous diseases. The Corporation has acted very sensibly in complying with the wishes of the Government and at the same time putting on record the fact that the Municipality does not mean to bind itself by any conclusions at which the committee of the Government may arrive. Perhaps the best solution of the question would have been to appoint a joint committee consisting of an equal number of Government and of Municipal representatives to advise on the point which has led to this difference of opinion between the Government on the one hand and the Corporation on the other.

37. The *Kaiser-e-Hind* (88), in its issue of the 27th September, writes:—We do not think the Corporation acted wisely on Thursday last in accepting the request of Government to permit Dr. Weir, the Acting Municipal Commissioner, to be one of the members of a committee of experts which is yet to be formed to consider what may be meant by "adequate" measures for the prevention of dangerous diseases in the city; firstly, because the letter of the Government is very craftily worded; secondly, because, it studiously avoids telling the Corporation who may be the dark horses of that committee; thirdly, because it is a *terra incognita* to the Corporation what may be the real purport and object of the committee. In our opinion the amendment of Mr. Mehta was the most logical, as it was the most sensible and prudent one to adopt under the circumstances. The majority of the members present thought that it was tantamount to an act of discourtesy to thankfully decline that request, for virtually Mr. Mehta's motion was to that effect. The "slavists" fancied that Government had met them "half way" in the matter of the impending question of the infectious hospital. They appeared to entertain a peculiarly sensitive regard for the thin skin of the men in brief authority who now rule the Presidency and control the destiny of Local Self-government all round. Other members had no such tenderness for these persons who have never failed, when the opportunity was afforded, of bullying and intimidating the Corporation. It was quite amusing to watch the faces of each of the actors, not forgetting the President, who for the nonce was gladsome to affect the courtier, as they rose to play to the official gallery. There was such a delightfully tremulous manner about them that some of the most intrepid members, who put no faith in the present Government, could hardly repress the smile which came to their lips. One of these candidly asked whether there was not a hidden *discourtesy* rather than any open politeness on the part of the authorities who had not even the candour to apprise the Corporation of the names of those precious experts—perhaps those who have already made up their minds to register the decree of the executive—the experts of a committee still in cloudland. That is not the way of a Government which is anxious to show courtesy to and take the Corporation in its confidence. The whole affair on the face of it is extremely suspicious. It smells of Iago politics. No wonder that the more far-sighted and prudent endeavoured under the circumstances to propose an amendment which, while preserving the main object in view of Mr. Mehta, really offered the best solution of the problem cunningly devised by the astute author of the Government letter. Mr. Dharamsi's amendment was an admirable one and would have completely met the case without in any way committing the Corporation to anything. The President curiously enough argued that it would defeat the object Mr. Dharamsi had in view. But the logic of this remark did not strike any one as being logical. So the end of it was this. Nineteen folk who were only too eagar to oblige a very courteous Government, which only the other day played the constable with the Municipal truncheon in its hand, voted that Dr. Weir may be permitted to sit as an expert. Thus, the "Hukambardárs,"—to use an apt word of the late Dr. Rajendralal Mitra,—swallowed with alacrity the intangible and delusive bait offered. Let us wait and see what comes of this precious committee which both Messrs. Roughton and Kabraji considered a "farce," but on which both were most anxious that Dr. Weir should sit and assist that farce!

Part IV.—*Native States.*

His Excellency the Viceroy's intention to pay a visit to Cashmere and its reported object.

38. The *Mahratta* (8), in its issue of the 27th September, writes:—His Excellency the Viceroy is shortly expected to pay a visit to Kashmere. It is believed that the purpose of this visit is to invest the Maharaja with powers. If this be true, then His Excellency Lord Lansdowne's administration will be entitled to the gratitude of every loyal subject of the Queen-Empress. We shall, therefore, anxiously await the outcome of this rather uncommon visit at this season of the year.

Remarks on the decision of the Government of India in regard to Manipur.

39. The *Poona Vaibhav* (56), in its issue of the 27th September, says:—The Manipur affair has almost come to an end and the final decision in the matter is not so good as it ought to have been. Several newspapers of Bengal have disapproved of the decision, only a few anti-native journals

expressing their satisfaction at it. On reading the Queen's Proclamation of 1858 it would appear that Government have acted wrongly towards Manipur. The Proclamation asserts that Her Majesty the Queen has not the least desire to extend hereafter her dominions, but has not this most important and solemn promise of Her Majesty been broken in the Manipur affair? Does not the installation of a boy of five years on the *gádi* mean the annexation of the State? Human beings are all mortal. Suppose the boy prince dies 20 years hence, then the British Government will have to instal another boy of five years who has some remote connection with the royal family and to conduct the administration in his name! There are instances on this side of India of Princes like that of Kolhápur dying in the prime of youth. Government cannot be said to have been actuated by philanthropic motives in arriving at their decision in the Manipur affair; for, so far as we know, the Manipuris never complained to the British Government against their ruler. If Government had philanthropic motives they would not have installed on the *gádi* a boy of five but would have restored peace in the State and returned it to the Manipuris. They have not done anything of the kind. People are, therefore, likely to attribute some motive other than that of philanthropy to the British Government. From the opinion of the Secretary of State for India contained in his despatch in this connection it seems that he would not have been so strict as His Excellency Lord Lansdowne was, if he had had to decide the matter; for, it seems from the despatch that he intended not only to save the life of Tikentrajit but to restore him to his *gádi*. The man who was to be placed on the *gádi* was taken to the gallows and hanged like a murderer! Several mistakes have been committed in the Manipur affair and His Excellency Lord Lansdowne is being severely censured for them by the English Press. The boy who has been now placed on the *gádi* belongs to the junior branch and not to that of the late Mahárája. This we mention here simply to show that on account of the fault of the Senápati his whole family has been deprived of its claims to the *gádi*. There is good reason to believe that Government had some object in doing so. The boy who has been selected has moreover elder brothers who are intelligent. It is therefore necessary for Government to distinctly state the reasons for their selection of a young boy. When the present ruler of Baroda was installed on the *gádi* the administration of the State was entrusted to a Native, but that course has not been followed in the case of Manipur. This is likely to add to the dissatisfaction of the Manipuris. In order to make amends for their past deeds and to preserve their prestige, Government should appoint a Native as Administrator of the State.

40. The *Rájyabhakta* (119), in its issue of the 30th September, observes:— It would have been more honest if Government had altogether annexed the Manipur State, instead of the makeshift they have adopted with regard to it. When they issued a Resolution to say that it would be handed over to the rightful ruler, it was believed that the ex-Mahárája would probably get the *gádi*, and so people were satisfied, but the selection of an infant of five years old as Rája has produced dismay and made plain the duplicity of the British policy, which the people are shrewd enough to see through.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 6th October 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th October 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	490
2	" Indian Spectator...	Do.	Do.	1,000
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahomedan Herald	Bombay	Weekly ...	300
5	" Mahrátta	Poona	Do.	800
6	" Phœnix	Karáchi	Bi-weekly ...	410
7	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	" Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	" Din Bandhu	Bombay	Do.	1,550
11	" Dayán Chakshu	Poona	Do.	500
12	" Dayánodayá	Bombay	Do.	375
13	" Dayán Prakásh	Poona	Bi-Weekly ...	500
14	" Indu Prakásh	Bombay	Weekly	925
15	" Native Opinion	Do.	Bi-Weekly ...	600
16	" Prabhákar	Do.	Daily	350
17	" Subodh Patrika	Do.	Weekly	925
18	" Sudhárak	Poona	Do.	3,000
19	" Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
20	The Arunodayá	Thána	Weekly	550
21	" A'ryávart	Dhulia...	Do.	300
22	" Bakul	Ratnágiri	Do.	500
23	" Belgaum Samáchár	Belgaum	Do.	215
24	" Bhámini Prakásh	Poona	Do.	200
25	" Chandánshu	Tásgaon	Do.	100
26	" Chandrodaya	Chiplun	Do.	...
27	" Chikitsak	Belgaum	Do.	400
28	" Chitragupta	Karád	Do.	200
29	" Daivadnya Samáchár	Bombay	Monthly	300
30	" Dakshin Vritt	Kolhápur	Weekly	150
31	" Dhárwár Vritt	Dhárwár	Do.	1,000
32	" Dayán Ságar	Kolhápur	Do.	325
33	" Ganga Lahari	Násik	Do.	200
34	" Hindu Punch	Thána	Do.	600
35	" Hitechchhu	Bijápur	Do.	60
36	" Holkar Sarkár Gazette	Indore...	Do.	425
37	" Jagadádarsh	Ahmednagar	Do.	300
38	" Jagad-hitechchhu	Poona	Do.	2,000
39	" Jagan Mitrá	Ratnágiri	Do.	150
40	" Kalpataru...	Sholápur	Do.	250
41	" Kannada Punch	Bágalkot	Do.	100
42	" Karmanuk	Poona...	Do.	1,000
43	" Kesari	Do.	Do.	4,000
44	" Khándesh Chitragupta	Dhulia	Do.	175
45	" Khándesh Vaibhav	Do.	Do.	50
46	" Kunthá Vritt	Kunta	Do.	...
47	" Maháráshtra Kokil	Bombay	Monthly	1,500
48	" Maháráshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—continued.			
49	The Maháráshtrá Vritt	Sátára	Weekly	150
50	„ Moda Vritt	Wái	Do.	350
51	„ Muteaddi	Ahmednagar	Do.	...
52	„ Nagar Samáchár	Do.	Do.	150
53	„ Násik Vritt	Násik	Do.	300
54	„ Nyáyá Sindhu	Ahmednagar	Do.	170
55	„ Pandhari Mitrá	Pandharpur	Do.	104
56	„ Poona Vaibhav	Poona	Do.	1,100
57	„ Prabodh Chandrika	Jalgaon	Do.	200
58	„ Prabodh Ratná	Bárámati	Do.	235
59	„ Prated	Islámpur	Do.	300
60	„ Rághava Bhushana	Yeola	Do.	140
61	„ Rámdás	Bijápur	Do.	225
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá...	Thána	Do.	300
71	„ Vanapriya...	Chikodi	Fortnightly ...	100
72	„ Vengurla Vritt	Vengurla	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	295
79	„ Vritt Sudha	Sátára	Do.	200
80	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
81	The Din Mani	Broach...	Weekly	350
82	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
83	„ Gujarát Darpan	Surat	Bi-weekly ...	500
84	„ Gujaráti	Bombay	Weekly	2,450
85	„ Gujarát Mitrá	Surat	Do.	750
86	„ Hitechchhu	Ahmedabad	Do.	500
87	„ Jám-e-Jamshed	Bombay	Daily	1,600
88	„ Kaiser-e-Hind	Do.	Weekly	2,502
89	„ Rást Goftár	Do.	Do.	1,680
90	„ Surat Akhbár	Surat	Do.	600
91	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
92	The Ahmedabad Times	Ahmedabad	Weekly	250
93	„ Ajab	Surat	Monthly	1,200
94	„ Akhbáre Sodágar	Bombay	Daily	1,000
95	„ Ary á Dharm Prakásh	Do.	Monthly	384
96	„ Bombay Samáchár	Do.	Daily	1,800
97	„ Broach Mitrá	Broach	Weekly	350
98	„ Broach Samáchár	Do.	Do.	700
99	„ Buddhi Prakásh	Ahmedabad	Monthly	600
100	„ Chámak	Surat	Do.	500
101	„ Deshi Mitrá	Do.	Weekly	900
102	„ Dnyán Vardhak	Bombay	Monthly	700
103	„ Furasd	Do.	Do.	450
104	„ Gap Sap	Do.	Fortnightly ..	500
105	„ Gorakshak	Do.	Weekly	...
106	„ Gul Afshán	Do.	Monthly	1,200
107	„ Hindi Punch	Do.	Weekly	225
108	„ Hindusthán	Ahmedabad	Do.	716
109	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
110	„ Kaira Vartamán	Kaira	Weekly	100
111	„ Káside Mumbai	Bombay	Tri-weekly ...	1,200
112	„ Kathiáwár Times	Rájkot	Bi-weekly ...	1,200
113	„ Kelavai	Baroda	Monthly	500
114	„ Madhur Vachan	Bombay	Do.	1,412
115	„ Nure Elam	Do.	Do.	250
116	„ Nyáyadarshak	Ahmedabad	Weekly	240
117	„ Pársi Thiátár	Bombay	Fortnightly ...	800
118	„ Praja Mitrá	Ahmedabad	Weekly	500
119	„ Rájyabhakti	ombay	Do.	687
120	„ Samáchar Bhádar	Ahmedabad	Do. ...	300

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
121	The Satyá Mitrá	Bombay	Weekly	300
122	„ Satyavakta	Ahmedabad	Do.	1,500
123	„ Satyodaya	Dohad	Do.	75
124	„ Saur ashtrá Darpan	Jámnagar	Monthly	1,000
125	„ Shrimáli Shubhechchhak	Do.	Do.	300
126	„ Sneha Sindhu	Kaira	Weekly	150
127	„ Stri Bodh...	Bombay	Monthly	688
128	„ Stri Mitrá	Do.	Do.	697
129	„ Svadesh Bandhu	Mahudha	Weekly	200
130	„ Svadesh Vatsal	Ahmedabad	Monthly	300
131	„ Udichya Hitechchhu Patrá	Do.	Do.	550
132	„ Vidnyán Vilás	Rájkot	Do.	525
133	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
134	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
135	The Kannadá Suvarte...	Bombay	Weekly	800
136	„ Karnátak Patrá	Dhárwár	Do.	400
	KA'NARESE.			
137	The Chandrodayá	Dhárwár	Weekly	200
138	„ Karnátak Vritta	Do.	Do.	...
139	„ Lok Bandhu	Do.	Do.	180
140	„ Rasik Ranjini	Gadag	Do.	300
141	„ Satyá Vritti	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
142	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
143	The Bhárata Bhrátá	Rewáh...	Fortnightly ...	400
144	„ Bráhma Patrika	Poona	Weekly	200
145	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
146	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
147	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
148	„ Dhár State Gazette	Dhár	Weekly	280
149	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
150	„ Gwalior Gazette	Gwalior	Do.	830
151	„ Jouhar	Bombay	Do.	...
152	„ Kushful Akhbár...	Do.	Do.	200
153	„ Mukhbir	. ...	Do.	...
	PERSIAN.			
154	The Ikbil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
155	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
156	The Baroda Vatsal	Baroda	Weekly	800
	SINDI.			
157	The Altab Sind	Karáchi	Weekly	...
158	„ Máwin-i-Majma-i-Mahammadi ...	Do.	Do.	360
159	„ Muin-ul-Islám	Do.	Do.	280
160	„ Pirbhat	Do.	Do.	
161	„ Sind Samáchár	Do.	Do.	...
162	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
163	A Colonia Goana	Bombay	Weekly	...
164	O Anglo-Lusitano	Do.	Do.	1,500
165	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (ा or ā) is the last letter of a word, the accent is left out, and the short a (ं as u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in Árunodaya or the well known Akbar, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Disapproval of the trans-frontier policy of the Government of India and the expenditure incurred on its account.

1. The *Kaiser-e-Hind* (88), in its issue of the 4th October, writes:—For the last five years the more far-sighted in the country and in the House of Commons have severely inveighed against the aggressive trans-frontier policy of the Government of India; and none inveighed against it so earnestly and so vehemently as the late Mr. Slagg. He called it a "mad policy." And a madder and more insane policy there never was pursued by a blind Government which yet fails to realise the open aims and intentions of its powerful neighbour. Can it be denied that so far Russia has mightily succeeded in its designs? For what is the meaning after all of the vast preparations that have been going on all along that immense frontier of 1,000 miles in the north-west? This only, that it entails on the Government of India unlimited and most appalling responsibilities, while it exhausts every available resource which, properly speaking, wise statesmanship would reserve for the evil day when Russia *actually* invaded India either by the old or the new routes. The disastrous consequences of the retention of Kandahar which Lord Derby portrayed in the House of Lords on 3rd March 1881 are nothing in comparison with the hundredfold more disastrous consequences which are certain to arise from this mad aggressive policy, condemned alike by sagacious statesmen and by the ablest of British *military* strategists themselves, men like Colonels Maurice and Home. In the prosecution of this insane object India has already been bled to the tune of nearly 39 krors during the last five years, which before a year or two will reach 44 krors. Since the days of the annexation of Upper Burmah and the Penj-deh scare, when they levied an income-tax, and later on the enhanced salt duty, military expenditure of all kinds has gone on unceasingly. We ask whether this trans-frontier question is a purely military one? Is it merely diplomatic? Is it merely financial? In the words of Lord Derby, "it involves considerations of war, diplomacy and of finance—and all these together, not any one of them separately, must be the bases of the judgment" to be formed on this question. It is wholly a burden instead of a benefit. It is not even a doubtful benefit. It is a source of the greatest danger to the Empire and every adviser who prompts the Government to plunge deeper and deeper into this ruinous gulf of military expenditure is guilty of the gravest and most inexcusable crime. The defences even after an expenditure of 100 krors will not add by a feather's weight to the *real* strength of India. We are so convinced of this that we hold with Lord Derby—one of the few and most far-sighted statesman who has really the true grasp of the Indian situation,—that "our best defences in India are a full treasury and a contented people, an army not too widely scattered for its work, and neighbours who are satisfied that we have no design on their territory or their freedom." Let the dangers of Russian intrigue and Russian advance be what they may, *our true safety lies in the policy of wisdom above described.* With such a policy established, the Government of India can defy "a hundred Russias." But woe be to India and her people if her rulers,—men in brief authority on whom sit lightly the cares of office and the responsibilities of Empire; men whose interests at the best are limited to a safe seat in the Council for five years on comfortable salaries; men whose final object is to retire with fat pensions, peerages and decorations; men who have no *permanent* interests of India at heart; men who are swayed by purely personal ambition and personal glory—if such men persistently pursue a policy which neither prudence nor the sentiments of safety nor sagacious statesmanship dictates. In that case India will be lost not on account of the invasion by the Russians but because of the criminal failure of its rulers to understand and avoid the real dangers prevailing in the country.

2. After describing in a rather sarcastic tone the tactics and activity of Sir Henry Durand and Sir Frederick Roberts on the North-Western Frontier acting in accordance with instructions from the Government of India, the *Indian Spectator* (2), in its issue of the same date observes:—Original aggressors as the Government of India have been, they do not fear to throw the onus of the present imbroglio in the Hindukush and beyond it on the Russians! But may it be asked whether the presence of Colonel Grombchevtsky in those

regions is not the logical sequence of their insane policy of a precipitate "spring forward"? What earthly business had they to incite the tribes in Kaffristan, to intrigue with the Mehtar of Chitral, to stir up the Hunzas and the Nagyars, and to create quite a Frankeinstein on the borders ever since the discreditable movement which led to the virtual annexation of Kashmir? Did even a single Cossack put in appearance two years ago in that direction? And would Grombchevtsky's little exploring party have cared to put in appearance, as they have now done, if the insensate and utterly inexcusable aggressive attitude of the Government of India for the last two years had not provoked them? Was it an honourable policy, creditable to their reputation as a righteous Christian Government, to have set tribe against tribe and secretly fomented internal dissensions with the object of ultimately interfering in their affairs, passing as the so-called mediators and friends—friends to be dreaded forsooth, first making temporary encampments, then becoming fixtures in strategical localities, and finally unmasking themselves as the masters and conquerors rather than friends and mediators? The Russians from afar watched the game; and when they found that evidently the British were themselves over-stepping their neutral zone, they were perfectly justified in imitating the tactics of their powerful neighbour. Why should not General Kuropattin steal a march on Colonel Durand and Captain Davidson? Why should the British officers alone have the exclusive privilege to travel in regions known to be no man's territory? And why should the Russians be considered guilty when they follow the same course? Can it be that what is sauce for the Jingo Bull is no sauce for the Chauvinist Bear? But it is of no use further pursuing this subject. We hold it to be a criminal folly for the Government of India to go on heedlessly extending the colossal line of trans-frontier and throwing away into the bottomless pit of military expenditure krors upon krors of the monies of the poor tax-payers in defiance of the most statesmanlike advice. Is there no public spirit in the country to raise a loud and powerful protest against this unrighteous policy, and the criminality of those who are responsible for the good government of the country and the contentment of its people? Is there none to expose this huge and transparent mask? Is there none to impeach the authors of this grave political crime—a crime which, in our opinion, is worse than war itself? Will the people awake and bestir themselves and make their voices heard, so as to put an end once for all to this appalling drain of treasure that is going on these last 7 or 8 years—a drain which has already cost 44 krors and is likely to cost as many more if this "mad" trans-frontier policy is not put down at once? How long, may it be asked, is this bleeding of the people unto death to last?

3. The *Gujardt Darpan* (83), in its issue of the 4th October, observes :—

Extensive export of corn from India and a request to Government to prevent it.

We have been always advocates of the principles of "free trade," but we cannot tolerate the very extensive trade that takes place in the export of corn from India at a time when there is a probability of scarcity and famine in the country. It is not proper that other countries should profit by the wheat of India when her own children are suffering from starvation. Free trade is not quite suitable to a country like India which is not far advanced and is the cause of much discontent and heartburning like those displayed during the late disturbance at Benares. Government, if they choose, should allow free trade in prosperous times, but in times of scarcity which is now staring us in the face they should endeavour to restrict free trade, see what the total produce is and how much is required for consumption here, and facilitate its transport from one place to another where it may be badly needed, the unrequired balance alone being allowed to be exported.

4. The *Kaiser-e-Hind* (88), in its its issue of the 4th October, writes :—

Remarks in connection with the withdrawal of the Bangabdsi prosecution.

Last week we observed that it would be charitable not to be too inquisitive about the official political morality which succeeded in wringing that abject apology from *Bangabdsi*. It seems, however, that the *Indian Mirror* has boldly lifted the curtain and let its readers behind the scenes. In two recent issues our contemporary has unveiled the several attempts at wire-pulling which had been made and which eventually succeeded in getting the apology. He asks the authorities a number of pointed questions which it will be difficult

to answer with candour and straightforwardness. According to the *Mirror*, it would seem that the new fangled Press Association did not play either a heroic or a patriotic part. It allowed itself, intentionally, to be a plastic instrument in the hands of the official wire-pullers. The British Indian Association was a partner, too, in the game. If all this be true, we have simply to be ashamed of these two organisations. For we entertain the greatest contempt for those who play the wolf in a friendly camp. The less we say on this subject the better. The *Mirror* has simply confirmed the views we independently expressed last week on the matter. None of the parties to this discreditable apology can show clean hands. That is all. There are two little but sufficiently expressive words in the concluding part of the Government of India's Resolution on this bungled *Bangabisi* business which ought not to be allowed by the press, whether English or vernacular, to go unnoticed. The Government warns its critics in the press against attacks on what it is pleased to call its "inherent characteristics." Now what may be those "inherent characteristics" of which we should speak with the greatest reverence and respect? We are prepared most loyally to steer clear of the undefined and undescribed rocks of "inherent characteristics"—these new Sylla and Charybdis of Lansdownian creation,—provided we are supplied with their chart. At any rate we are loth to unconsciously wreck ourselves, and we dare say that must be the feeling of our contemporaries generally, on the rocks of "inherent characteristics." So many ideas are associated with these that we are really lost in a maze what to consider as *inherent* and what as *non-inherent characteristics*. For instance, with all due deference to Government, we may venture to ask whether that critic would make himself amenable under Section 124A of the Indian Penal Code who could descant on the prevailing official mendacity in the administration of British India. The honest critic might try to point out the fact with the view of correcting this "inherent charateristics" now plainly discernible in many an official blue-book and resolution. Will he be indicted for pointing out this great vice of the administration and convicted as a felon? There are scores of puzzles and administrative abracadabras of the character we have pointed out, especially in connexion with trans-frontier and feudatory politics. Will the authorities at Simla care to clear the point and define the phrase "inherent characteristics?"

Governor's visits to Káthiáwár.

5. In alluding to the approaching visit of His Excellency Lord Harris to Káthiáwár the *Ahmedabad Times* (92), in its issue of the 7th October, observes:—It has been customary with every Governor of Bombay to pay visits to Káthiáwár, but such visits have been barren of any good results and the Native Chiefs, who incur heavy expenses on account of grand receptions, have therefore either to levy heavy taxes or to incur debts, with this result that some of them have been pronounced unfit to rule in consequence of their indebtedness. Gubernatorial visits would be very useful if the Governors gave a bit of counsel to the Chiefs to try to make their subjects contented and happy by reducing taxation and not to spend enormous sums on grand meaningless shows. If therefore the approaching visit of His Excellency Lord Harris to Káthiáwár is to be like what such visits have hitherto been, it will only cause waste of money and time; but if Lord Harris personally sees how the administration of each State is carried on, points out such defects as he may find therein, and indicates how improvement may be effected, and if he directs only a moderate expenditure on his reception, his visit will be of great use. [The *Satyavakta* (122), in its issue of the 3rd idem, makes similar observations.]

His Excellency Lord Lansdowne and the Local Self-government.

6. The *Mahratta* (5), in its issue of the 4th October, writes:—It is perhaps too early to say what His Excellency Lord Lansdowne's Government will do with regard to local self-government, but there are indications that the scheme will, in all probability, be pruned and sheared to the prejudice of growth. This pruning process will not, we understand, be confined to self-government. The jury system might also be brought under its operation. It is said that the party of officials that is biased against self-government in any form is gradually gaining weight and it is quite probable that it might succeed too. Self-government and trial by jury are easily intelligible to Englishmen and if we only endeavour to place actual facts before them they are sure to see through

them and help us in retaining the position which Lord Ripon's Government gave us in these matters. In the Panjab the process has begun and we are not very hopeful as to the measures of other provinces. Let us therefore cry in time so that we might not be found fault with for shutting the gate after the colt.

Disapproval of the memorial of the Poona Sarvajanik Sabha regarding the extension of the Deccan Agriculturists' Relief Act.

7. The *Indu Prakásh* (14), in its issue of the 5th October, writes :—The Sarvajanik Sabha of Poona has submitted a memorial to Government in reference to Mr. Woodburn's report on the question of the extension of the Deccan Agriculturists' Relief Act. The Sabha approves of the proposal for its extension. We are not aware what materials the Sabha has got for forming its judgment, but we are inclined to believe the judgment is one-sided. The advocates of the Act look too much, if not entirely, from the rayats point of view. They take no account of the *sávkár*, and yet the impoverishment of the *sávkárs* is as injurious as that of the rayats. The immediate object of the Act was indeed to relieve the rayats. That object is perhaps accomplished to a certain extent by wiping off a large quantity of the paper debt and enabling the rayats to start on a new career with the aid of legislative crutches. It is very questionable whether there is any real improvement in the moral and social habits of the rayats, and whether he will be able to sustain himself when the crutches are snatched away. But assuming that the Act has done real good to the rayats, what has it done but despoiled the *sávkárs* to enrich the rayats? The community as a whole cannot indeed be benefited by such a transfer of wealth. The Agriculturists' Relief Act is really an act of spoliation, a socialistic measure, an interference with or suspension of the ordinary relations of society. It is an extreme measure, and it ought not to be lightly thought of. The Government was satisfied that the condition of the Deccan agriculturists was so imminently dangerous as to require the resort to extreme measures. But the measure ought not to be resorted to unless the condition of the rayats in other districts is equally fearful. If there is reason for extending the Act to the districts of the Presidency other than those where it prevails already, it may be an argument for extending it to the whole country. Why limit it to Bombay? It is an Act of the Government of India, and may well be applied to the whole country. Let the Contract Act be suspended entirely so long as our paternal Government thinks it advisable! The Sabha puts in a word in favour of the conciliation system, and of the village *munsifs*. As a matter of theory it does seem that conciliation ought to prove a valuable instrument for checking litigation. The educational as well as the practical effects of it mentioned in the memorial are good enough, provided there is a class of men competent to do the work. But our information is that there is a great paucity of good men, especially in villages where the system is chiefly in force. Rumour is rife that corruption is not unknown. But putting aside corruption, there is not, it is said, much practical good resulting from the system. In any case a board of conciliators may possibly do some good in certain cases, but the village *munsifs* ought not to be revived.

8. The *Mahrátta* (5), in its issue of the 4th October, writes :—The Sarvajanik Sabha has submitted a representation to Government on the subject of the extension of the Deccan Agriculturists' Relief Act. The committee of the Sabha support the recommendation of the Special Officer appointed to inquire into the working of the Act that the Act might with advantage be extended to other classes than agriculturists and to other districts. We are sorry to have to differ from this view. We have in these columns exhaustively shown that the Act has done more mischief than good, and if the indebted rayats themselves could speak to Government in the fashionable manner in which the Sabha can, we have no doubt they would curse the Sabha and the Act. The Relief Act is killing out of existence the *sávkár* class and is creating a vacancy which the Honourable Ráo Bahádur Ránade and his followers would fill up with Manchester money-lenders let loose upon the rayats and Native money-lenders. Those who know the history of this piece of legislation will not be surprised to learn that the Sabha recommends an extension of it. It is the Sabha that has helped this child of Sir Theodore Hope into existence, and it is only natural that in the

absence of the father the Sabha should take care of the orphan. We are sorry for the change that is taking place in the policy of the Sabha. It is fast becoming an apologist of the official policy. We do not mean, nor even so much as suggest, that the Sabha should oppose Government in and out of season, but we certainly wish that it should first guard the interests of the people. It is, we believe, high time that people should note that in the long run bodies like the Sabha do better service to the cause of Government than to that of the people because they generally consist of big folks who find it to their advantage to sympathise with Government rather than with the people.

Alleged hardship caused to agriculturists by the new rules on the subject of grazing.

9. The *Pratod* (52), in its issue of the 5th October, bitterly complains of the hardship suffered by the agriculturists of Sátára in common with those of other districts by the recent orders of Government in connection with cattle-grazing, and says that owing to want of proper supervision over the work of Government officers the latter have become most regardless of the well-being of the rayats, their tendency being towards increasing the State revenue somehow or other, and that crowds of people whose cattle are dying for want of grass are daily going to Sátára to represent their grievances to the Collector, who does neither personally enquire into their grievances nor has the courtesy to say to them a few sympathetic words, but asks them to leave their petitions with him and to go back to their villages. It is really disgraceful, adds the paper, to the British Government that their district officers should be so indifferent to the hard condition of cattle that the agriculturists should think of going to Pant Pratinidhi, Sachiv, Dafale and other Native Chiefs to implore mercy for their starving cattle and to do something for them. The Collector of Sátára, thinks the paper, is responsible to God, if not to Government, for his neglect of duty and should at least listen to the grievances of the agriculturists and report them to Government if he is satisfied about their truth.

Mr. Lely, Collector of Surat, and the arts exhibition to be held at Surat during the forthcoming Diváli holidays.

10. The *Native Opinion* (15), in its issue of the 4th October, writes:—We are glad the city of Surat has resolved upon holding an arts exhibition of Indian manufactures during the next Diváli holidays. Indeed, an arts exhibition, that will teach our artizans something new and will contribute to the convenience and comfort of our people, is a much more pleasurable pastime than the ruffling of the local self-government, or the inflicting of uncalled-for abuse upon the manners and customs of our people as was done in the now notorious Bhatbut case, or in some similar disagreeable performance, and we are glad that both the Surat officials and the Surat people have joined under the agreeable leadership of Mr. Lely to forget all past local misunderstandings and undertake business that is likely to give an impulse to their energies in the right direction. We have no doubt Mr. Lely's advice will remove the municipal misunderstanding that had cast Surat society at one time into a state of anarchy. Be that as it may, we are glad Mr. Lely has fortunately hit upon a *modus vivendi* that must once more bring together the drifting members of the Surat society. We have no doubt that under the auspices of their present popular Collector the exhibition will prove a success. What we would ask those concerned with the exhibition is to confine it to a limited area, because a deflection of energies does not often ensure success. An exhibition is a combination of pleasure and instruction, but an over-dose of instruction is often as mischievous as an over-dose of pleasure, and it is better that the instructive part of the exhibition should suit the capacities of the artizans for whom the exhibition is intended. We think our Surat friends ought to have a museum and a shop attached to it. Cutlery, such as locks, hinges, a carpenter's and blacksmith's tools, and even agricultural implements ought to form the principal feature of the exhibition, because it is these articles that will attract to it people from the surrounding country. The wants of these people are few and the exhibition might be so arranged as to suit their tastes, as also to create in them new tastes for other articles so requisite in their daily avocations. It will be better, therefore, to instruct people in the mofussil to send such exhibits as will answer the requirements of the community for whom the exhibition is to be held.

11. The *Gujarát Mitrá* (85), in its issue of the 4th October, observes:—

Ráo Bahádur Bhimbhái Kirpárám, Huzur Deputy Collector, Surat, praised.

The income-tax is no doubt a very obnoxious tax, but it is somewhat gratifying that since the appointment of Ráo Bahádur Bhimbhái Kirpárám as Huzur Deputy Collector at Surat, the dissatisfaction among the people on this account has been greatly diminished in consequence of his exempting the really poor people from its operation. Ráo Bahádur Bhimbhái is a tried and trusted officer of Government, and his appointment at Surat has resulted in good to all, the Municipality not excepted.

12. The *Rást Goftár* (89), in its issue of the 4th October, writes:—

Alleged failure of justice in certain cases tried before the last Criminal Sessions of the Bombay High Court and remarks thereon.

Perhaps no Criminal Sessions in the past can boast of such downright denial and failure of justice as the fourth Sessions of the Bombay High Court in 1891 has shown in almost all heavy and important cases on its calendar. It is called by our English contemporaries a "Sessions of surprises" because of the wholesale but unexpected miscarriage of justice which has taken place, and in the native mind it has now been established almost as a settled conviction that it is futile to attempt to bring home the guilt to a European prisoner who is accused of murdering a Native. All such murder cases—and there were three—were thrown out by English juries at the last Sessions, except in one case where the prisoner was convicted on a minor count resulting in a short term of imprisonment. The unwillingness of English juries to convict their countrymen charged with murdering Natives is now taken for granted all over India with this result that in all such cases brought up before the High Court, be they in Bengal or Bombay, Madras or Allahabad, the acquittal of the accused becomes a foregone conclusion, and a conviction in rare instances proves not the rule but the exception to it. A widespread sense of insecurity has seized the native mind—a feeling of alarm aggravated by the conduct of the police in the Rájábái Tower inquiry and of the learned Judge in the murder case which ensued therefrom. The jury was not at fault in that case as the Judge, who summed up in favour of an unaccountable accident contrary to the evidence recorded in the case; and the theory of accident which the court set up was afterwards converted by Government into a more mysterious theory of suicide. No European was charged with murder in that tower case, but some European reputations were at stake in the issues raised by the police and in other side-issues involved in that trial; and public indignation and alarm were aroused not because the accused was acquitted—which was all fair since there was not a tittle of evidence to convict him of the crime—but because the very existence of crime was denied by the Judge, and in two of the foulest and most cold-blooded murders on record theories were set up alternately from suicide to an accident and from an accident to suicide again. We say the present feeling of alarm took a sudden but strong impetus by the hearing at the last Sessions of the Rájábái Tower Case, and we are sorry to see that public uneasiness receiving a further support at the present Sessions by the most astounding acquittals of European prisoners caught almost red-handed in the act of murder. We do not share the consternation and alarm which fills the public mind, but as the chronicler of current events we cannot help noticing it as a fact in existence, with only this remark that the greatest blessings which India enjoys and which the great masses appreciably feel they enjoy under the benign sway of the British is the proverbial boon of even-handed justice between the tiger and the lamb, but that this public confidence in the lofty aims and serene impartiality of justice and its administration should be shaken in the least degree, simply means disaster to the name and prestige of the British Crown. But the strongest surprise of all surprises in the last Criminal Sessions is the acquittal and total discharge of Dorábji Dhanjibhái Shroff, Assistant Manager of the Oriental Life Insurance Company, who was arraigned before a common jury on charges of criminal breach of trust, misappropriation and embezzlement of a sum of money, which was a mine of wealth, even to the Company itself. The surprise is general in all classes of the community and is this time most keenly felt and most indignantly expressed by our English contemporaries, since happily no European is involved in

the case giving rise to unpleasant race-feeling amongst them. Indeed, the morning dailies, and especially the *Gazette*, have been so refreshingly severe and trenchant in the remarks against the gross and palpable unsoundness of the jury's verdict, that it makes one deplore the absence of the same sympathy with the aggrieved and the distressed in the previous cases, in which the more serious issues involved were those of life and death and in which the failure of justice was as flagrant as in the case against Shroff. However we welcome the unanimity with which the press and the public, European as well as Native, have condemned the deplorable result of the case, whereby after the safe of one of the largest monetary establishments in the city had been emptied one fine morning of its valuable contents amounting nearly to three lákhs, the man who confessed having emptied it and who had by turns thought of "committing suicide," of "pleading guilty before the jury," and finally of "quietly making good the loss" to a large extent is allowed by the jury to go scot-free as a man of honour and integrity. Besides, finding itself robbed of its half a lákh of cash and more than two lákhs worth of Government paper, the Oriental Insurance Company has lost what pecuniary compensation was offered by the accused, in the vain hope of meting out sufficient punishment to the man in charge of the key and who as the officer solely responsible for the safe custody of the money had confessed his "dishonesty" and made "a clean breast of his guilt." The Company's faith, and we may add the faith of the public generally, in the soundness of justice as administered by a jury has received a rude shock; for whatever may be the merits of the case the jury has,—it matters not whether rightly or wrongly,—let loose on society a man condemned by his own mouth as an offender against society. No wonder then that this case, together with two similar cases decided in Cacutta, has caused a panic in the heads of mercantile establishments, conducting large financial transactions through their assistants, and some are reported, to have sharply warned their subordinates of their intention to take the law into their own hands, since the law in effect has denied justice in the grossest and most flagrant cases of heavy defalcations. It devolves on the Chamber of Commerce also to see to the amendment of law and the proper administration of the law from its present state of frightful insecurity bordering on anarchy and chaos. It is not quite correct, we think, to attribute Shroff's acquittal wholely to the state of the law. Nothing could be clearer than the law his Lordship laid down. His summing up, on the whole, was fair and impartial; and although it was not so severe in tone as was expected from a Judge of his stern ethics, it certainly was not in favour of the accused notwithstanding the somewhat unusual incident of praising at the end of the summing up the pleas urged by the counsel for the defence, which might be construed by a lenient jury into a hint favourable to the accused. We feel justified in saying therefore that Shroff's acquittal is not due to any quibbling in legal technicalities. The jury have neither followed the Judge's exposition of the law as made in his summing-up, nor considered the weight of the evidence recorded before them, materially supported as it was by the written confessions of the accused which he had himself volunteered. Indeed, Shroff's letters formed the most important exhibits in the case against him; and the Judge surely did not direct the jury to set them aside. They were, however, most surprisingly set aside by the jury as they set aside both the voluminous evidence and the careful summing-up; and a verdict was returned by a majority in defiance of all that was told them as their duty and contrary to the expectations of all but the accused and his friends. It is said that they were cocksure of an acquittal for reasons which we cannot divine, and that their expectations are simply fulfilled by the verdict. It is alarming enough to think what mischief a jury obstinately perverse, though honest and conscientious, might not do to public interests, and we agree with the *Gazette* that it is high time now to take away important functions of law from the hands of jurymen who know themselves unfit for the trust reposed in them. This remark has no particular application to Shroff's case. We go further than our contemporary and apply it generally to all jurors, common or special, who have misconducted themselves so recently in more important cases tried by them than the one against Shroff.

13. The *Indu Prakásh* (14), in its issue of the 5th October, writes:—When we wrote last week about the strange verdicts in the recent murder cases we

little expected that a yet greater surprise was in store for us. A contemporary has truly observed that the last Sessions was one of surprises, and it may be added that each successive surprise surpassed the one which preceded it. The Mhow soldiers' pastime in the cucumber fields, the Zanzibar man Buchanan's original method of obtaining food, the Ahmednagar soldiers' pay-day picnic, and lastly Mr. D. D. Shroff's financial diversions in the Oriental Life Assurance Company, all form a series of events exciting enough to supply the plot of a sensational novel. The public mind is greatly scandalized at the mis-carriage of justice that has occurred, and the feeling is not limited to any one community, but is widespread, European as well as Natives being struck by it. The last case however beats all the rest in point of flagrancy, and the magnitude of the issues involved. In the murder cases there was lamentable loss of life indeed, and a body of circumstantial evidence which would lead most reasonable minds to form a strong opinion about the guilt of the accused, was needlessly discredited, but there was no admission of guilt on the part of the prisoners. In the Shroff case every element for conviction was present, and yet nine wise men of the jury and a most sapient Judge have pronounced him not guilty, a result which does not reflect credit on either the Judge or the jury. From the report in the papers the charge to the jury seems to have been fair and judicial, but the impression of those who were present in Court was that the summing up was strongly in favour of the prisoner. In any case it is obvious, considering the usual practice of the Judge to state clearly his own opinion on the evidence, the Judge had a leaning in favour of acquittal, an inference which gets further support from the fact that he accepted the opinion of the majority, and discharged the accused without ordering a re-trial. If he believed that the prisoner was guilty there was nothing in the case to justify his not ordering a re-trial. The Judge indeed stated the law clearly enough, but the jury took their law from the prisoner's counsel rather than from the Judge. There is one thing however which we believe the Judge omitted to do, and which probably worked more than any thing else on the mind of the jury, that is, to give a direction that the allegations of lax management in the office ought not to weigh at all in favour of the prisoner. The moral effects of the result in Shroff's case are more regrettable than the result itself. It is most dangerous that a feeling should go abroad that a person may make any defalcations of public funds with impunity. If he has money enough to engage skilful counsel he is sure of escaping the clutches of the criminal law. There is no uncertainty in the law itself. The ruling of Mr. Justice Prinsep in the Chartered Bank frauds case is indeed very mischievous, but it was not adopted by Mr. Justice Bayley in the present case, although it seems likely the jury guided itself by it. It might have been better if there had been an opportunity for a Full Bench of our High Court to declare the law clearly and authoritatively. In our view however it is the bungling of the Judge rather than the uncertainty of the law that is responsible for the result.

14. The *Kaiser-e-Hind* (88), in its issue of the 4th October, writes :—The Criminal Sessions just over has been remarkable as much for the vagaries of the presiding Judge, the Honourable Mr. Bayley, as for the absurd verdicts of the special and common juries which were empanelled to try a batch of murder cases and a case of extensive defalcation. We may say at once that no class of the community has the slightest sympathy with Dorabji Dhanjibhoy Shroff, late Assistant Manager of the Oriental Life Assurance Company. The press, English and vernacular alike, has severely, but most justly, criticised the astonishing verdict of the jury in the face of the tolerably fair summing-up of the Judge. Be it noted that the jury was a common one when the prosecution might have very fairly and reasonably demanded a special jury. That was an unpardonable initial mistake. Even if the prosecution for some occult and not quite intelligible reason, refrained from asking for such a jury, we cannot free the Judge from the reproach of having failed to exercise his indubitable authority and discretion in directing in a case of this character the empanelment of a special jury. Secondly, it is most extraordinary that though the prosecution had full four months before them to collect all material evidence to sustain a robust conviction, they should have allowed the interval to be frittered away in inanities. The Judge, the jury and the prosecution between them have all contributed their fair share of the deplorable want of discretion and judgment in bringing about the

escape of the accused with the skin of his teeth. Public morality is shocked. It is not to be wondered at if there is a consternation among bankers and merchants of all classes. Evidently, if the law is in such an uncertain state that it could easily tempt persons in the way of temptation to rob with impunity those who entrust them with their property, the sooner the law is altered the better. But worse than this defalcation case is the Ahmednagar murder case. The acquittal of the accused has been so surprising that even the English press is constrained to criticise the verdict. As a rule our English contemporaries hold the silence of the grave where acquittals after acquittals are made of European offenders charged with culpable homicide amounting or not amounting to murder. They on purpose shut their eyes to the miscarriage of justice where lawyers and even ordinary persons who could tolerably well weigh evidence, direct or circumstantial, see plainly as a pike-staff the guilt of the accused. In such cases special juries, mostly European, cast their spirit of fair play and justice between man and man to the wind, and bring verdicts which are a standing disgrace to the criminal administration of British justice in India. These European juries rarely forget their race prejudices. On the same class of evidence they have been known very readily to bring verdicts of guilty where the accused are Natives. It is only where the white-skinned person is the murderer that they forget themselves and turn traitors to their conscience and to their Queen. But the scandal is aggravated when the jury is aided and abetted by the presiding Judge, whoever he be, whether in Calcutta or Madras or Bombay, so long as he is one of those who has the deepest antipathy to Natives and who fancies every Native giving evidence in a court of law is necessarily a perjurer! Such a Judge, in our humble opinion, is incapable of impartially administering criminal justice in the country and ought not to be tolerated on any Bench. We do not want Judges who are swayed by the intense prejudices and predilections of their race—prejudices for the Natives and predilections for people of their own colour and community. They are apt to twist evidence and misdirect juries. They sum up dead against the prosecution and help the juries in their deliberation to acquit the guilty. All native evidence, however truthful, is set at nought. Because a witness happens to have a black colour he must necessarily be black. As if these Judges are not aware of the horrible crime of prejury in Europe and especially in England. Natives of India have still to show a scandalous case like Piggottism and the crime associated with it. Yet our English Judges are not ashamed to fulmine from the bench and make sweeping generalizations against all Natives! It is a sad feature, and a most disgraceful feature, we repeat, and we repeat with emphasis, in the administration of justice in India, and unless Parliament is called upon to face and stamp it out with the stamp of its righteous condemnation, we do not hope for a reform. Mere vapouring in the press will not do, especially when a rabid Anglo-Indian press, powerful as it is, scruples not to vociferate to the top of its voice and unblushingly misrepresent facts. If there be a spark of public spirit and independence left among our countrymen, they ought to be up and raise a strong agitation against this the darkest and foulest blot in the administration. For the sake of the purity of the administration itself—the administration which is fast losing its former character, its "inherent characteristics" for righteousness, —we devoutly wish the Government of India may take up the matter of its own accord and institute a reform. But if it will not, let us, we repeat, be up and doing. The scandal is growing beyond endurance and once for all it ought to be exposed and the healthy light and criticism of the just and free Parliament of England should be brought to bear upon it. We have a great deal to say on it but for the present we refrain from doing so. But if any case is strong enough to fight about it is this Ahmednagar case, coming as it does on the heels of that notorious O'Hara incident.

15. The *Native Opinion* (15), in its issue of the 8th October, writes:—The sensation caused by the results of the extraordinary trials held by the last Criminal Sessions of Bombay has been immense, and the manner they have been condemned in by the press—both European and Native,—is one of the healthy signs of the times. It is indeed a misfortune that unlike the proceedings of the other Criminal Courts, those of the High Court in the exercise of its original criminal jurisdiction are not capable of being revised. In our opinion the best course

is to see what steps could be taken against a repetition of such results in future. Holding this opinion, we proceed to indicate what safeguards might be adopted with advantage. We will divide our remarks into two parts, 1st, with reference to the jury system, and, 2nd, in connection with the procedure in the High Court. In connection with the jury system, we distinctly say that it is not our intention to advocate its abolition in this country in any way. We are firm in our conviction that it is one of the recognised agencies for the education of the people in the school of political life, and that it must be retained. What we wish to urge is, that the system requires some reform and in our opinion the principal reform will consist in making the selection of jurors from persons capable, on account of their intelligence and education, of discharging satisfactorily the high and onerous functions entrusted to them. In Bombay, the business of preparing the list of jurors has been assigned to the Clerk of the Crown exclusively. Although in Section 313 of Criminal Procedure Code it has been enacted that "regard should be had, in the preparation of the latter list, to the property, character, and education of the persons whose names are entered therein," failure to properly appreciate the evidence so markedly exemplified in the cases under comment go far to show that due care is not taken in preparing the list. Then, again, we do not understand why the Code does not contain a provision, as in the case of the mofussil juries, directing the publication of the list with a view to affording an opportunity to the people to urge objections, if there be any, to the names inserted. In the presidency towns the High Court is empowered to make rules for the preparation of the lists, and such a rule as we suggest may, for aught we know, be existing, but we fail to see why, if it exists, it has not been inserted in the Code itself, as in the case of the mofussil juries. Subject to such rules, it must be borne in mind, the Clerk of the Crown has "full discretion," and no appeal lies from his decision. Hence, the point requires consideration. Another safeguard we wish to suggest is the locking up of the jury as empowered by Section 296 of the Code in order to avoid the remotest suspicion of tampering in trials of importance extending over one day. The Section says:—"The High Court may from time to time make rules as to keeping the jury together during a trial before such Conrt lasting for more than one day, and, subject to such rules, the presiding Judge may order whether, and in what manner, the jurors shall be kept together under the charge of an officer of the Court, or whether they shall be allowed to return to their respective homes." Formerly the jury used to be locked up as provided hereby, but such is not the case now even in important cases. The question of recurrence to the former practice is worthy of consideration by the Judges. We hope the Judges will perceive the utility of following the practice in future, requisite arrangements being of course made for the food and lodging of the jurors. Coming to the procedure, it must be seen whether some amendment is not necessary therein. We do not, in the first place, see why the safeguards existing in the case of the mofussil courts should not be introduced in the High Court. There are appeals from decrees in civil cases on the Original Side, and we do not understand why there should be none in criminal cases as well. The necessity of such appeals has been felt even in England, and we now and then hear of movements to provide a central Criminal Appeal Court there. So far as the Original Criminal jurisdiction of the Bombay High Court is concerned, Sections 24 and 25 of the Letters-Patent lay down that there is to be no appeal from any sentence or order passed by the Judge, but he can reserve a point of law for consideration by his colleagues, or the Advocate-General may certify that "in his judgment, there is an error in the decision of a point or points of law decided by the Court of original criminal jurisdiction, or that a point or points of law which has or have been decided by the said Court should be further considered;" and "the said High Court shall have full power and authority to review the case, or such part of it as may be necessary, and finally determine such point or points of law." We have thus suggested some ways of reform, and we hope Government will soon take the matter in hand seriously. Indeed, it cannot neglect it any longer. It must bear in mind that a satisfactory administration of justice is one of the essentials of efficient Government, and anything that brings it into disrepute gives a violent shock to the general administrative system. The consequences of the results of the cases in question cannot fail to be serious and far-reaching. Provision against similar results in future is indispensable in the interests of the good government of the country, and we hope it will be made before it is too late.

16. The *Rdst Goftdr* (89), in its issue of the 4th October, writes:—Mr. Hart having obtained nine months' furlough, Mr. C. W. Chitty, Barrister-at-Law, is appointed to act in his place as Chief Judge of the Court of Small Causes. It is said that Mr. Hart intends to retire on the termination of his long leave, when Mr. Chitty will be confirmed in his acting appointment, and such is supposed to be the understanding on which the learned young counsel has been brought on the Bench. We have nothing to urge against Mr. Chitty personally. That he is junior to many members of the Bar is perhaps deemed as an additional qualification, and it probably conforms with past practice and precedents also. Mr. Hart, and even Mr. O'Leary, if we mistake not, were comparatively young or unknown when they were first selected for the seat on the Bench, which in importance is only next to that of a High Court Judge; and if ends justify means, then Government may well attempt to justify their first choice of juniors by the ultimate success which they achieve and the satisfaction which they give in course of time. But the objection lies in the principle of such appointments, and on principle we cannot approve of the appointment of Mr. Chitty to act as Chief Judge of the Small Cause Court. We know nothing of this gentleman, but we presume, as he has been for seven years in Bombay and has not made any marked impression at the Bar, that he is one of the large and growing class of decent mediocrities who throng the passages of the High Court. We can see no reason why failure at the Bar should be the passport to employment to one of the chief prizes in the judicial Bench. Government are not in want of men in the ranks of their subordinate judicial service, who have distinguished themselves by their long and successful career and who look to the Chief Judgeship of the Presidency Small Causes Court as a fitting reward for their valuable and meritorious services. Is it right, then, to supersede so many deserving servants of the State by the nomination of young barristers newly arrived in India? Another question of equal importance is whether the office of Chief Judge of the Court of Small Causes is, and if so, should be, exclusively reserved for English barristers, however junior they may be, to abler and more experienced Native members of the profession? We are aware that the law prescribes that the Chief Judge should be a barrister, but are there no barristers already in the Government service and are none of them capable by reason of long service and tried capacity to undertake the duties of the Chief Judge? Again, there are many in the ranks of the judicial service who, though not dinner barristers, are as old and distinguished pleaders and graduates, conspicuous for their knowledge of law, and it would be a great hardship to stop their deserved promotion for the technical difficulty of their not being barristers passed in England. There are none so blind as those who will not see, and Government is obviously shutting its eyes and ignoring the claims of men who have for long years devoted themselves to its service. The service has a right to it, and if Government does not concede that right it acts unrighteously and in a way which, among private persons, would be called by a very ugly name. The Chief Judge must be a barrister; but what is a barrister? The word "pleader" includes a barrister, and why that special class of pleaders called barristers should have the exclusive right to this appointment it is difficult to see. Doubtless when the Act was passed pleaders had not attained to their present position; but the fact is that the pleader is now fully equal to the barrister, and an experienced pleader with a successful practice in the Bar is superior to a briefless barrister. It is true, therefore, that a restriction which had a meaning when it was adopted should be removed and that the pleader should be equally eligible for the appointment. Even in Sir James Stephens' time the work of the Subordinate Judge was pronounced to be better than the work of the District Judge, although the latter was the highly-cultured Civilian; the average barrister is certainly not better than the average Civilian, and it follows that the Subordinate Judge can do his work better than either. Why Government should select a barrister for a responsible office can easily be understood, although the necessity for it might be difficult to be perceived. But these considerations, forcible as they are, must give way to the paramount obligation on Government to reward its own officers with the prizes which their ability, integrity and patient duty demand. The public demand good men and ex-

Disapproval of the appointment of Mr. C. W. Chitty as Acting Chief Judge of the Bombay Small Causes Court.

perienced men, and those qualities cannot be taken upon trust. They must be proved in the lower ranks, and it is these considerations which induced the Commission to lay down the rule that if a barrister is to be appointed he should enter the service in the lower grades, but if it were necessary to appoint him to a high office he should be not only a barrister but a distinguished barrister, and not only that, but one fully versed in the vernacular and able to understand the witnesses without the help of an interpreter. If the law allows this injustice let the law be amended. At any rate, the question deserves a full and fair discussion; and Mr. Chitty's acting appointment creates a suitable occasion for it. The Bombay Presidency Association had only lately raised these objections with great ability; but they were considered to be too late, as the acting appointment which was then objected to had not only been made but had run out its course. Now that an appointment on these objectionable lines is again made acting for a period of nine months with the prospect of its being made permanent thereafter, the Presidency Association has ample opportunity to agitate again till the objections are removed to the satisfaction of the public.

A hand-bill issued by the Bombay Tract and Book Society, and the offence it has given to the Hindu society.

17. The *Gujaráti* (84), in its issue of the 4th October, writes:—The Hindu is proverbially tolerant and submissive, but even his toleration and submissiveness have their limits. Some missionaries, especially Native Christian converts, exceed legitimate bounds in criticising the tenets and beliefs of the Hindu community in their publications as well as in their proselyting harangues delivered to ignorant multitudes on public roads. They are of course necessarily very careful in their strictures on Mahomedanism as its followers know very well how to silence the least aggressive critics of their cherished religious principles. Even our rulers have a wholesome fear of our Mahomedan countrymen, as was best evidenced some time ago by the abandonment of the idea of representing Mahomed on the English stage. The bare mention of the idea evoked protests from all quarters, English as well as Mahomedan. The Hindu is, however, gentle and any one who has a desire to have a fling at him or his institutions, social or religious, thinks that he is at liberty to indulge in his agreeable pastime without let or hindrance. But he too is liable to be roused and this is what has happened since the publication of a leaflet B. P., which, it it said, stands for the Rev. Mr. Baba Padmanji, under the auspices of the Bombay Tract and Book Society, casting aspersions against the reputation of Krishna and chastity of Subhadra, his sister. Twenty thousand copies have been printed for distribution and the strictures have produced no small indignation in the Hindu community and especially among the followers of Krishna. The comments have reference to the observance of the Janmáshtami and Gokulashtami. The festival is one of the most important and sacred days of the Hindus, and any comments on the moral character of the central figures in it would, it is natural to believe, be conceived in a spirit of toleration and based on adequate knowledge. We need hardly tell Christian critics of Hinduism what endless field for effective criticism is supplied by the doctrine of the "Imaculate conception of Jesus Christ." But they will, we believe, readily admit that no one has a right to be unnecessarily offensive in the discussion of this remarkable Christian dogma. We know that in this age of critics, no tenet, belief, superstition or institution, however cherished or revered, can claim to be outside the pale of criticism. In a country like India, where all the religious of the world come into collision with each other, each claiming for itself direct divine authority, even the most religiously devoted will be constrained to pause for a moment in their most thoughtful intervals before condemning everything foreign to their cherished beliefs and institutions. This circumstance ought to lead to sober thought and criticism and it is a pity some of our missionary friends should forget themselves so completely as to enrage the Hindu community by their unjustifiably offensive strictures. Those who can see the signs of the times will have perceived by this time that Christianity has no special attraction for the people of this country, whether they be Hindus, Pársis or Mahomedans, and whatever its triumphs with the lowest classes whose lot missionary bodies are endeavouring to improve by their laudable exertions, its prospects of general acceptance by the educated may be said to be as remote as ever, and we fail to see the wisdom of a course which is calculated to convert the toleration of the ignorant and illiterate into

active hostility. We are not sure if the least harm would come out of the childish ravings of papers like the *Bangabási*, but we must warn Government in time that some of the leaflets and pamphlets issued by thoughtless enthusiasts might lead to consequences which all sensible people will be sure to deplore. [The *Gujarát Mitra* (85), in its issue of the same date, expresses similar sentiments.]

18. The *Kesari* (43), in its issue of the 6th October, says that no one has legal or moral right to revile another's religion and that it is to be regretted that Christians who are educated and consider themselves to have reached the height of civilisation should be guilty of this offence, and exhorts the leaders of Hindu society to discharge their duty of taking legal steps against the person who has needlessly reviled Hinduism.

19. The *Dnyánodaya* (12), in its issue of the 8th October, writes:—A gratuitous leaflet published some time ago by the Bombay Tract Society, and rather widely scattered, has created no little excitement among our orthodox Hindu friends. The cause of the excitement is that in this tract mention is made of a custom in Orissa at a certain festival of the worshippers of Krishna dragging his image out of the temple with expressions of contempt for having committed a nameless crime. The story of this particular revolting crime is not found in the Puráns or other books in this part of India, and hence is not known here. Tracts that contain almost equally revolting stories known in this part of the country excite no comment; hence we gather that it is the novelty of the story that has so excited Krishna's votaries. The tract itself is written in no offensive spirit. We cannot say that we are in favour of tracts that stir up bad feeling. As a rule, tracts that contain the simple gospel truth are those that are wanted, but a tract showing the impossibility of Krishna being a proper object of worship, proved from the Hindu scriptures, has its use, and is not to be condemned wholesale. Just such exposures of the reputed lives of the gods and so-called incarnations have, we believe, led many away from idolatry. The giving up of idolatry is however but a step in the right direction, and much more is required, and it is the simple gospel story written or spoken in the spirit of love and yearning that can turn men to the Christian life. It stirs up no evil feeling or hatred, and attracts by the power of its own beauty and truth.

20. The *Jagan Mitra* (39), in its issue of the 5th October, says that lunatics being at liberty to wander about in the town of Ratnágiri do much mischief and that therefore they should all be segregated in the local lunatic asylum and there taken care of.

Segregation of wandering lunatics at Ratnágiri recommended.

Part II.—*Education.*

21. The *Mahratta* (5), in its issue of the 4th October, writes:—The valuable and varied correspondence that the new proposals to remodel the Matriculation examination has given rise to fully justifies the wisdom of those who so timely asked for and gained a breathing time before saying 'yes' or 'no'. It has been all along taken for granted that no college admits a student within its sacred precincts, who has not matriculated in a classical language. Is there full warrant for this sweeping assertion? Again, even supposing that the rule is strictly adhered to in *all* colleges, what warrant have at least some of them to adopt it? One may understand why the Arts colleges, the further course making a knowledge of a classical language necessary, might insist upon the rule. But what have the Medical, the Engineering, the Technical, or the Veterinary College to gain by narrowing their choice in this manner? We are willing to concede that a study of Latin may facilitate a student's progress in the science of Medicine. But what if a student takes Sanskrit, German, or Hebrew? As regards other colleges, the reason why they should close their doors against those who have passed in the vernaculars is absolutely *nil*, except it be their sweet, wayward will. The Syndics, again, who took part in the recent debate in the Senate,

Remarks in connection with the proposals to remodel the Matriculation course of the Bombay University.

assured the Senate that some recognition will have to be given to the vernaculars in a University that is not ashamed to call itself *Indian*. One of them has since been good enough to announce he has been always in favour of their encouragement within "certain strictly defined limits"—limits, by the bye, whose strict definition he has not *yet* favoured the public with. Is it intended to begin that interesting operation by banishing the vernaculars even from the Entrance Examination? That will be a very auspicious beginning, indeed. You see, then, this tall talk of recognising the vernaculars and thus conceding a little to their enthusiastic and cool-headed advocates *practically* means *nothing*. It is a veritable shadow, and, one may say, a temptingly treacherous one.

Summer vacation in vernacular schools in Gujarát approved.

22. The *Gujarátí* (84), in its issue of the 4th October, is glad to learn that steps are being gradually taken in Gujarát to redress some of the long-standing grievances of primary schools by providing benches for the students, increasing the salaries of teachers, &c., and says that by closing the schools during the month of May, which course was recommended by Mr. Giles, Educational Inspector, N. D., and approved of by the Director of Public Instruction, much benefit will accrue both to the pupils and the teachers.

Part III.—*Native States.*

Increase of the amount of pension assigned to the deposed Mahárája Shur Chander of Manipur recommended.

23. The *Native Opinion* (15), in its issue of the 8th October, says that if it is correctly informed that the deposed Mahárája Shur Chander of Manipur has been assigned a pension of Rs. 250 a month the pensioner is really to be pitied, and hopes that as he was obliged to leave his capital and go to Calcutta on account of the meddlesomeness of some Political officers, and since he has been all along on terms of perfect loyalty with the British Government, the latter will reconsider the amount of pension and show more liberality in fixing it.

Poll-tax levied by the Chief of Dánta in the Mahi Kántha Agency and a request to His Excellency Lord Harris in the matter.

24. *Prajámat* (118), in its issue of the 3rd October, observes:—The poll-tax levied by the Chief of Dánta, in the Mahi Kántha Agency, on the pilgrim visitors to the Ambáji fair is not only oppressive but also illegal, because the temple is not the Chief's private property but is maintained by the pilgrims. The poll-tax levied in the times of Mahomedans was much lighter in its incidence as it fell only upon such persons as had reached the age of 18 years, a portion of which, besides, went for their own benefit; but the tax now imposed by the Chief of Dánta falls even upon a child of one day and the pilgrims do not derive any benefit at all therefrom, and, moreover, a separate tax is imposed on account of the *chokí*, without any regard being paid to the convenience and comfort of those who pay it. The condition of the roads is miserable, the sanitation of the place is bad, and much inconvenience is caused to the public in the matter of obtaining passes for admission to the temple. It is therefore very strange that the British Government which did not hesitate to interfere in the administration of Porbandar and Nándod on the ground that they were not properly managed, does not yet step in, in this instance, for the protection of its own subjects who visit the place. We call His Excellency Lord Harris' attention to this, and request him to get the poll-tax reduced to about 3 annas and to entrust its collection and application to the Political Agent of Mahi Kántha.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 10th October 1891.

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(For the week ending 10th October 1891.)

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 10TH OCTOBER 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Vaidarbha* (2), in its issue of the 3rd October, writes :—Is Chikaldah to be made the head-quarters of Berar? But whether it is made so or not, it sees more of the head of the provincial administration than the city which rejoices in the title of head-quarters. It has, it must be admitted, a climate the coolest and most refreshing in Berár; the scenery is the best in the province, and there is plenty of excellent game to be had there. But it is situated in a far off corner of the province, more than 60 miles away from the nearest railway station, amidst hills and dales inhabited more by tigers and bears than by men. It is no doubt agreeable as a summer resort, that is, for those fortunate few who can secure one of the few houses there. But as a place from where to administer a department, much less a number of departments, it is thoroughly unsuitable. We cannot understand the significance of the step which, we are informed, is being taken to construct quarters, temporary they are called, for the office of the Director of Land Records and Agriculture. Is it on the *lucus a non lucendo* principle, or with a grim sense of humour and to illustrate as it were the general *want* of harmony which pervades this Earth of ours, that the Director of Agriculture is to be kept far off from all the operations of agriculture? It will not be out of place to enquire what was the object with which the department of Land Record and Agriculture was created. One would think that that was a department which could not well be administered from the seclusion of our provincial Olympus. It has, we conceive, to see, know and study the land and the men who cultivate that land. It has to find out facts connected with the state of agriculture as much by mixing up with the people as by calling upon the village *patwaris* to submit statements. The revision survey operations with which we are threatened will be conducted by it. It stands therefore under every necessity of knowing the sentiments and opinions of the people. How will these things be secured in a wretched hamlet thirty miles removed from the nearest village of any decent dimensions, perched on the top of a mountain and surrounded by reserved forests in all directions. Officers exercising judicial functions may and in a way should live isolated from the people. The position and duties of the Revenue officers, however, require them to have a thorough knowledge of the condition of the people. These are trite observations. And

Disapproval of the intention of making Chikaldah the head-quarters of Berar.

yet it is the most evident truths which are often disregarded in practice. We cannot understand how this arrangement could have received the sanction of the Resident. What purpose is served by having these temporary offices at Chikaldah?

Holding of Departmental Examinations twice a year recommended.

2. A correspondent of the *Vaidarbha* (2), in its issue of the 3rd October, requests that the Departmental Examinations of the Lower and Higher Standards in Berár may be held every six months instead of every twelve months in order that candidates plucked in one or two subjects may not have to wait long.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 13th October 1891.

[CONFIDENTIAL.] No. 42 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th October 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	60
37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagaddarsh	Ahmednagar	Do.	309
39	„ Jagad-hitechchhu	Poona	Do.	5,800
40	„ Jagan Mitrá	Ratnágiri	Do.	150
41	„ Kalpataru...	Sholápur	Do.	250
42	„ Kannada Punch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	50
47	„ Kumtha Vritt	Kumta	Do.	...
48	„ Mahárashtra Kokil	Bombay	Monthly	1,500
49	„ Mahárashtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—*continued.*			
50	The Maháráshtrá Vritt	Sátára	Weekly	150
51	„ Moda Vritt	Wái	Do.	350
52	„ Mutaaddi	Ahmednagar	Do.	...
53	„ Nagar Samáchár	Do.	Do.	150
54	„ Násik Vritt	Násik	Do.	300
55	„ Nyáyá Sindhu	Ahmednagar	Do.	170
56	„ Pandhari Mitrá	Pandharpur	Do.	104
57	„ Poona Vaibhav	Poona	Do.	1,100
58	„ Prabodh Chandrika	Jalgaon	Do.	200
59	„ Prabodh Ratná	Bárai	Do.	225
60	„ Pratod	Islámpur	Do.	300
61	„ Rághava Bhushana	Yeola	Do.	140
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Shám Sundar	Sholápur	Do.	...
66	„ Sholápur Samáchár	Do.	Do.	260
67	„ Shri Shiváji	Poona	Do.	300
68	„ Shubh Suchak	Sátára	Do.	255
69	„ Sudhákar	Pen	Do.	250
70	„ Sumant and Satyá Sudha	Kárwár	Do.	100
71	„ Suryodayá...	Thána	Do.	300
72	„ Vanapriya...	Chikodi	Fortnightly ...	100
73	„ Venguria Vritt	Venguria	Weekly	150
74	„ Vidushak	Karád	Do.	300
75	„ Vidya Vilás	Kolhápur	Do.	275
76	„ Vijay	Sháhápur	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	500
78	„ Vrittadhára	Dhár	Weekly	100
79	„ Vrittasár	Wái	Do.	285
80	„ Vritt Sudha	Sátára	Do.	200
81	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach...	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	750
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,600
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,680
91	„ Surat Akhbár	Surat	Do.	600
92	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	394
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	350
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chának	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Furaad	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afsháu	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Kásido Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tikákár	Bombay	Fortnightly ...	800
119	„ Praja Matá	Ahmedabad	Weekly	500
120	„ Rájyabhaktá	Bombay	Do.	687
121	„ Samaher Báhádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saurâshtrâ Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	200
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	568
129	„ Stri Mitrâ	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	309
132	„ Udichya Hitechchhu Patrâ	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	825
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitrâ	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadá Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
137	The Karnátak Patrâ	Dhárwár	Weekly	400
	KA'NARESE.			
138	The Chandrodayâ	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	190
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satyâ Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
144	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	830
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do, ...	200
154	„ Mukhbir	... ...	Do.	...
	PERSIAN.			
155	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
158	The Altab Sind	Karáchi	Weekly	...
159	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Pirbhat	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

The present political situation of England and India.

1. The *Gujardt Mitra* (86), in its issue of the 11th October, after briefly describing the present political situation of England and several other countries of Europe, observes:—As it is pretty certain that Russia will sooner or later invade India, it is desirable that there should be no internal dissensions in Europe so that sufficient attention may be paid to strengthening the position of England in India, and in this direction she has already begun to work. The Native Princes are ready and willing to help the British in times of emergency, and the Natives themselves would do so but for the Arms Act. It was really wrong of the British to have in a moment of apprehension after the Indian mutiny deprived the Natives of the use of arms without a license, because it is not wise for rulers to look with suspicion on the ruled and to deny them the free use of arms as if they were enemies and thereby to displease them. But it is not yet too late to rectify this mistake; for if Government repeal the Arms Act they will gratify those Natives who are warlike and who will sacrifice their lives for the sake of their rulers. Government need not be afraid of the Indian people; for the latter are firmly of opinion that there is at present no Native Chief able enough to rule over the whole of India and that it is impossible for them to get kind and benign rulers like the English. If England strengthened her position in this way her enemies would see their weakness and might even give up the idea of invading India. [The *Satyavakta* (122), in its issue of the 10th October, observes:—The Russians seem to have enlisted the sympathy of several European States and of the States on the Indian frontiers on their side, and this has caused some alarm in India. It is, therefore, urgently necessary for the English to defend themselves and the Indian people from the impending Russian invasion and to preserve their honour and prestige even at a great sacrifice.]

The consequences of a Russian conquest of India anticipated by the *Pioneer* and remarks thereon.

2. The *Dnyan Prakash* (13), in its issue of the 12th October, says:—The *Pioneer* speculates on the fate of the Anglo-Indians in the event of the Russians conquering India as follows:—"The English people would have to put up with the same difficulties which the Jews are now experiencing at the hands of the Czar. Not only would the English officers be driven from the posts they now hold, but English trade would be annihilated by a prohibitive tariff; and the English would sink from their present proud position as members of a ruling race to that of oppressed subjects, and the capital invested by them in industrial enterprises like the indigo plantations would be lost." Even though it be supposed that all this is possible, yet it is a distant contingency. The *Pioneer's* advice to the English to keep the Indian subjects pleased is, however, sound. It recommends that particularly those Indian races from which the Indian soldiery are drawn should be well treated. In this we differ from the *Pioneer*, for the loyalty of the common people alone saved the British Indian rule in 1857. Some few officers disregard this fact, but they will see their mistake ultimately. We very frankly say that no one in India wishes for the advent of the Russians, for if it is necessary that we must have foreign rule we would rather be governed by those who are one of the best nations of the civilised world and with whose rule we have been acquainted for a long time. If, however, the minds of the common people are once poisoned against the English rule, they will naturally wish for a new rule and our rulers will do well to take a hint and keep this contingency at as long a distance as possible.

Rumours about Russian designs in Central Asia and their causes.

3. The *Mahratta* (5), in its issue of the 11th October, writes:—Whatever room there may be for the alarming rumours about Russian designs in Central Asia, there is no mistaking the fact that these rumours have much to do with the internal policy of governing the Indian Empire. These rumours rise when administrative measures are declaredly unpopular and they subside when the relations between the rulers and the ruled are most friendly. If Government can be convinced of this, we have little doubt they will improve their

method of government, and not only make a Russian invasion impossible, but will effectually eradicate all talk about it in the bazars.

The miserable condition of the Indian people and the necessity for repealing the Arms Act.

4. The *Nagar Samachár* (53), in its issue of the 10th October, says:—One of the causes of our miserable condition is that we are without arms, and that without them we cannot guard our person and property. We have become simply timid and we cannot handle arms without fear, while those who are allowed to carry them always appear to be brave and spirited. The difference between men who are allowed to carry arms and those who are not, can be very well seen by comparing a British Indian subject with a Nizám's subject. Some say that murders will increase if people are allowed to carry arms, but there is not much meaning in this argument, for since the enactment of the Arms Act the number of murders in the country has not decreased. If all are not allowed to carry arms Government should at least allow those to whom they are absolutely necessary—we mean, the villagers or such other people as are obliged to defend themselves from wild animals. We are told that some people having applied to a Collector for permission to carry arms in self-defence from the ravages of wild pigs, the Collector, instead of giving them the permission asked for, advised them to dig a big hole in the ground and to drive the pigs into it and so to kill them. If the Government is afraid of attempts on our part to subvert it there is no foundation whatever for this apprehension. Suppose that the Government is defeated in a fight and its whole army is lost, who would then fill up the ranks? Government would in these circumstances see the necessity of allowing the people to carry arms and of giving them a military training. If, however, we were well trained and knew how to carry and use arms, we would assist our rulers to our utmost and fight for them against their enemies. When we had Native rule we had all these blessings, and how was it then that the English people conquered us? The cause is that at that time there was no peace and no even-handed administration of justice, the ruling class having all the advantages to itself. Under the present Government, however, all the inequalities are done away with, and as every one wishes for the continuance of the present rule it is in the interests of the Government to give us a military training and to permit us to carry arms. As we hear that Russia is coming nearer and nearer to India every day, Government would benefit itself by favourably listening to this prayer of ours.

The duty of the Indian people to Government.

5. The *Sudhákar* (69), in its issue of the 13th October, traces the cause of the English supremacy to their love for their countrymen, and says that the Hindus have lost their rule by reason of the absence of this most important characteristic; for, says the paper, when our rulers came here first they did so simply as merchants, but when they saw that the Hindus had no bond of union and would fight with each other even for trivial matters they took advantage of this state of things, kept a Native army, and with its aid became supreme here. If we read the history of the English people we shall find very few instances of treachery, but, on the contrary, we shall see that on all occasions they are ready by fair or foul means to keep and increase the prestige of their country. Our rulers say that if we are able to govern ourselves they will hand over the government to us and go to England. We must try to assist them in the fulfilment of this their good intention and not trouble them. Our present duty is simply to lay before Her Imperial Majesty our grievances with a view to have them remedied; or we need not go to Her Imperial Majesty even, the British Parliament being able to do away with all the grievances which are caused by defects in the laws or by maladministration.

The weakness of the people of India.

6. In an article headed "India has no hope," the *Indu Prakásh* (14), in its issue of the 12th October, says:—A competition in trade is going on in Siam between the French, the English, the Danes, and others, and it is the general opinion that those who will be the foremost in trade will in the end become the rulers of the country. While thinking over this matter, the question, which occurs to us, is whether those Indians who are trading there will ever get an opportunity of rising into eminence. The whole English nation was ultimately benefited by the

English Government's taking up the cause of English merchants in Burmah when they were ill-treated by the latter Government. Do we stand a chance of being ever similarly benefited? If the Indians in Siam are ill-treated, will the Government of India sympathise with them? And if they do, will it be beneficial to the people of India? Certainly not. It is England which will be benefited. The fact is that we, the people of India, have reached such a condition that in spite of all opportunities we shall never be benefited in the least. In one sense it may be said that the existence of our nation is of no consequence. There are as many well-constructed public roads on the face of the earth as are needed, but we have no legs to use them. Such a state of things is most deplorable. The Danes, the French and the English are aspiring to become some day or other the rulers of Siam, but have we any ground to entertain that aspiration? Not only have we no hope of becoming the rulers of our own country, but we have no position even in a country which is open to be ruled by any powerful people. The chief cause of this is that we have no protector, no one to support us, and our rulers are not solicitous about our welfare. How to change this state of things is a very difficult question. We have placed before our readers these thoughts, which incidentally arose in our mind, simply to awaken them.

Remarks on the practice of demanding honorary service in Legislative Councils and municipal institutions in India.

7. The *Mahrátta* (5), in its issue of the 11th October, writes:—We do not know on what principle the practice of demanding, and, what is more surprising, of granting honorary service from month to month and year to year has grown in our Legislative Councils, and latterly in our municipal institutions, except it be on the principle of the poverty of the country. But apart from the reasonableness or otherwise of that principle, we do not see it logically carried out. We wish, partial as we are in the interests of our own country, it had been generally adopted in cases where it involved no hardship. But so far is that principle from being put into practice, at least as regards the heaven-born services, that we have been complaining, and justly complaining, of the too high scale of salaries that prevails in this country, without avail. If the additional members of Legislative Councils and even chairmen of municipalities, whose duties are light or casual, can be justly asked to offer their services *gratis*, we know of no earthly reason why our Governors, Viceroys, and Commanders-in-Chief may not be asked to forego the superfluity of extravagant salaries. But, so far as we know, history does not record a single instance of any of these high and well-to-do dignitaries having ever volunteered their valuable services *gratis* to this poor country. Of course, as we have hinted above, we have little faith in the justice of this principle, which is against the natural tendencies of human nature. Honorary service cannot, in the long run, be very effective service, and the laxity of administration and supervision that is sometimes visible in our municipal and other local institutions is, we believe, mainly due to the honorary character of the service.

Comments on the way in which public honours are alleged to be conferred.

8. The *Kaiser-e-Hind* (89), in its issue of the 11th October, writes:—Mr. Lyall, Chief Secretary to the Government of India, communicates to the Bombay Government that the Imperial Government views with disfavour the conferring of *ex-officio* titles of all kinds and degrees, as they detract from the value of similar titles, which are from time to time conferred for good services on meritorious servants. The reasoning is sound and the Supreme Government may be commended for its decision. But may we ask it to go a step further and boldly wipe off by one stroke of the pen all manners of orders and decorations from the Grand Commandership of the Star of India down to the petty Shamsul-ulmaship and Mahámahopádhyáyaship? India is growing heartily sick of these baubles. Nay more. The Government has actually *demoralised* the people and created a kind of spurious "public spirit"—a spirit which, if anything, is intensely selfish and degrading. It has also created jealousies and bickerings. And there is not the slightest doubt that it makes a certain class of citizens absolutely slavish to the bureaucracy. In brief, it is notorious that titles and decorations now-a-days are reserved for those who would truckle to Government. Even journalists, the last persons who should hanker after C.I.E.'s and other utterly worthless baubles, do not escape the contagion.

Moreover, there is now-a-days no justice in the distribution of public honours. Sometimes there is a regular newspaper controversy going on because a certain engineer or doctor is left out in the cold and because a certain other engineer or doctor gets himself titled by working the oracle. In the end, Government succumbs to the cry of the disappointed by silencing him with a title at the time of the next birthday or new year day *Gazette*. Somebody else makes a growl and nobbles the press to sing his praises. This thing is eternally going on. A decoration or a distinction, if it is to be given at all, must be such as may be eagerly coveted. When it is conferred judiciously and sparingly, it is certain to be valued.

Approval of the Government resolution regarding the titles of Ráo Sáheb and Ráo Bahádur hitherto conferred on the members of municipal and local boards.

9. The *Shri Shivdji* (67), in its issue of the 13th October, says:—People used to try hard to become members of a municipality or of a local board long before the title of Ráo Sáheb was conferred on such members. Now that this empty title is about to be taken away we do not know why people should murmur. If the present members of a municipality or of a local board try to become members of such public institutions only for the titles, which the office carries with it, we do not want such title-loving members. We want to have such men alone in our public institutions, as would, without any inducement, work hard for the public good. We thank the Government for this resolution about the titles, as it will take away from our municipalities and local boards title-loving members. Those who really wish to serve their fellowmen should serve them without these empty titles as before.

Disapproval of the proposal to do away with these titles.

10. The *Arunodaya* (21), in its issue of the 11th October, says:—If we read carefully the long correspondence published in the *Gazette of India* on the subject of titles, we shall very easily see that the Supreme Government has had very little to do in doing away with the title of Ráo Sáheb hitherto borne by the municipal and local board members. The Bombay Government has taken the chief part in this matter and the reasons given by that Government are worthy of study. They betray nothing but the narrow-mindedness of the local Government in reducing the dignity of the members from a Ráo Sáhebship to a mere A'zamship. The local Government says that the titles of Ráo Sáheb and Ráo Bahádur are always bestowed upon old servants for their valuable services, and that these officers are degraded when these titles are bestowed upon mere municipal members. This way of reasoning does not imply much generosity on the part of our local Government. In this way a member of a municipality or a local board loses his status and is esteemed far below a paid Mámlatdár officially titled Ráo Sáheb. We think that both the Local and the Supreme Governments have erred in this matter. Both these officers are engaged in doing public offices, but the one is paid and the other is unpaid, doing his work only for public weal. In these days it would be thought very absurd if one lowered a person working for public good without taking remuneration and raised another who did his duty for pay. We do not insist that members of local and municipal boards should be called Ráo Sáhebs and Ráo Bahádurs: nor do the members themselves care much for these titles, for they know very well the value of empty titles; but they will feel much if they are considered inferior to the paid servants. The Bombay Government is from the beginning opposed to the local self-government scheme of Lord Ripon, and this is an additional proof of the fact. We request the members of the local boards not to lose courage because the Government treat them in this fashion, for, if they persevere in doing the work undertaken by them, the Government in Heaven will surely reward them for their good deeds.

Praises bestowed upon their Excellencies Lord Lansdowne and Lord Harris by Mr. M. M. Bhávnagari at a dinner in London disapproved.

11. The *Kaiser-e-Hind* (89), in its issue of the 11th October, observes:—It is certainly disappointing to see that Mr. Mancherji M. Bhávnagari, in proposing the toasts of their Excellencies Lord Lansdowne and Lord Harris at a dinner given on the Párai new year's day in London, showered undue praises on their Lordships, and we cannot pass over the incident in silence as Mr. Bhávnagari tried to pose as the general representative of the

public, particularly of the Pársi community. The *régime* of Lord Lansdowne has been full of disappointments, as can be seen from the Kashmere and Manipur affairs, his frontier policy and the extravagant military expenses. Moreover, the oppressive salt-tax and other taxes imposed by Lord Dufferin have not been reduced; nor have the various complaints of the Indian National Congress been attended to by his Government. Mr. Bhávnagari seems to have been equally mistaken in praising Lord Harris; for, how can his administration be said to be successful when he has disregarded public opinion under the objectionable advice of his Councillors, as will be seen from his replies to the memorials on ábkári administration by the Anglo-Indian Temperance Association and on the Rájábái Tower tragedy, from the attitude of his Government towards the Bombay Municipal Corporation, and from his way of filling up responsible posts? [The *Rájyabhakta* (120), in its issue of the 13th October, expresses similar sentiments.]

The approaching tour of His Excellency Lord Harris to Ahmednagar, Sholápur and Sind, and suggestions to His Excellency in connection with it.

12. In alluding to the approaching visit of His Excellency Lord Harris to Ahmednagar, Sholápur and Sind, the *Jám-e Jamshed* (88), in its issue of the 17th October, observes:—The object of gubernatorial tours is no doubt very laudable, but it is seldom accomplished, because in their tours our rulers hardly get an opportunity of mixing with the ordinary people in order to know their complaints and grievances. With a view to making their tours thoroughly beneficial they ought to visit large and small places without giving previous intimation of so doing, and see the rich and poor inhabitants thereof and personally acquaint themselves with the condition of the people. If Lord Harris makes his approaching tour on these lines, it will be warmly welcomed and will leave an everlasting impression on the people.

A recommendation to the Bombay Government to appoint a Mahomedan gentleman as Sheriff of Bombay for the ensuing year.

13. A Mahomedan correspondent of the *Rást Goftár* (90), in its issue of the 11th October, observes that since the institution of the shrievalty in the year 1820 Mr. Rahimtula Mahomed Sayani has been the only Mahomedan Sheriff appointed by the Government of Sir James Fergusson in 1885, and that now that the Mahomedan community has much advanced it deserves the bestowal of this honour on some of its other members, and requests His Excellency Lord Harris to recognise its claims for the office next year.

Rumoured abolition of the cantonment at Surat disapproved.

14. The *Gujarát Darpan* (84), in its issue of the 11th October, says that a rumour is current at Surat that Government are thinking of transferring the local military force and substituting for it an armed police force, and requests the inhabitants to memorialise Government against this change, if the rumour be true, as it will not be a step in the right direction in the interests of the city, and as it had been abandoned on former occasions on the representation of the different Collectors.

Mr. W. E. Hart, Chief Judge of the Bombay Small Causes Court, praised.

15. The *Kaiser-e-Hind* (89), in its issue of the 11th October, writes:—By the next mail Mr. W. E. Hart, the Chief Judge of the Bombay Small Causes Court, goes on nine months' furlough, and as he has already earned his pension he may not very likely return to his post. We therefore think it necessary to say a few words with regard to the working of the Court during the last 12 years during which he has presided over it. During this period the monetary jurisdiction of the Court has doubled and several important changes have been made in the procedure and practice of the Court. While the Calcutta Small Causes Court has given reason for dissatisfaction to the suitors and the mercantile community of that place, the Bombay Court headed by its able and versatile Chief Judge has shown that it is quite capable of coping with the increasing number of suits and the varied and complicated questions of law and procedure which must necessarily arise with the extension of its jurisdiction. The Bombay Small Causes Court has been singularly fortunate in possessing as its Chief Judge a gentleman of great erudition and varied talents

quick perception and ready intellect,—one who has always shown a robust grasp of facts and niceties of law. He has been known for sterling common sense —a thing that is very uncommon indeed,—judicial patience and high-mindedness, which together with courtesy and kindliness of disposition have combined to give a dignity and decorum to all the proceedings in his Court. We have always looked upon the appointment of the Chief Judge of the Small Causes Court as second in importance only to that of a High Court Judge. Mr. Hart's judgments have always commanded the confidence and respect of the mercantile community and of the Chamber of Commerce, and the expedition with which he has disposed of the heavy number of cases and the satisfactory working of his Court have been very favourably dealt with by the High Court and the Chamber of Commerce, as shown by their respective protests against the threatened reduction of its pecuniary jurisdiction. It will be a matter of regret to the public and to the mercantile community to know that Mr. Hart will not in all probability revert to the bench. But whether he reverts to the bench or rejoins the bar, the loss to the one will be a gain to the other. [The *Bombay Samáchár* (97), in its issue of the 16th October, expresses similar sentiments.]

Mr. Hosking, Judge of the Sadar Court in Sind, praised.

16. The *Phœnix* (6), in its issue of the 7th October, writes :—Mr. Hosking, Judge of the Sind Sadar Court, delivered over charge of his duties yesterday. He goes on 2½ months' privilege leave. During the short time that he has been on the bench both in the District Court and Sadar Court he has given great satisfaction to the public. His judgments are marked by great ability and strong common sense. His courtesy and patience on the bench have been exemplary. We shall be glad to welcome him back after he has enjoyed his well-earned rest. Sind cannot afford to lose so conscientious a Judge.

Alleged wrongful acquittal of Europeans accused of murdering Natives and its effect.

17. The *Rást Goftár* (90), in its issue of the 11th October, writes :—The acquittal of Europeans when tried on a charge of murdering a Native, in the face of evidence which would be adjudged quite sufficient to hang a Native, is deplorable for various reasons. That there has been a miscarriage of justice in an individual case, and that a particular murder has been allowed to go unavenged, is by no means the most serious result of such acquittal. It is most deplorable because of the wide-reaching effects of each instance in which there has been a gross and palpable failure of justice. It shakes the faith of the people in the professions of even justice between members of the ruling race and the subject races. It embitters the feeling, sharpens and accentuates the difference between Europeans and Natives, and impairs one of the most potent moral forces on which rests the British rule in India, with, of course, 70,000 bayonets to strengthen and support it. On the other hand, such cases of acquittal create among the lower classes of the white population in India a perfect irreverence and contempt for the life of the Indian, which must seriously weaken their moral fibre. It must create in them an imperfect, if not perverted, sense of their moral responsibility, in their general relations with Natives. Low and ignorant Europeans are mostly to be found among the soldiers. If their bayonets constitute the strength of the State, the unavenged murders of Natives by some of them must go to make it weak. We burn with grief and indignation at a wrongful acquittal of a European, because we wish for the strength and stability of the British rule for the sake of India, since we fully appreciate the blessings of the rule. It is for this reason that we deplore the palpably unjust acquittals pronounced by British juries when the offender is one of their own countrymen. It is seen from experience that in such cases there is not much to choose between a common and a special jury.

Comments on the remarks recently made by the Honourable Mr. Justice Bayley about Native evidence.

18. A correspondent, writing to the *Sudhárak* (19) in its issue of the 12th October, writes :—There is something seriously wrong about the special jurymen's ideas about Native evidence and the weight to be attached to it in cases of murder in which an Englishman or an European is the accused. Such cases are becoming painfully

frequent, and unless Government take early steps to prevent their alarmingly frequent occurrence, the Native's idea of security of his person will be thoroughly undermined and the results will be morally and politically disastrous. We never knew Mr. Justice Bayley to be very careful about his judicial utterances, and if what he is reported to have said about Native veracity and reliability is at all true, Mr. J.'s "monumental" mendacity of Natives is an idea which has spread itself very widely in the Anglo-Indian mind. We wonder what his brother Justices think about it. Or do they all, the Chief Justice included, join him in his disagreeable estimate of Native character for truthfulness? The Ahmednagar murder case is one which surely ought to have the pointed attention of the public, both Indian and English, drawn to it. An English jury acquits a murdering soldier and a common jury acquits Shroff. The accused in both cases are let loose upon the world as pure as driven snow, or, in other words, as chaste as Mr. Crawford was finally found to be. And yet, a good and sensible Sessions Judge in our presidency recommends the withdrawal of the jury system from districts like Belgaum. If it is to be withdrawn, let it be withdrawn from all alike, Natives and Europeans, and no one will then be surprised at such shocking verdicts. The paths of justice will be smooth and well-oiled and Judges may then skate or ride roughshod as they please.

Alleged necessity for revising the lists of jurors in Karáchi.

19. The *Phœnix* (6), in its issue of the 10th October, writes:—Public opinion in Bombay is very strong as regards the constitution of the jury lists, and the press deems a revision necessary so as to secure more intelligent and better educated men in future to sit in trial over their own fellowmen. But this question of the reform of jury lists in Bombay is equally appropriate in Karáchi. Dissatisfaction has been openly and frequently expressed by some of our distinguished men, quite capable of forming an accurate opinion regarding the jurors that are at times empannelled at the sessions. Young men who have perhaps just left school, without any knowledge of the world, possessing but the bare rudiments of education which just enables them to "drive the quill," are called upon to decide on matters of life and death, to pronounce an opinion on complicated cases at times involving the life of their fellow-beings. Without much mental culture they are asked to decide the *pros* and *cons* of questions submitted to them and weigh the conflicting evidence of witnesses and show sufficient acumen to separate the chaff from the wheat. This, it is hardly necessary to say, becomes a very difficult matter for many of our juvenile jurors, and it is to be regretted that to their tender mercies the lives of many men are left. Of course it is not to be denied that there are the necessary safeguards against any perverse or irrational verdict. But yet there are many advantages to be derived from a body of rational and intelligent jurymen. It would certainly be worth while to revise our jury lists. There are some who deserve to be eliminated by reason of their incompetence for such responsible duties.

A complaint about the difficulty of access to the District Judge's Court at Belgaum.

20. A correspondent of the *Vijay* (76), in its issue of the 9th October, complains about the difficulty of access to the District Judge's Court at Belgaum. He says that he wanted to go to hear an important case argued by a celebrated barrister, but was refused admission on the plea that permission from the Názir was required, and requests the editor to carry this matter to the ears of the Judge, so that in future no permission from the Názir may be necessary for admission into the Court.

A complaint against the working of the Honorary Magistrate's Court at Surat.

21. The *Gujarát Darpan* (87), in its issue of the 13th October, writes:—If there is a judicial humbug, it is the Honorary Magistrate's Court at Surat. There are several gentlemen appointed to serve as Honorary Magistrates here. Their business is in turn to fine and intimidate people for committing a nuisance or putting an obstruction, or building or repairing a house without notice, or for making encroachments on or projections over municipal land. These municipal cases are simple enough to decide, and the honorary servants of the public have made them still simpler. This is the

procedure. A *daroga* or ward-inspector reports to the municipal secretary any breaches of municipal rules that may have occurred. The managing committee gives its sanction to prosecuting the persons guilty of the breaches. The *daroga* appears before the Honorary Magistrate who is holding his Court in the Municipal Hall, and on a solemn affirmation lodges a complaint. The accused are generally poor people and rarely any rich persons who have not propitiated the illiterate *daroga sáheb*. A summons is issued. The accused presents himself before the Magistrate. The case is a petty one. It is about letting out water from a gutter. The accused pleads not guilty. He has his neighbours to bear him out. The *daroga* swears he saw the gutter let out. His peon—for he *has* one—supports his *upari*. No other evidence is wanted. The Magistrate orders a fine of rupee one to be paid. Another case of obstruction on the road follows. The same is the result. There is a repetition of such cases in the day. But we have found two cases during the last few days which have really surprised us. There are two persons bearing the same name. One has a shop where he sells mollasses at *Runálla's Tekara* and the other has a small shop on the New Road where he sells silk tassels and knit-work. The latter was accused of projecting a board over municipal land. The mollasses seller who bore the same name was summoned to appear before the Magistrate to answer the charge. He denied that he was guilty. But the *daroga* swore his evidence, his peon supported him, and the Sheristedar mumbled out what he had written. The accused often and often said he was not guilty at all. And yet, strange to say, the Magistrate fined him. The second case discloses a still grosser irregularity. There is a great banker, Sheth Motirám Narsai. He owns several buildings. Bana Mian, a *daroga*, accused him of heaping the debris of a wall beside a building belonging to him in Gopipura. The poor old banker was subpœnaed to answer the charge. In the meantime he received another summons, alleging that he had obstructed the road by stacking firewood beside his dwelling house in Hanuman Street. The summons bore no signature of the presiding Magistrate. It had, however, the seal of the Court. The banker appeared in the Court with his *mukhtiar* and several respectable witnesses to disprove that he had stacked firewood beside his house. The Magistrate on that day sent word that he could not be present and called the accused on the next day. It was found on the next day that no complaint had been lodged to justify the second summons. The Magistrate, Mr. Adarji, a pensioned Deputy Magistrate and as such not unacquainted with magisterial work, said when the *mukhtiar* of the accused complained of this, that it was all the mistake of his and of the *sheristedar*! But what of the seal? The irregular summons was taken back by the Magistrate and was destroyed. This is a fact, and the Magistrate must admit that there was a summons not signed by him though bearing the seal of the Court, which brought Mr. Motirám to his Court. Perhaps to escape this difficulty the Magistrate took up the Gopipura debris case. The banker proved by his books and witnesses that the *daroga* was wrong and he was right. Still the Magistrate regretted being unable to do anything to Mr. Motirám!

Disapproval of the rules regarding the use of waste land by Zamindárs and Háris in Sind.

22. A correspondent, writing to the *Muawin-i-Majma-i-Mahammadi* (159), in its issue of the 28th September, says:—Government have issued such strict rules regarding the use of waste land that the Zamindárs in Sind seem to possess no right over it. They are prohibited from using it for any purpose whatever. For instance, they are not allowed to use it, even temporarily, for the purpose of storing their grain. Now if a Zamindár keeps the produce of his field within his own holding, not only does it get spoiled owing to the land being covered with dust and clods of earth, but he is also precluded from bringing that portion under rabi cultivation. On the other hand, if he desires to have the use of such land he is required to make a written application for it, affixing thereto a stamp of eight annas, and to go about for two or three days in order to obtain the necessary permission. He is not allowed to set up fences on the waste land, although they are necessarily required for the protection of the crops. There are several instances in which the Háris have been fined for having put up enclosures on waste land. Now we pray that Government may be pleased to consider the fact that if they use their arable land for this purpose, they suffer pecuniarily. Seeing that

Government have also an interest in the preservation of the crops and seeing also that the use of the waste land for the purpose of securing the crops in the manner aforesaid entails no pecuniary loss on Government, we are unable to understand why Government do not take steps to remove such paltry hardships of the Zamindárs as are above described. At present if a landholder desires to take up waste land he cannot get it on payment of occupancy fees. But the land is put up to auction and sold to the highest bidder. It is thus that strangers have acquired lands and the original Zamindárs have been ruined.

A resolution of the Government regarding cattle-grazing fees found fault with.

23. The *Pratod* (60), in its issue of the 15th October, says :—The Government has come to a very strange conclusion. There was some increase in the fees for allowing the cattle to graze on Government land. Against this increase some applications from the Poona and Násik districts alone were received. As all the other districts have kept a rigorous silence on this subject the Government has come to the conclusion that the increase was quite proper and that the rates were not very high, while the true state is quite the contrary. So the people should take care in future in treating matters of public interest and should not let Government draw wrong inferences.

Disapproval of an order recently issued in the Ratnágiri District by the Forest Department.

24. The *Native Opinion* (15), in its issue of the 11th October, writes :—Two very serious problems, affecting vitally the material interests of the rural population, claim the attention of all who care for the well-being of the people of this presidency. We mean the proposed extension of the Deccan Agriculturists' Relief Act—opinion on the intrinsic utility of which is so much divided—to districts other than the four in which it has been in force since its enactment, and the circular recently issued in the Ratnágiri District by the Forest Department. Both these are very serious matters. We mean at present to notice only the Forest Department circular, alluded to above. We had thought that with the light that was thrown on the administration of the Forest Department during the last few years, any further extension of its mischievous activities would receive a check, but we have been disappointed. Well nigh exhausted in the Thána District, they are now being renewed in the Ratnágiri District,—a district admittedly the poorest in the whole presidency. That part of the presidency is now receiving the kind notices of the benevolent Forest Department. Not that the department had not hitherto turned its eyes towards it ; its activities had not extended beyond reserving forests here and there. Oppressive as those reservations have been, the orders that have been quite recently issued cap all the others. We learn that the lopping of the five trees, *ság*, *sisu*, *chandan*, *ain*, and *nána*, and cultivation within an area of 8 feet from their trunks, in the *khoti* land, have been prevented. These trees cannot be cut without the permission of Government. Hitherto the prohibition as to cutting extended only to *ság*, *sisu* and *chandan*, but now *ain* and *nána* have been included and the restriction extended from cutting to lopping and cultivation within the area specified above. If the Forest Department is blind to the mischievous results of these orders, so are not the people whose interests are vitally affected thereby, and they are taking constitutional measures to bring to the notice of the Government the hardships that will be unavoidably entailed upon them if these orders are not set aside. The whole district, of which *khoti* land forms the major part and *dhára*, to which the orders do not extend, the minor, is in consternation. We learn that a very large number of them met at Ratnágiri last month and approached the District Collector, Mr. A. Cumine, C. S., with a view to lay before him their grievances. The stereotyped answer that the matter will be carefully gone into has been given and the assembled people returned to their homes. We hope the Government of His Excellency Lord Harris will look into the matter very carefully and withdraw the orders issued. We join the people in thinking that they are very oppressive, and that they will inevitably operate to the detriment of cultivation. Has Government the right to issue such orders in respect to trees standing on the *khoti* land ? Moreover, putting aside the question of cutting the trees for building purposes, will not these prohibitions of lopping for agricultural operations, and of cultivation

within the prescribed area around them, prove very ruinous to a population which has no other means of subsistence than agriculture, and is this unknown to Government? We are unable to understand the motive of these orders. If it be the reservation of forests, is it necessary that the lopping of the trees should be prohibited, or that the ground under them be withdrawn from cultivation? Cannot the object be attained without such obnoxious restrictions? Is lopping injurious to the trees? Is it not considerably beneficial? Is it not annually necessary in order to produce a straight and healthy growth? General experience corroborates our view, but that of the Forest Department seems to run counter to it. Then again, as regards the other portion of the order. Is there any idea as to the total area of ground that will be withdrawn from cultivation every year if the order is allowed to stand? Let those authorities who had a hand in issuing these fiats answer these questions. We think much mischief will be done if these orders are not immediately cancelled. Here is a field of activity for our sleeping Presidency Association.

Remarks in connection with the riots in China against the Christian missionaries.

25. The *Phœnix* (6), in its issue of the 7th October, writes:—A great amount of eloquent indignation has been wasted on the little riots in China against the Christian missionaries. No civilized human being can do otherwise than regret the outrages in which the uproar has terminated, quite as much because they give an opportunity of interference to the European powers as because so many innocent and even heroic Christians have fallen victims to bigotry. But when will the self-righteous European learn to understand the Asiatic? And to begin with, what right have the Europeans, who have allowed Italian immigrants to be lynched with impunity by Lonisiana, to intimidate China with gun-boats? What is the significance of the threatened armed demonstration in the Chinese waters when Jews are daily persecuted with diabolical perseverance by the Government and people of Russia? Why are brawls in Central Asia to be a more righteous *casus belli* than the fiendish persecution of the race from whom the Christians have received the Old Testament? No doubt, the powers take their stand on treaty rights; but Anglo-Indian and English editors have often taught us that it is mere pedantry to adhere to treaty stipulations when there are more eloquent facts underneath. Is it not worth while to penetrate below the surface and try to understand the irrepressible animosity felt towards the missionaries by the adherents of ancient systems? A civilization as old and venerable as any that now rules the world—a civilization which survived the devastations of wild Tartars and Mahomedan conquerors—that civilization is apparently crumbling away at the touch of the European. In the name of commerce, in the name of religion, these ingenious Europeans have before now subdued and denationalized vast regions of the earth, destroyed the independence of many peoples, and silently forced upon them customs and practices entirely abhorrent to their genius. It is not the least disquieting feature of this transformation that so many of the rising minds in the countries conquered have acquiesced in this metamorphosis, either from motives of worldly advancement or from intellectual shallowness, or want of national self-respect. When Cyrus wished to crush the Lydians for ever, the most effective expedient he could think of was to change the dress of the male citizens of Sardis, and the adoption of a foreign intellectual dress is, perhaps, no less effeminating to the national spirit. Such lessons are doubtless present before the patriotic mandarins who are so grotesquely denounced in the European press. China is by no means an extinct volcano yet. Lord Wolseley thinks that if she could only find a Napoleon, the pigtail might quickly become the fashion, not only in Pekin and at Simla, but in Paris, Vienna and at Washington. A people naturally so powerful will not be willing to surrender their independence very readily. They must be observing with lively anxiety the inrush of that civilization of which the missionary is the pioneer, and which, by education and the superficial glamour of the materialism of the West, has insidiously destroyed ancient institutions wherever history has been written. The lamentable outrages in China are inspired not so much by religious bigotry as an ardent desire for national independence, which every European who is not a hypocrite should respect.

28. The *Kásid-e-Mumbai* (112), in its issue of the 14th October, observes :—

A complaint against the Christian missionaries and a request to Government in the matter.

It is very unfair for the missionaries to think that their religion is the best and that it is nothing to insult grossly other religions, but if they do not come to their senses in time the attention of the authorities should be directed to it. The missionaries strongly wound the religious feelings of the Hindus by writing objectionable and defamatory pamphlets against their gods and freely distributing them on their sacred holidays, and it is really generous that the Hindus treat such writings with cold contempt. Last year, about the time of the Moharram, the missionaries at Surat wrote something against the religion of Islám, but when the Mahomedans of Ránder and Surat threatened to take proceedings, Mr. Lely, Collector of the district, interfered and the circulation of the objectionable writing was immediately stopped. This shows that the authorities, if they like, can prevent missionaries from indulging in such bad practices. The authorities may also follow with advantage the example recently afforded by the Berlin Government, which prosecuted the editor of a certain local paper for wounding the feelings of the Roman Catholics.

Part II.—*Education.*

27. The *Mahrátta* (5), in its issue of the 11th October, writes :—

Prize distribution of the Female High School, Poona, and the speech made by His Excellency Lord Harris on the occasion.

Prizes were distributed to the students of the Poona Female High School on Thursday last, at which interesting ceremony their Excellencies Lord and Lady Harris were present. His Excellency made a speech on the occasion which suggests a good many points for reflection. The first important fact that is emphatically brought to light in His Excellency's speech is that the Girls' High School is a Government institution. Lord Harris tells the governing body of the school to continue to make progress till they "emerge from the character of a governing institution to one on the aided principle." Native States have very largely contributed towards the funds of the High School, and it will be very interesting to know if they contributed towards the erection of a Government or a private institution. It is also interesting to know if the noble donors are aware of the fact that the institution belongs to Government and *not to them*. We have then another question to ask, viz., whether the number of pupils (71) is inclusive or exclusive of the training college students and those of the primary school absorbed in the Female High School. Another point suggested by His Excellency's speech is about the popular sympathy this institution commands. His Excellency assumed that those who were present to witness the ceremony were present not because the Governor was present, but because they approved of female education and that they were trying to advance it. We are sorry the list of those present on the occasion is not published. Had it been so we should have been able to say how many were present there because the Governor was present and how many because they were real and honest sympathisers of the movement. If we can judge from the invitations issued, we can without any fear of contradiction say that the number of those present must have been made up of both kinds. In his concluding remarks His Excellency made it very clear that the institution was a very desirable one from the Western point of view, and he left it entirely to the people to see if it was equally so from the Eastern point of view. His Excellency did well, indeed, in not pronouncing an opinion on behalf of the Easterns. His Excellency has given one more proof of his reputation as a matter-of-fact Governor. Any other man in his place would not have hesitated to say that he was glad to see that the Easterns had commenced to take such deep interest in the English education of their wives and daughters, because in the list of members of the Maháráshtra Female Education Society there were such names as those of Dr. Bhándárkar and Ráo Bahádur Ránade. We are really glad that our rulers are beginning to perceive that between the public and the half-a-dozen or so of reformers there is a wide gulf intervening and that what they say or show is not really what the people would like to say or show. Taken as a whole, His Excellency's speech gives clear indication that he really knows how

the institution stands. His Excellency, if he had condemned us, could well have done so without laying himself open to any blame. But he speaks about our traditions with respect and reserve. The learned Doctor Bhándárkar, however, would not be so patient. He thought he would fail in his duty if he did not vilify Native society. That he did and satisfied himself. As we had already said enough of this tendency, we are unwilling to go further on this occasion.

28. The *Jám-e-Jamshed* (88), in its issue of the 12th October, observes :— The Girls' High School started at Poona about five years ago seems to have failed in its object, and it will therefore be advisable if the proprietors changed their present programme so as to make it suitable to a large number of girls, and in this connection we hope they will see through the speech of His Excellency Lord Harris made on the occasion of the prize distribution at the school last week. Lord Harris in his speech also made a passing remark regarding the difference of opinion between the Bombay Municipal Corporation and the Government regarding the cost of primary education, and said that wherever the scheme of local self-government was in vogue the responsibility of educating the people rested on the municipality. But the proceedings at the last meeting of the Bombay Corporation are sufficient to show that we do not enjoy the franchise of local self-government in its entirety. Moreover, Government do not allow the municipality to enjoy the revenues to which they are justly entitled, but only burden them with additional expenses in the name of local self-government. If, therefore, local self-government means extra taxation consequent upon those additional expenses, it will be a curse rather than a much-coveted blessing.

A complaint against the teachers of the municipal girls' school No. 1 at Broach.

29. The *Din Mani* (82), in its issue of the 13th October, says that it has got information to the effect that in the municipal girls' school No. 1 at Broach the pupils are made to sing love songs, and requests the local school-board and the educational authorities to inquire into this matter and to warn the teachers against doing so in future, as otherwise many people will, says the paper, cease sending their girls to the school and the cause of female education will suffer.

Part III.—*Municipalities.*

Remarks on the Bombay Municipal Corporation.

30. The *Indian Spectator* (2), in its issue of the 11th October, expresses much disappointment at the present composition of the Bombay Municipal Corporation and the want of independence and zeal in its members, European and Native, and after showing how this deficiency is apparent in all the sections of the members observes :—The majority of Native councillors belong to the non-descript class. It is they who are seldom true to the interests of the city. It is because of their fluctuating character, their personal interests, their treason to their conscience, that off and on amendments and motions of a most important character for the welfare of the city are lost. The chief executive for the time being espies this great weakness, and, naturally, having a flickering interest in the welfare of the rate-payers, he never misses an opportunity to enlist the weak-kneed on his side by sending round canvassers to collect votes every time that he has to carry out some proposition of his own. This is the way he gets his working majority. And, as there are dupes to be gulled, the chief executive does smoothly his work. Is it a wonder if the Municipal Corporation of Bombay is daily losing its integrity and independence, and degrading itself to the level of one of those innumerable *jokoolum* district local boards of which we have constantly heard so much? Remove the handful of the independent men who keep the municipal spirit alive, and what are you likely to find? This only : a ring worse than that of Tammaney. Is it a surprise if under such circumstances Mr. Murzban is obliged at the eleventh hour to withdraw his consent to become Municipal Executive Engineer? Evidently, the official pressure put on him must be overwhelming to induce him to with-

draw from his previous resolution. Mr. Murzban is still in official harness. In all probability, he will write to us to contradict the statement. We shall be bound to accept the contradiction, though, all the same, it will not help to remove the deep popular belief as to it. Be that as it may. But what are we to say to those who, even after Mr. Mehta's withdrawal of his notice, passed the appointment of Mr. Walton without a single protest? We confess to a feeling of bitter disappointment at this incident. In saying so we are simply echoing the popular feeling. There has been for years such a loud complaint against the vagaries of the Engineering Department that it was acknowledged on all hands that a reform was necessary and essential. Such a reform could be accomplished only when the head of the department had been removed. It might be a hardship to the incumbent. But when the city's best interests demand it, individual hardship must find no consideration. Yet those very councillors, European and Native alike, who in private society talked freely about that department, had not the moral courage to raise a dissentient voice. We say this was most discreditable to the public spirit of Bombay. It was cowardice. Here is a glaring instance of that demoralisation which has crept over municipal councillors, and which, if not put a stop to, is likely to lead to great catastrophes in the near future. The re-appointment of Mr. Walton, in brief, is nothing but a grave public scandal, and the reproach of it lies on the head of the existing Municipal Corporation.

Remarks on a motion recently brought before the Bombay Municipal Corporation by Mr. Wácha.

31. The *Gujarátí* (85), in its issue of the 11th October, regrets that Mr. Wácha's motion regarding the connection of municipal officers with the elections was rejected, and says that things are carried on in the municipality by interest and flattery, and that this state of affairs will hardly improve unless some able member of the Corporation takes up the question, which alone will make the Corporation independent and respected.

Disapproval of the resolution of the Ahmednagar Municipality to spend Rs. 300 on the occasion of the approaching visit of His Excellency the Governor to Ahmednagar.

32. The *Jagaddarsh* (38) of Ahmednagar, in its issue of the 11th October, says:—It is our duty to respect and honour His Excellency the Governor of Bombay and to rejoice when he visits this town of ours to see it for himself and to arrange for the proper supply of water to the cantonment and to the town. A meeting of the general committee of the municipality was held to consider the subject of giving a suitable reception to the Governor, at which a resolution was passed sanctioning the expenditure out of the municipal funds of a sum of Rs. 300 for the purpose. Two of the members pointed out that it was illegal to spend the municipal funds in this way, and that they were ready to collect the necessary amount from private sources; but we are very sorry to say that the committee paid no attention to this wise advice. [The *Nagar Samáchár* (53), in its issue of the 10th October, also condemns the resolution of the Ahmednagar Municipality sanctioning Rs. 300 for the reception to be given to His Excellency the Governor.]

Part IV.—*Native States.*

Alleged mismanagement in Native States.

33. The *Pársi Tikákár* (118), in its issue of the 15th October, observes:—The management of Native States is being gradually exposed and brought to light. The Chiefs do not understand their responsibility and their duty of making their subjects happy and prosperous, but only think of squandering their ancestral treasures, in enjoying themselves and in indulging in vices without any thought of the future. It is feared that if such a state of things continues they will surely become nonentities within the next 50 years, and it is strange that the Indian National Congress, which asks for new political franchises from the British Government, does not see the necessity for asking for reforms in Native States. It is not, however, too late, and it will do well to take up this question seriously in hand.

34. The *Native Opinion* (15), in its issue of the 15th October, is astonished at the resolution of the Kashmere Darbár to spend Rs. 75,000 for giving proper reception to His Excellency the Viceroy, and remarks that the state of the treasury is not at all satisfactory, that there are mistakes in the account books to remedy which a European officer has been lately appointed, and that therefore it is not proper to spend such a large sum in fireworks, dinner parties, &c. The paper expresses a hope that the Viceroy, after proper inquiries into the state of the Kashmere treasury, will not sanction the expenditure of such a large sum and will show his large-heartedness by taking a hint from what is said above.

Disapproval of the resolution of the Kashmere Darbár to spend Rs. 75,000 for giving a reception to His Excellency the Viceroy.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 20th October 1891.

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List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	60
37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagadádarsh	Ahmednagar	Do.	309
39	„ Jagad-hitechchhu	Poona	Do.	5,800
40	„ Jagan Mitrá	Ratnágiri	Do.	150
41	„ Kalpataru...	Sholápur	Do.	250
42	„ Kannada Punch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	50
47	„ Kumtha Vritt	Kumta	Do.	...
48	„ Mahárdshtra Kokil	Bombay	Monthly	1,500
49	„ Mahárdshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—continued.			
80	The Maháráshtra Vritt	Sátára	Weekly	150
81	„ Moda Vritt	Wái	Do.	350
82	„ Mutsaddi	Ahmednagar	Do.	...
83	„ Nagar Samáchár	Do.	Do.	150
84	„ Násik Vritt	Násik	Do.	200
85	„ Nyáyá Sindhu	Ahmednagar	Do.	170
86	„ Pandhari Mitrá	Pandharpur	Do.	104
87	„ Poona Vaibhav	Poona	Do.	1,100
88	„ Prabodh Chandrika	Jalgaon	Do.	200
89	„ Prabodh Ratná	Bárai	Do.	225
90	„ Pratod	Islámpur	Do.	300
91	„ Rághava Bhushana	Yeola	Do.	140
92	„ Ratnákar	Kaládgi	Do.	100
93	„ Satyá Shodhak	Ratnágiri	Do.	250
94	„ Satyá Sadan	Alíbág	Do.	75
95	„ Shám Sundar	Sholápur	Do.	...
96	„ Sholápur Samáchár	Do.	Do.	260
97	„ Shri Shiváji	Poona	Do.	300
98	„ Shubh Suchak	Sátára	Do.	255
99	„ Sudhákar	Pen	Do.	250
70	„ Sumant and Satyá Sudha	Kárwár	Do.	100
71	„ Suryodayá	Thána	Do.	300
72	„ Vanapriya	Chikodi	Fortnightly ...	100
73	„ Venguria Vritt	Venguria	Weekly	150
74	„ Vidushak	Karád	Do.	300
75	„ Vidya Vilás	Kolhápur	Do.	275
76	„ Vijay	Sháhápur	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	500
78	„ Vrittadhára	Dhár	Weekly	100
79	„ Vrittasár	Wái	Do.	285
80	„ Vritt Sudha	Sátára	Do.	200
81	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	750
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,600
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,680
91	„ Surat Akhbár	Surat	Do.	600
92	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	394
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	350
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chának	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Fursad	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afshán	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tiháhár	Bombay	Fortnightly ...	800
119	„ Praja Matá	Ahmedabad	Weekly	500
120	„ Rájyabhaktá	Bombay	Do.	687
121	„ Samsher Báhádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saurashtra Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	586
129	„ Stri Mitra	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	309
132	„ Udichya Hitechchhu Patra	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	825
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitra	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannada Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
137	The Karnátak Patra	Dhárwár	Weekly	400
	KA'NARESE.			
138	The Chandrodaya	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	190
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satya Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
144	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	830
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do, ...	200
154	„ Mukhbir	... ...	Do.	...
	PERSIAN.			
155	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
158	The Altab Sind	Karáchi	Weekly	...
159	„ Máawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Pirbhat	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ *ná*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Akbar*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

1. The *Gujarát Darpan* (84), in its issue of the 18th October, says:—Very serious are the signs of war on the horizon of European politics. We Indians have not much to fear from this dark political outlook so long as we are under the most glorious English rule. We know that if untoward circumstances come to pass, which God forbid, England will not tamely hand over India to Russia. We have once seen England coming out unscathed from a turmoil wherein almost all the European powers were united against England; and we are quite sure that the same will be the result once more. Taking the past history of India into consideration we find that India is at its height of prosperity, peace and happiness under the present rule. If by some inexplicable circumstances India were obliged to defend herself against the Russians, how would she do it? This is a very grave question which agitates the minds of India's well-wishers. About a generation ago India was deprived of her arms, and since then a new generation has sprung up which is quite ignorant of their use and is consequently totally unfit to protect itself or to assist its rulers in the event of an emergency. How, then, can even Government manage to defend such a mass of unarmed population? This is a very grave position, requiring the utmost attention from our wise and lenient rulers. We hope that the Government will permit us to use arms and enable us to protect ourselves and thereby strengthen itself too.

What would be the fate of India in the event of a war in Europe?

2. The *Gujaráti* (85), in its issue of the 18th October, observes:—We do not know how far to rely on the rumour that the Viceroy intends resigning office next April, but everybody would wish that the rumour had been well founded, as the administration of Lord Lansdowne has proved a complete failure and has caused great dissatisfaction among the people, particularly the Natives, who sincerely wish him to make room for a better and more sympathising Viceroy. The Kashmere and Manipur affairs, the passing of the Age of Consent Act and the prosecution of the *Banyabasi* newspaper are among the important events of his *régime*, of all of which the Natives strongly disapprove. However, it is desirable that he should remain in office till the new Parliamentary elections are held; because, as the Liberals are expected to come into power and Lord Ripon to be the Secretary of State for India, it is hoped that Mr. Gladstone will send out a noble and good man as Viceroy of India and then the present discontent of the people will come to an end. If, on the other hand, His Excellency Lord Lansdowne resigns office before the elections, the Conservative ministry will fill up his place and it is hardly likely that they will send one who will sympathise with the people in their views.

Remarks on the rumoured resignation of His Excellency Lord Lansdowne.

3. The *Din Bandhu* (10), in its issue of the 18th October, says:—How beneficial would it be to India if all of us were to devote ourselves body and soul to subjects like the income-tax and the salt-tax and leave subjects like the Age of Consent Act to those who like to handle them? The Bombay Revenue Code is a subject of utmost importance and requires proper handling. Our benefactors in England have, we are very glad to hear, taken it in hand, as will be seen from a perusal of the vigorous speech made by Mr. Seymour Keay at the late discussion on the Indian Budget in Parliament in answer to Sir Richard Temple of the famine celebrity, who never loses an opportunity of telling the people of England how happy and contented the peasantry of India is and also how there are no arrears of land revenue. Mr. Seymour Keay contended that it was impossible for the peasantry to fall into arrears, the enactments which crushed down the poor cultivators of India being hard and inhuman.

Mr Seymour Keay and the Bombay Land Revenue Code.

4. The *Phœnix* (6), in its issue of the 14th October, writes:—The practice of conferring honorary titles on members of local boards and municipalities is, we learn, to be discontinued as Government have resolved that such titles should cease. We do not suppose the abolition will be much regretted. At best it is but an insignificant appendage, which every representative on the municipal or the local boards, whatever his merits or capabilities

Remarks in connection with the discontinuance of the practice of conferring the titles of Ráo Sáheb and Ráo Bahádur on members of municipalities and local boards.

may be, is by virtue of his office entitled to claim. The fact of its being thus conferred indiscriminately must have lowered its value in the estimation of all intelligent men, who will now rejoice that the distinction is no longer to exist. The only people to regret its discontinuance will be some municipal commissioners, who owe their seat not to any individual merit or abilities, but are simply by reason of their wealth and position returned to a body to which they form anything but a desirable acquisition.

Disapproval of the memorial of the Poona Sárvajanik Sabha for the extension of the Deccan Agriculturists' Relief Act to other than the districts to which it has been applied.

5. The *Kaiser-e-Hind* (89), in its issue of the 18th October, writes:—Though by dint of perseverance the Poona Sárvajanik Sabha was able, after a lapse of over twelve months, to extort from the exceedingly reluctant Bombay Government, but not without appeal to the highest authority at Simla, a copy of the latest report of the special officer appointed to watch the operations of that strange and impractical piece of legislation known as the Deccan Agriculturists' Relief Act, it may be a moot question whether the Sabha had strong reasons to urge Government to extend the measure to other districts than those where it has been enforced. The report on which that public-spirited body has based its representations is still a document *in camera*. The Government of Bombay has taken special care that it should not see the light of day. How long this resolution may hold good we cannot say, for we are not in the confidence of the bureau which has secreted that report. But whether it is published or allowed to rot in the remotest recesses of the Revenue Secretariat, one thing may be safely predicted of the Act itself. It is a legislative abortion, and like all abortions destined to meet its natural fate. It was the creation of Sir (then Mr.) Theodore Hope. Many were the angry battles fought over it during its passage through the Legislative Council; while the criticism to which economic experts and students alike subjected it outside the legislative chamber was sufficiently caustic and unfavourable. The whole tendency of the Act was predicted to be mischievous. It was foretold that the material improvement of the Deccan peasantry, steeped in hopeless indebtedness, would not be achieved by a measure which was opposed to all principles of political economy, ethics and common sense. For that matter, a short Act might have as well been passed with ease, making short work of indebtedness in the Deccan. "Whereas it is expedient for the future material prosperity of the rayat that the State should discharge him from all debts, be it enacted that all proceedings under the Civil Procedure Code for the recovery of his debts shall be inoperative so far as they relate to the Deccan." A drastic but laconic enactment of this revolutionary character might have been intelligible and wonderfully achieved the miracle of solvency of the Deccan peasantry rather than the elaborate legislative monstrosity which its infatuated author by much official manœuvring was able to create. The poet has observed: "Like following life through creatures you dissect; you lose it the moment you *detect*." So in endeavouring to redeem the peasant from his load of debts and obligations you have only done him greater injury. In trying to free him you have only made him a worse slave than before. Those who chose to take advantage of the reconciliatory and other emancipatory clauses are not known to have fared better than before. The legal discharge from bonds and obligations has had only this net effect, that those who gave him credit before have ceased to give him credit now. The middleman, the money-lending Márwádi, is undoubtedly a usurer of the worst type. But he is no worse than the Jew whom holy Russia madly tries to extirpate and thereby free the slave from his land indebtedness. So that it has come to pass in the case of the Deccan rayat, that his second stage of a free and solvent man is worse than his first! It appears paradoxical; but so it is, that with the chain of oppressive debts hanging round his neck he was able to eke out a bare sustenance for himself, his wife and children, whereas without that halter round his neck he starves and famishes. For, on one side the sáwkár will not lend him for his seeds or advance him for his crops; the State, like the dog in the manger, will not give him help nor induce others to do so. He has lost credit and with it he has lost the very thing which enabled him to earn his daily bread. It is thus that he is now being ground down between the upper and nether millstones. And while such is the actual condition of that peasantry—the peasantry so graphically described by the Deccan Riot Commission—it is astonishing to notice so shrewd and able

a body as the Sárvajanik Sabha gravely urging the Government to extend the Act to other localities! We fear, in this instance the practical wisdom which has been the distinguishing trait of that public body has been nowhere. Surely, the Sabha, which boasts among its active members gentlemen of undoubted experience and great liberality of thought, does not require to be taught what is known to every student of political economy, namely, that political economy and law underlie one another, that all the acts of economic life are exercised under the empire of civil institutions, as Mr. Laveleye justly observes, and that all civil institutions have economic interests for their final cause. Judged by this axiom of political economy, is it not the case that the indebtedness of the peasantry, not only in Deccan but in the whole empire, is the accumulated result of the operations of civil institutions having for their aim and object economic pursuits—economic pursuits among which husbandry stands pre-eminent from times the most ancient? If this axiom holds good, then it might be further asked whether a solution of this vexed and most difficult problem which could engage the serious attention of any civilised state in the world, does not lie more in a radical change in the civil laws of the empire, so far as they affect land, than in an accumulation of such laws which only tend to aggravate the disease which they are supposed to cure. It was this great defect which was clearly seen through by Sir James Caird in his official tour as one of the members of the Famine Commission. A shrewd and sagacious expert as he is, and no mean authority on matters agricultural, he did not disguise his opinion on the matter. For in that able memorandum which he separately submitted twelve years ago to the then Secretary of State, he openly alluded to the deplorable fact and pointedly drew attention to the real measures of relief. And though the hide-bound and self-sufficient bureaucracy which surrounded Lord Lytton at the time pretended to discount those remedies, it cannot be denied by those who have taken some pains to think over the matter, that Sir James' suggestions for relieving the Indian peasantry in general from their present condition, which is worse than that of bondage, making them really thriving and enriching the State revenue for all times to come, are, on the whole, deserving the attention of a wise and benevolent Government. We believe the Sárvajanik Sabha would deserve the gratitude of the country if, instead of recommending the extension of the Deccan Agriculturists' Relief Act, it applied its undoubted energies to the question of how best to restore, however partially, those old sheet anchors in our land revenue system, and how to extricate the Government from those "quicksands of legal chicanery" in which it has unconsciously, but blindly, plunged itself. The axe of reform should be laid *at the root*, and not at the top branches. And it is superfluous to say that Indian land legislation of over three-quarters of a century is the root which needs to be heroically outrooted. Then and then alone, may we witness a solvent and prosperous peasantry.

Want of unanimity and patriotism among the Indian community mourned over.

6. While writing on the disastrous consequence of a split in a community, the *Pratod* (60), in its issue of the 19th October, observes:—Take any newspaper of the present time in hand, and you will find that internecine quarrels are raging more or less in all institutions, large or small, from the most insignificant body to associations like the Poona Sárvajanik Sabha. It is a great pity that our people should yet be unacquainted with the evil effects of mutual discord. It is through this want of harmony that we have lost Native rule, material prosperity and physical power, have been reduced to a state of starvation, have fallen in the estimation of the world, and have become meeker and more harmless even than sheep. A shepherd can tend a flock of 150 sheep at the outside, while one Englishman can keep under control 1,250 natives of India without any difficulty whatever. What condition can be meaner than this? The late Shástribáwa, the younger, compared English education to a tigress, but we liken it to liquor. Our people of the modern time are like drunkards, who while intoxicated pluck each other's hair and have forgotten their proper duty and are day and night engaged in thinking as to how best they can wreak vengeance upon one another, regardless of the disastrous effects of their vindictiveness on the country at large. Our rulers possess good as well as bad qualities, and it is very unfortunate

that the educated people from amongst us should contract the bad qualities without acquiring a single good quality from them. Self-respect and patriotism are the notable characteristics of the English. They may fight among themselves very bitterly and may be even ready to kill each other in the heat of anger, but the moment any one of them is attacked by a foreigner, they will forget their mutual feuds for the time at least, and act conjointly to effect the defeat of the foreign aggressor. This good quality of sympathy with their countrymen has latterly been absent from our people. We are at a loss to understand how people, who have received an English education and who move among English society, fail to appreciate their fellow-feeling which characterizes the English in all their discussions and differences of opinion. It is not necessary to go far to seek an instance of this sort. Many Europeans disliked the doings of Mr. A. T. Crawford; but did any one of them come forward to depose against him? Throughout the annals of India not a single instance will be found of an Englishman having joined the Natives against his own countrymen, while not a page will be found in which there is no instance of our people having joined foreigners to effect the ruin of our own country. We do not mean to say that internal dissensions or differences like those at present raging in Hindu society are totally absent from the English community. We only want to impress on the minds of our readers this fact that Englishmen fight for a principle and not for the interests of a particular individual and that consequently there is not much personal spite among them. For instance, in Parliament there are always two parties and their members fight very warmly for the sake of their party principles, but there is never an attempt to throw dirt on or insult any particular member. The late Lord Beaconsfield and Mr. Gladstone were leaders of opposite parties, but they never encouraged any one to insult or show disrespect to their opponents. On the other hand, Dr. Bhándárkar and Professor Ginsiwále have lost the respect and position which they formerly had in the estimation of the parties opposed to them in principle, simply because the one favoured the Age of Consent Act and the other was a bitter opponent of that Act. Their learning and other good qualities have been forgotten on account of their difference of opinion in one respect. This is a very deplorable state of things. What has led us to make these reflections is the absolute inactivity of the people on this side of the country with regard to the Indian National Congress, the next meeting of which has drawn very near. Our earnest prayer to our educated countrymen is that they should forget the split caused among them by the Age of Consent Act and gird up their loins to make the necessary preparations in view of the approaching meeting of the Congress.

A prayer for the reconstitution of the supreme Judicial Court in Sind.

7. The *Phœnix* (6), in its issue of the 17th October, writes :—In the memorial recently presented to the Commissioner in Sind by the Karáchi branch of the Central National Mahomedan Association, *inter alia* there was a prayer for the reconstitution of the supreme Judicial Court of the province. Without meaning to endorse unreservedly the proposals in the Mahomedan memorial regarding the reconstitution of the Sadar Court, this point will be generally admitted that the constitution of that Court, consisting of a single Judge as it does, fails to give public satisfaction. Times out of number has the local press expressed its views in favour of the reconstitution, and ever and anon has the public clamoured against the present state of affairs. If it were necessary to gauge the strength of the popular conviction about the unsatisfactory state of the Judicial Department of the province, the frequency with which attempts are made to revive the subject and bring it to the notice of the authorities will of itself suffice to show how closely it affects public interests. On the broad question, therefore, that some remedy is needed there is practically an unanimity of opinion, but as to what is to be the nature of the remedy opinions differ. It certainly is establishing a very invidious distinction and it must needs be galling to the feelings of Her Majesty's Native subjects, that whilst European British subjects enjoy the valuable privilege of being tried by the Bombay High Court in respect of offences committed in the province of Sind, matters of life and death are in the case of Native subjects entrusted to the decision of a *sole* Judge. The Judge may, indeed, be a most competent man;

he may be exceedingly well-versed in the law and his decisions may be very elaborate, but the bare fact of such an enormous amount of power being entrusted to a single fallible being could hardly prove acceptable to those whom it concerns. Moreover, it is a patent fact that our English jurisprudence abounds in minutiæ; there are many little things that are apt to be overlooked even by the best of legal authorities, and therefore the collected wisdom of two or more would prove a very desirable acquisition. The Commissioner's reply would seem to favour the retention of a *single* Judge of the Sadar Court, on the ground that "there is much more vigour, much greater feeling of personal responsibility, much more going into things than if there were two." If this principle is to be carried to its logical conclusion, it would be needless to have any bench of Judges. If it is intended to insinuate that a bench of Judges act upon the principle that what is the business of everybody is the business of nobody, and fail to exercise that care and discretion which they would, if acting individually, then the composition of our benches must be ridiculous in the extreme. Let our Bombay High Court be then resolved into its constituent elements, and let each Judge be a supreme autocrat without the possibility of having his judgment submitted to the arbitration of any other. In fact, it could hardly be imagined, and it would certainly be incorruptible with the hitherto well-sustained reputation of our British Judges, that such a juvenile characteristic as nonchalance in business when working in a body would prevail amongst them. The Commissioner said that judicial administration consisted not only of sitting on the bench and deciding knotty points, but seeing that the courts below do their work, that cases are properly tried, that decisions are not improperly given, &c. If we have a board of Judges, he continued, might not they be so much enamoured of knotty points as to spend all their time in discussing them and have no leisure for circuit work? It seems to us very doubtful as to whether any fears need be entertained on that score. It is not likely that our Judges, sober, grave and demure, could be much captivated by a love of the ornamental, and that there might be danger of their occupying their time in a process of hair-splitting and in legal quibbles. They may confidently be expected not to devote more time to their work than is absolutely necessary, and if perchance they should be engaged in the solution of knotty points, it would be purely for a more equitable administration of justice. It is difficult to see in what respect a bench of Judges would fail to do the work that is done at present. On the contrary, there is rather a strong presumption that not only the same amount of work will be done, but it will be done better with a plurality of heads. In fact, by the constitution of the Sadar Court with a *single* Judge, Sind is now worse off than what it was during the first days of British rule. Then in addition to the Commissioner there was a Judicial Assistant to the Commissioner, and all appeals lay not to the latter alone but were decided by him and the Commissioner. Now we have the Judicial Commissioner substituted for the Judicial Assistant and the supreme power of hearing appeals is lodged with one head alone. We find it difficult to agree with the Commissioner that a bench of Judges would lessen the responsibility on the individual members that constitute it. We think it would almost be sacrilegious on our part to entertain any such opinion about our experienced Judges as to believe them capable of doing their work in a slipshod and perfunctory fashion when in a body.

Remarks on the income-tax levied on the Raychand Dipchand Library at Broach.

8. The *Broach Mitra* (98), in its issue of the 21st October, observes:—The income-tax is, no doubt, a very obnoxious tax, but we do not know of a single instance in which it has been sought to be levied on such a public and charitable institution as a library, and we are therefore surprised to find that the Raychand Dipchand Library at Broach has been assessed at Rs. 20 a year, whereas its annual net profit as computed from the last four years' account is hardly Rs. 500. The library gets an annual grant of Rs. 300 from the local municipality. A few months ago, however, some of the official members wanted to stop it, and their ill success may have probably resulted in this notice from the income-tax officer. We fail to understand why this library at Broach has been brought under the operation of this tax, while kindred institutions elsewhere, which are in a more prosperous condition, are exempted from it. This is

sufficient to show Government how hard the income-tax department must be towards ordinary poor men. We learn that the Honorary Secretary, Khán Sáheb Dinsháji Fardunji, has appealed against this imposition of the tax, and we recommend him to push on the matter still further if the appeal is dismissed, in order to get the question settled once for all.

Remarks in connection with the appointment of Factory Inspectors under the amended Factory Act.

9. The *Kaiser-e-Hind* (89), in its issue of the 18th October, writes :—We understand that there are half-a-dozen applicants for the post of Factory Inspectors whom the Bombay Government will have to appoint under the amended Factory Act. We, therefore, deem it necessary to warn the Government to be very prudent and careful in their selection. The inspection required under the Act is not of so technical a character as to oblige Government to select men who have had a practical knowledge of the internal administration of mills. If our information be correct, it is contemplated by the local authorities to give preference to such. Nothing could be more fatal than this principle of selection, for the simple reason that it would very soon defeat the object in view. Government cannot be unaware of the common rumours touching the system of boiler inspection. There was a *cause celibre* in 1877, when the integrity of a boiler inspector was warmly discussed in a defamation case in the High Court. The mill-owners as a body are all honourable men. But it would be affectation to contradict that among the mill-owning classes there are a few who have very loose notions of commercial ethics. The very fact that last year some of the signatories to the short-time movement cast to the wind their moral obligations and worked their mills on the sly on closed days, shows clearly that there are persons who *will* try to over-ride the law. Now what we have to point out is this. Persons conversant with the internal economy of mills *are more likely to be corrupted by dishonest mill-owners* than inspectors selected from the outside range. As no technicalities are necessary, any active, hard-working and educated young man who has a character for unimpeachable integrity would be preferable as an inspector to one who had been inside a mill. In these days of struggle for existence, when many a graduate of the University is in search of employment, it would be both politic and prudent to appoint inspectors from this class of our educated community. *Moral fibre* is the first essential. The inspectors selected must be able to resist temptation. For it must be recollected that during the first few months of the working of the Act all will go well. The demoralisation will set in as things settle down in a groove. The road to temptation will *then* be open. And we are strongly of opinion that to avoid scandals and secure the benevolent object of the Act, young University men of a firm moral character, or some of the set who are already employed in the local Secretariat and *tried*, would be infinitely preferable to persons who have worked in mills. We give this loud warning beforehand and trust that Government will be circumspect in the selection of its factory inspectors. Otherwise the very excellent object of the Act is certain to be thwarted.

The Honourable Mr. Moore and Mrs. Moore praised.

10. The *Gujarát Mitrá* (86), in its issue of the 18th October, writes :—The Bombay Civil Service sustains a great loss by the retirement of the Honourable Mr. Moore from its rank and file. Sir Raymond West, in proposing his toast the other day at an entertainment given to him by his colleagues at the Honourable Mr. Naylor's house, recalled his "sympathy, capacity and devotion to duty" as the most marked characteristic features of his public career. It cannot be forgotten how patiently, intelligently and energetically Mr. Moore has often acted on special service besides official routine. On the Commission appointed to try Mr. Wilson in connection with the Cambay scandal, his joint labours with his honourable host, Mr. Naylor, were much applauded by the public. The result of that inquiry gave the general public an additional proof of Messrs. Moore and Naylor's stern sense of justice and impartiality. Like her husband, Mrs. Moore, too, has played her part in the arena of social life. Within her sphere of usefulness to the delicate sex, she has been, like Mrs. Chatfield, an agreeable, useful and energetic associate. We wish them *bon voyage* and undisturbed retirement.

11. The *Dnyán Prakásh* (13), in its issue of the 22nd October, disapproves of the suggestion made by some persons to the Poona Sárvajanik Sabha to give an address to the Honourable Mr. Moore on the eve of his resignation of Government service, saying that although ordinarily he was not a bad or vindictive officer, the paper is not aware of his having ever taken exceptional troubles to secure public good or having shown special sympathy with the Natives in any cause. If the Honourable Mr. Moore, adds the paper, is to be given an address simply because he gradually rose to a high position under Government and is retiring on pension after a long service, the Sabha will do well to stereotype the address; for, there will be many officers like the Honourable Mr. Moore to whom it will have to give such addresses.

Disapproval of the suggestion made by some persons to the Poona Sárvajanik Sabha to give an address to the Honourable Mr. Moore.

12. The *Jám-e-Jamshed* (88), in its issue of the 19th October, states :—The *Swadesh-Hitechchhu Vidyárthi Mandali* called together on the 18th instant a meeting of the Hindus in the Mulji Jetha market-hall, Bombay, to consider what steps should be taken in the matter of the tract published by the Bombay Tract and Book Society, reviling most grossly the Hindu god Krishna. There were about 400 people assembled, and Mr. B. B. Nagarkar was in the chair. A letter from Mr. Jávji Dádáji, proprietor of the Nirnaya Ságar Press, Bombay, was read, in which the printer expressed regret for allowing the tract to be printed in his press, and promised that in future no such tract would be printed by him. The assembly, after a warm debate, passed a resolution to the following effect :—That an appeal should be made to the Hindu Mahájans, asking them to take further steps in this matter, that the said letter of the printer should be sent to the same body for perusal, and that a committee be appointed to prevent the recurrence of such a thing in future. [The *Akhbáre Sodágar* (95), in its issue of the 20th October, approves of the proceedings of the assembly; and the *Bombay Samáchár* (97), in its issue of the 20th October, expresses similar sentiments and adds that the head of each Hindu caste should send a memorial to Government protesting against the frequent missionary attacks on Hindu religion, and that the Government should be reminded of its promise given in the Proclamation of 1858.]

A handbill issued by the Bombay Tract and Book Society and a meeting of the Hindus convened to protest against the same.

13. The *Gujaráti* (85), in its issue of the 18th October, regrets that the Hindus of Bombay have not taken satisfactory steps against the missionaries alleged to be in the habit of insulting the Hindu gods and religion, and that the private meeting of some of the influential Hindus held at Kápad Bazár Hall on the 13th instant, under the presidency of Sardár Bahádur Vináyak Vásudev former Oriental Translator, ended in nothing, exhorts the disciples and devotees of Krishna to convene a public meeting and to memorialise Government without delay, showing how far their religious feelings have been gratuitously, wounded and the necessity for Government to take prompt measures for the preservation of the peace. The paper adds that it must be within the recollection of Government how the public and the police had to suffer from Mr. Jálbhái's book on the prophet Mahomet written some years ago on the authority of an English work, and says that it is a matter for regret that Government in spite of that incident should not take steps against the missionaries who deliberately wound the feelings of others, and concludes that if the missionaries had ventured to write against the prophet Mahomet it would have been hardly possible for them to walk about safely in the streets of Bombay for some time.

14. The *Vártdhar* (20), in its issue of the 18th October, is astonished at the alleged attitude of indifference of the Bombay police towards the publication of the tract above referred to, and is of opinion that the police have every right to prosecute persons who try to hurt the feelings of others, and asks if they would have kept the same attitude had the followers of Islám been the aggrieved.

An amendment in the Indian Penal Code suggested in connection with religious insult.

15. The *Gujarâti* (85), in its issue of the 18th October, writes:—Quite recently we drew the attention of Government to the unwarranted strictures made against the moral character of Krishna and Subhadra by "B. P." in leaflets that were distributed in thousands on the very day that is observed as a sacred day in the name of Krishna amongst the Hindus, and also pointed to the great irritation and indignation which the incident has engendered. Among certain sections of the community private meetings and conferences have already been held with a view to consider what steps should be taken to prevent a repetition of similar attacks against the character of mythological and Paurânic personages deeply venerated by the community at large. It is very remarkable that the authors of the Indian Penal Code, while making it an offence to "*utter any word or make any gesture or to place any object in the sight of a person with the deliberate intention of wounding his religious feelings*," should have altogether omitted to take notice of greater offenders who wound the religious susceptibilities of people, not by words or gestures but by writings, leaflets or pamphlets. This omission is, indeed, a surprising one, and unless the Penal Code is amended, the injured parties are left without any legal remedy. This state of things is fraught with serious mischief and we call the attention of the Legislature to this defect in the existing criminal law of the country. We know that the Penal Code does provide for cases in which a person is intentionally insulted and thereby provoked with the intention or knowledge that the provocation will lead to a breach of the peace or the commission of any other offence. But this section will be inoperative, so long as the injured people are known to be quiet and tolerant. The result is that if one wound the religious feelings of any person by word of mouth he is liable to be punished, but not if he does the same thing by the distribution of printed books, unless, of course, the persons concerned are intolerant enough to resent the insult in a manner which might end in a breach of the peace. This anomalous state of the law, therefore, needs to be amended. Since the dissemination of the leaflets, several well-known Sanskrit scholars and Shástris have been consulted, and all of them with one voice give it as their opinion that the allegation made in the leaflets is utterly baseless. It would be advisable, therefore, under these circumstances for the Hindus to convene a meeting of the entire community and forward a representation to Government with a prayer to amend the present law and to put a stop to the dissemination of the statements and allegations which have exasperated the Hindus. The British Government, whatever its defects and failures in other matters (and they are, indeed, not a few), has promised never to interfere with the religious beliefs of the people or do anything likely to wound their religious convictions, and we have no doubt if Government are properly approached they will readily listen to any reasonable prayer made to them. Only a few weeks ago a complication was avoided at Surat by the timely intervention of Mr. Lely, and we are inclined to think that the authorities cannot safely remain indifferent in regard to a matter which has distressed countless men and women.

16. The *Dnyán Prakásh* (13), in its issue of the 22nd October, says:—Government should take into serious consideration the suggestion made by the *Gujarâti* for the amendment of Section 298 of the Indian Penal Code. According to this section it is doubtful whether legal steps can be taken against Christian missionaries for reviling in writing Hindu gods. Because the Hindus in Bombay have not yet created any disturbance, it cannot be supposed that the leaflet published there by Cristian missionaries on the last *Gokuldshtami* day has not offended their religious feelings. It is necessary for Government to amend the section in the Penal Code, or else peacefulness and tolerance will be looked upon as vices, while riotous conduct will be taken for a virtue. A man will put up with humiliation for some time, but there is a limit to forbearance as to everything else. Englishmen, being followers of a different religion from that of the Hindus, should take particular care in delicate matters such as that of religion. It is necessary for our Hindu brethren in Bombay to bestir themselves and to persevere in this matter until it is brought to a satisfactory conclusion.

17. The *Praja Mat* (119), in its issue of the 17th October, observes :—

A request to Government in connection with the Salvation Army.

There is religious fervour in every breast, and particularly amongst the Hindus, and instances of great revolutions having taken place on that account are on record. It is a notorious fact that the mutiny of 1857 originated in a supposed breach of the Hindu religion and in spite of the wholesome lessons it has taught, Christian missionaries of the Salvation Army are openly insulting other religions and wounding the feelings of the Hindus and the Mahomedans. They have established their head-quarters in large cities and visit villages and convert illiterate people, who have no idea of their own religion, including females and even children, and sometimes send away the children to other places. Villagers are easily duped by members of the Salvation Army by their putting on the garments of Hindu saints, but after seeing their own mistake they are apt to become desperate. Government ought, therefore, to take timely measures to prevent any such casualty.

18. The *Gujarát Mitrá* (86), in its issue of the 18th October, disapproves of the notification said to have been recently issued by Mr. F. S. P. Lely, Collector of Surat, to the effect that licenses should be obtained for firing the Holi fires in ditches and that some one must be stationed near the fires till they go out on pain of a fine of Rs. 50, and observes :—This notification has caused widespread discontent among the Hindus, who have begun to think that the more anxious they are to respect British laws, the more flagrantly is the Queen's promise of non-interference in religious matters violated, and we request Mr. Lely to change the notification or to deal in such a way as will please the people; for, it is advisable for Government officers not to give the people any cause for discontent at such a critical time as the present.

Disapproval of the notification issued by the Collector of Surat regarding Holi holidays.

19. The *Native Opinion* (15), in its issue of the 18th October, says :—The Hindu married couple is ever inseparable. The husband, if the wife be true to him, can never marry a second time except in some exceptional cases; while the Christian pair vows to be true to each other only until they part. Until 1661 A.D. the words in the marriage service were "until death parts us" and not "until do we part." But this latter reading was the outcome of the spirit of the times, when the relation of man and wife was thought only to be for mutual happiness, having nothing higher in it. To a Hindu mind the relation between man and wife is ever indissoluble, for, to a Hindu, his better half is a necessity in all his religious duties. The Bible and the Shástras order with one accord the wife to obey the husband, but there is a grave difference between the two as to the spirit of the order. The Bible (both in old and new Testaments) orders the wife to obey her husband as his inferior, but the Shástras treat her with more than equality; she is thought to be in some places the presiding genius of a man's household—nay, a good wife is even compared to the goddess of wealth herself. The Christian widow is told to devote herself wholly to the cause of God; but it is very hard to tell how many follow this precept, while the Hindu widow even in these degenerate times follows a similar command almost to the very letter, as is exemplified all over the country. Even Rája Rámmohan Roy bears witness to the unselfish devotion of the Hindu widow in her practical life.

The Bible and the Hindu Shástras on the position of women.

20. A correspondent of the *Din Bandhu* (10), in its issue of the 18th October, complains bitterly of the supremacy of the Bráhmans over the other Hindu castes, and traces all the miseries and hardships which the lower castes have to suffer to the conservative policy of the Bráhmans, who, the correspondent adds, always keep their learning and knowledge to themselves and for whom foolish people from the other castes feel a sort of reverence, and whom, instead of assisting the industrial and educational institutions, they encourage in their idleness by subscribing to the funds started by them, such as the Indian National Congress funds, the horned cattle protection funds, &c. The correspondent concludes by praising the editor for the war which he has been waging against the Bráhmans and their influence over the other castes.

A complaint about the alleged selfishness of the Bráhmans.

21. A correspondent, writing from Shikárpur to the *Phœnix* (6) in its issue of the 14th October, says:—Theft is rife here. The burglars often find fitting opportunity to rob the poor residents. It is about a week since one Bhokhari named Shiwal was robbed of a sum of Rs. 5,000, mostly *Tilas* and *Rasvas* (Russian coin), and another Bhokhari's house was trespassed on and not less than 10 locks were broken open and property valued at Rs. 500 removed. None can bring these *badmashes* to book and up to this time they have preyed upon the community with impunity. The attention of the police authorities is invited to this fact. They should in the interests of the public, who for the most part pass the whole nights waking, keep strict watch over their subordinates and make them more careful in their respective duties, or else the public peace and safety will greatly be jeopardised.

Frequency of thefts at Shikárpur and a suggestion to the local police authorities.

Part II.—*Education.*

22. The *Native Opinion* (15), in its issue of the 22nd October, writes:—Those who forced the University authorities to throw open the doors of their senatorial chamber to the representatives of the Fourth Estate, and thereby enabled the outside public to have a peep into the doings of that body, undoubtedly did a great service to the cause of education in this presidency. Those who will be able to effect the same in the case of the Syndicate will do a still greater service. None who has the least acquaintance with the nature of the business transacted by this cabinet of the University will, we are confident, hesitate to echo the sentiment we have expressed. Apart from the routine of general administration, this body of the fortunate eleven discharges functions of the highest importance—functions, a considerable portion of which does not, there being no legal provision to that effect, come before the Senate. Amongst these may be mentioned the appointment of text-books and examiners and the fixing of the scale of marks requisite for passing through an examination. How capriciously the books and the examiners are appointed needs no comment now. But both these functions, important as they are, fade in magnitude before the last, in respect of which, strange to say, the Syndicate exercises a power uncontrolled by the Senate. If there is any matter in which the sanction of the general body ought to be a condition precedent, that, in our opinion, is the scale of marks to pass. It is that which, laying down a hard and fast rule, warns the candidates as to the preparation that will be expected of them, and seals their fate at the annual ordeals. But the Senate evidently considers it a trifling matter and therefore delegates it to the Syndicate. We have not been led to make these remarks to-day without a cause. We hear that this body has recently fixed a scale of marks for some of the ensuing examinations. We do not know for which exactly, but the information that has somehow or other leaked out is that it is intended for the Previous, First B.A., and Second B.A. Examinations. The standard of passing till now was 25 per cent. in each subject and 33 per cent. on the whole. The one now fixed, we are told, is thus:—30 per cent. in each subject all round; or 45 per cent. in two subjects; or 60 per cent. in one. In the latter two cases, 25 per cent. will, we learn, suffice in the remaining subjects. Readers will see that this new scale, which, by the way, has not been, if really framed, officially announced to the forthcoming candidates opportunely enough to guide them in their preparations, as is necessary, makes a material difference. Till now it was not very difficult for the average candidate to secure 25 per cent. in each subject and 33 per cent. on the whole: getting 25 per cent. in the subjects in which he was weak and making up the total in those where he was strong. Now he will have to get 30 per cent. in each subject, if he is not able to score 45 or 60 per cent. as required. No doubt the total is reduced by 3 per cent., but the screw is tightened elsewhere, i.e., in raising the standard of passing in each subject by 5 per cent., barring the two exceptional provisions mentioned above. Ever since the information oozed out, there has been quite a sensation in the candidate world. But, that apart, the ground on which we base our complaint is the secrecy which is yet officially

Disapproval of the rumoured changes made by the Syndicate of the Bombay University in the scale of marks required for passing the higher examinations.

maintained. We unhesitatingly say that if it was thought necessary to alter the standard, the Senate ought to have been first consulted, and it should have been published at once for the information and guidance of the candidates. We fail to understand the necessity for the rumoured change. Next, we say that if the change has really been made, it is a matter of such a nature that, instead of the secrecy in which it has been shrouded, the widest publicity, as a matter of bare justice, ought to have been given to it immediately. The Syndicate, instead of working in the dark, must let in light on its deliberations, especially when they are so important and must move with the times.

A scheme for improving the status of Training Colleges for training teachers for vernacular schools.

23. The *Mahrátta* (5), in its issue of the 18th October, writes:—We hear that Ráo Sáheb M. B. Námjoshi of Poona has written a letter to the Chairman of the local School Board Committee, requesting that the Secretary of the board be authorised to open communications with the School Boards of other municipalities in the Central Division with a view to ascertain from them if they would co-operate with the Poona board in formulating a scheme for improving the status of colleges established for training teachers for vernacular schools. It is also suggested that the Educational Department of Government be moved to appoint a small committee consisting of the Principal of the Training College, Educational Inspector, C. D., and representatives of such municipalities as the Director of Public Instruction may select, to consider the subject and formulate a scheme for the organization and elevation of Training Colleges into Vernacular Arts Colleges, teaching through the medium of the language of the province. The scheme is an ambitious one and in advocating it the local School Board has laid itself open to the charge of meddling, to a certain extent, with matters with which it is not directly connected, at least not so directly connected as to come forward with the scheme above given. Whatever truth there may be in such a charge, we leave it to be fought over between the School Board on one hand and the department on the other. It will be readily admitted that the question is one of great public importance, and apart from the fact that it has been mooted by that School Board, it deserves a careful consideration at the hands of those who are interested in the development of the Indian vernaculars. Mr. Hart, in his lecture on the vernaculars recently delivered in Bombay, has clearly pointed out that the absorption of the conquerors into the conquered is impossible in this country, and the consequence of it is that vernaculars, whatever help they may derive from being brought into contact with the highly polished language of the conquerors, must depend for their development upon the energy and efforts of the educated classes in this country. If the truth of these observations be once admitted, we think it becomes the duty of every one of us to try our best and make an organised effort for the improvement and development of the vernaculars and their recognition by the highest educational institutions of the land and by the Government. Attempts are being made to introduce the vernaculars into the University curriculum, but the discussions on the subject show that there is little or no chance of the party of vernaculars succeeding, or, if they do at all, the success, if it could be so called, would be well nigh worth nothing. There is a strong opposition, reasonable or unreasonable, against the introduction of vernaculars into the University course, and it is quite evident that unless the subject is approached from some other side, there is no hope of any present success. Viewed in this light, the scheme suggested by the Poona School Board deserves to be carefully considered. The University has already recognised the School Final Examination, which avowedly has no connection with the higher education in the province. A degree in agriculture has been instituted; and it would not be too much to ask the University to affiliate colleges for training teachers for the vernacular schools. Instead of lowering the status of the University, the suggestion, if adopted, is sure to give dignity to the profession of the vernacular teacher and also to raise the status of the Indian vernaculars, with the result that in time to come it will pave the way for the introduction of the vernaculars into the University course. The department as well as the advocates of Indian vernaculars are, therefore, equally interested in the scheme, and if they make a combined effort to achieve their object the case is not hopeless. There are, however, some difficulties in the way, and before we take this scheme

to the University we must be prepared with a solution of these. If the present Training Colleges are to be affiliated to the University and a vernacular degree is to be something like the present degree in Arts, it is sure to entail harder work upon the students of the Training Colleges in future and to require of them a higher standard of proficiency in the various branches of knowledge. But what will be the return, what the remuneration or the reward for this additional trouble and expense? The highest prospect now open to a student of the Training College is a place of Rs. 20 or 25 per mensem, and it stands to reason that if the department wishes to have better teachers it must increase the rate of remuneration. And then arises the important question, "How is this to be done?" The funds in the hands of the department are limited, and from what we know of the municipalities and local boards, they do not appear to be better situated in this behalf. The difficulty may be partially met by asking the University to recognise only the final examination for the post of a vernacular school-master and not to lay down too high a standard for it. But the solution will only be a temporary one, for the University will soon cease to look upon the examination from a purely business or departmental point of view, and no one will blame the University for doing so, as the very object of the scheme is to free vernaculars from the restriction and control to which they are subject in the present departmental arrangement. If the scheme, therefore, is to be adopted, sooner or later the department will have to find funds for increasing the salaries of vernacular teachers, at least in the principal schools of the province. Perhaps Government may be induced to recognise the University degree in vernaculars as a test for some of the higher places in its administrative departments. But this would evidently put a check on the present tendency of officials to prefer English-knowing men even for the most trifling posts under Government. We do not know if Government is prepared to check this tendency and be content with better educated but purely vernacular knowing people for most of the subordinate posts under Government. If it is, there is every chance that vernaculars will get the importance and the place to which they are entitled in the administration of the province, even under a foreign rule. The spread of English education during the last 30 or 40 years is a good illustration of what the Government can do in cases like this; and we are certain that a similar support and encouragement from Government will be attended with better results in the present instance.

24. The *Dnyanodaya* (12), in its issue of the 22nd October, writes:—We are glad to find the *Mahratta* seriously discussing the importance of establishing a Vernacular College in which all the instruction would be given in the vernacular. We have for many years earnestly advocated such a college. The young men of India are at a great disadvantage in having to learn the arts and sciences through the medium of a foreign tongue. Besides there are thousands, who might profit by a high education and who are without it simply because they have failed in their English at the time of the Matriculation Examination. If such colleges are ever established, they should have an altogether different aim than that of training men for Government service. Such colleges should rather turn the minds of their young men away from such service into those of professional, commercial, manufacturing and agricultural pursuits. It is one of the curses of this country that all the young men are seeking Government employ instead of striking out into other walks of life, where energy and force of character are needed.

25. The *Anglo-Lusitano* (165), in its issue of the 15th October, writes:—

Comments on the conduct of the Educational Department in recognizing the Patriarch as proprietor of the Ornellas School, Poona.

The Ornellas School established by the Native Christian community at Poona is, for all practical purposes, at an end. The news will be received with regret by all who know what sacrifices have been made by that community for the establishment and maintenance of the institution. To those who were aware of what was going at Poona for some time past the news will not come as a surprise. As for us, we refrained from giving prominence to the subject in the hope that the authorities concerned would conduct themselves with prudence and moderation and that matters would return to their former state. Now that the worst has happened and a valued institution has been sacrificed to the passions of certain ecclesiastics, we will

not delay in commenting on the action of those who are responsible for the ruin of an institution which cost them nothing, but which cost our countrymen at Poona very great sacrifices, pecuniary as well as others. Then after strongly criticising the conduct of ecclesiastical authorities in the matter the paper observes:—We cannot close this article without animadverting on the conduct of the Educational Department in recognising the Patriarch as proprietor of the school. It will not do to say that the Educational Department was satisfied with the reasons adduced by His Grace to show that the school belonged to him. The school was already registered as the property of a third party, and that party might at least claim to be heard before the matter was decided. As it is, the Educational Department acted in a very offhand way, to say the least, in basing their action on one-sided representation. Besides, the Educational Department is not a court of justice to decide disputed proprietorship. It really looks curious that the educational authorities should, on the mere representation of a stranger, despoil a third party of his property, and a third party whom they had all along recognised as the rightful owner.

Defects in the inspection of Gujaráti schools and a recommendation to the Educational Inspector, N. D., in the matter.

26. The *Praja Mat* (119), in its issue of the 10th October, observes:—The local cess levied by Government mainly for the purpose of imparting education was not objected to by the people, because Government promised that its proceeds would be spent for the purpose intended, and we are glad that this was done for a long time. For the last 10 years, however, no proper attention has been paid to the matter. It is true that the number of schools has greatly increased, but at the same time the number of officers appointed to supervise them has so much increased that some of them seem to be idling away their time. The Educational Inspector does not seem to devote much attention to the improvement of Gujaráti schools and leaves the inspection of these schools to Deputies, to whose mercy the teachers are entirely left. The Deputies conduct the examinations in so superficial and queer a manner that it is not at all possible for them to correctly appreciate the teachers' work. Students who have devoted full twelve months to their study are examined in two or three minutes. If the teachers are bold to make some remarks about the qualifications of any individual student, the Deputy loses his temper and the result is that either the individual student or the whole class suffers. If by chance the teachers fail to make satisfactory arrangements for the accommodation of the Deputies during their inspection tour in the villages or to please them in any other way, they are transferred to unhealthy villages and kept there for a number of years, as the rule for transferring Government servants after a certain period does not obtain in this department, and they forfeit all chances of promotion. Even the clerks of the Deputies exercise undue influence on teachers, and these poor creatures are so much afraid of the Deputies that they dare not complain against them. If, therefore, Mr. Giles, Educational Inspector, N. D., were to visit Gujaráti schools and appoint days for the hearing of the complaints of teachers, he would do them much good.

Part III.—*Municipalities.*

A request to the Collector of Karáchi and the Commissioner in Sind to take notice of the disclosures about the carelessness of municipal officers at Karáchi made in the defamation case brought against the *Sind Gazette*.

27. The *Phœnix* (6), in its issue of the 17th October, writes:—What do the points brought out in the evidence and touched upon in the judgment of Mr. Hosking in the defamation case brought by Mr. Edalji Dinsha against the *Sind Gazette* show? There can be no manner of doubt that they do show, as remarked by the Judge, "great carelessness on the part of municipal officers" from the president, who is charged with the duty of watching "the financial and executive administration of the municipality" down to the storekeeper. But do they not also show that there may have been something worse than gross carelessness? Does not the whole matter require thorough overhauling? Is it not necessary in the interests of ratepayers that men who have displayed such culpable carelessness in the discharge of their duties should be immediately replaced by others in whom the

public could put greater confidence? But although all this is necessary and would be admitted by every candid man, the municipality seem to have done nothing in the matter. A full fortnight has elapsed since the judgment was given, but no municipal commissioner seems to have moved in the matter and we doubt whether the municipality, considering how it is composed and that, perhaps the president himself will come in for a share of blame, will ever take action in the matter. It therefore behoves the Collector and the Commissioner to take early steps in the matter.

PART IV.—*Native States.*

Approval of the representative system of government introduced into the Mysore State and a suggestion to other Native States to copy it.

28. The *Mahrátta* (5), in its issue of the 18th October, writes:—It is extremely to be regretted that out of the five important States Mysore should stand alone in practically demonstrating the superiority of the Native administration to the British one. Whenever the existence of a Native State is threatened the whole country is excited, and every endeavour is made to save the State from annihilation. It needs no statement that the subjects of British India have no direct interest in the preservation of Native States, but in spite of this fact the Native States command our best sympathies, and the only reason for this is that it is through well-governed Native States that we can prove our capacity for self-government. The consciousness of this fact makes us regret that Baroda, Gwalior, Indore and Hyderabad do not follow Mysore in this respect. Should the rulers of these States borrow a leaf from the history of Mysore, they will help us a good deal in our national aspirations. We have been asking Government to allow us the privilege of having our budget discussed at a meeting of representatives chosen by ourselves. Mysore alone gives an opportunity of showing that the discussion of the annual financial statement by the representatives of the people benefits the State as well as the people. We really do not see why an intelligent and educated Prince like the Mahárája of Baroda should not introduce the system of placing the budget of the State before his people. We also think that elective municipalities should convene a meeting of ratepayers once in twelve months and place their budgets and annual reports before those whose funds they administer. The move would be in the right direction. Government would hail such a measure and would watch the growth of such annual gatherings with interest. Leading citizens would very much like to see their representatives giving to them every twelve months an account of their stewardship and spreading political education for which elective municipalities were established. Native States and elective municipalities are situated alike, and the Native administrators who have in their hands the destinies of millions ought to endeavour to show that they are doing within the little scope allowed to them what they can to train useful citizens. The State of Mysore has been doing its best for the last ten years to increase its popularity, and the Mahárája and the Diwán would certainly receive encouragement in their noble work if their example were followed in other places. Practical statesmen naturally find little consolation in empty words of praise. They naturally expect that their labours should find adequate compensation in worthy following. The Representative Assembly at Mysore can now no longer be said to be in its experimental stage, and it is time that we should follow the good example set to us by the late lamented Ranga Charlu. Here is a practical reform which can be carried out without the help of Government, without any fresh treaty, and, what is most important, without any extra expenditure. As suggested above, some of the municipalities might also well copy the example without requiring any change in legislation. If we thus succeed in carrying out this one reform we shall prove to Government our earnestness and our sincerity. As matters stand at present we naturally lead Government to hesitate in giving us the privileges we pray for, because we ourselves do not show our readiness to make the concessions to those whose rulers we are in local matters. We therefore earnestly request the rulers of the principal Native States in India to introduce into their territories the representative system of government, which has worked so admirably for the last ten years at Mysore, and for which the best thanks of the public are due to the enlightened Mahárája of Mysore and his worthy Diwán.

29. The *Arunodayá* (21), in its issue of the 18th October, says:—The treatment which a crowned Prince has received at the hands of a barrister while in the witness box has given us great pain; we allude to His Highness the Nizám and Mr. Inverarity. His Highness the Nizám was treated like a common witness; questions were put to His Highness which had better been not asked; grave State matters were dragged into light. In short, as there are no records of a crowned head being put into a witness-box, the action of His Highness has, we think, lowered him greatly in public opinion in spite of the proclamation issued by His Highness on the subject. We disapprove of the very idea of a crowned head coming into a Court of law and giving evidence like a common person.

Disapproval of His Highness the Nizám's coming into a Court of law as a witness.

30. The *Hitechchhu* (87) of Ahmedabad, in its issue of the 22nd October, observes:—There is very little hope of improvement at Jámnagar, as there are two factions in that State, and the policy of the Diwán is time-serving. The Jám appointed Mr. Wádia on special duty and Rághav Khavás was dismissed, but the State has not been purged of the oppression of Karsan Khavás and of Jánbái. Even Rághav himself has not met condign punishment and it is not impossible that he may one day regain the favour of the Jám, who is a mere puppet in the hands of Khaváses and Náykans. Mr. Wádia having been tired of the fickle-mindedness of the Jám has resigned his office, and if he had submitted a report it would have been very much against the Chief and his management. It is strange that the Political Agent does not interfere in the affairs of the State, and if it is true that the reins of administration are in the Jám's hands we fear he will meet with the fate of the Manipur Mahárája. We request the Political Agent to place the State under the management of an able helmsman, who will steer it clear of all rocks and shoals.

Alleged mismanagement in the Jámnagar State and a request to the Political Agent, Káthiáwár.

31. The *Mahrátta* (5), in its issue of the 18th October, writes:—The Congress of Orientalists has brought many important questions to notice. A very interesting paper was read before it by Major-General Showers embodying hints as to how the Political Agents should behave towards the Chiefs in their Agency. Amongst other things the paper suggests that Political Agents ought always to avoid conduct which is calculated to place the servant over the head of his master. Were we so inclined we could cite many instances in which the unfortunate result had been most glaring. In our own province we have two large groups of Native States and we fear the traditional policy pursued by the Residents has been productive of such results in both the groups. But latterly there has been a marked difference for the better. We know that we now have good Agents, better Diwáns and educated Chiefs, and their relations are generally more amicable than in days of old. There is, however, much room for improvement yet. In Káthiáwár the States are independent of each other and one factor of complication is absent. In the Southern Marátha group, however, we have some independent and some semi-independent States. These latter have to please two masters, the Council of Administration at Kolhápur and the Political Agent. In this double duty many oftentimes fail and incur the displeasure of the one or the other. This anomalous state is neither useful nor desirable. We therefore suggest that the Council of Administration at Kolhápur should endeavour to form federal union with its feudatories. Such a union will strengthen the administration, improve its efficiency and reduce expenditure. Out of the five feudatory States of Kolhápur only one will remain a good long time under a minority. The four are or are about to be placed under their rulers and we think the present time is best suited for such an arrangement. We hope Colonel Wodehouse will take up this suggestion and secure to himself the credit of reorganising the States to suit the times.

A suggestion in connection with the reorganization of Native States in the Southern Marátha Country.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 27th October 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 31st October 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	340
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	450
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	180
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	325
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	60
37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagadádarsh	Ahmednagar	Do.	300
39	„ Jagad-hitechchhu	Poona	Do.	5,000
40	„ Jagan Mitra	Ratnágiri	Do.	180
41	„ Kalpataru...	Sholápur	Do.	250
42	„ Kannada Punch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,500
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	80
47	„ Kumtha Vritt	Kumta	Do.	...
48	„ Mahárdshtra Kokil	Bombay	Monthly	1,500
49	„ Mahárdshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—*continued.*			
50	The Maháráshtra Vritt	Sátára	Weekly	150
51	„ Moda Vritt	Wái	Do.	350
52	„ Mutsaddi	Ahmednagar	Do.	...
53	„ Nagar Samáchár	Do.	Do.	150
54	„ Násik Vritt	Násik	Do.	300
55	„ Nyáyá Sindhu	Ahmednagar	Do.	170
56	„ Pandhari Mitrá	Pandharpur	Do.	104
57	„ Poona Vaibhav	Poona	Do.	1,100
58	„ Prabodh Chandrika	Jalgaon	Do.	200
59	„ Prabodh Ratná	Bársi	Do.	235
60	„ Pratod	Islámpur	Do.	300
61	„ Rághava Bhushana	Yeola	Do.	140
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satya Sadan	Alibág	Do.	75
65	„ Shám Sundar	Sholápur	Do.	...
66	„ Sholápur Samáchár	Do.	Do.	260
67	„ Shri Shiváji	Poona	Do.	300
68	„ Shubh Suchak	Sátára	Do.	255
69	„ Sudhákar	Pen	Do.	250
70	„ Sumant and Satyá Sudha	Kárwár	Do.	100
71	„ Suryodayá...	Thána	Do.	300
72	„ Vanapriya...	Chikodi	Fortnightly ...	100
73	„ Venguria Vritt	Venguria	Weekly	150
74	„ Vidushak	Karád	Do.	300
75	„ Vidya Vilás	Kolhápur	Do.	275
76	„ Vijay	Sháhápur	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	500
78	„ Vrittadhára	Dhár	Weekly	100
79	„ Vrittasár	Wái	Do.	250
80	„ Vritt Sudha	Sátára	Do.	200
81	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach...	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	750
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,600
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,690
91	„ Surat Akhbár	Surat	Do.	600
92	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	394
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	350
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chának	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Furead	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afsháu	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patra	Nadiád ...	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tikákár	Bombay	Fortnightly ...	800
119	„ Praja Mata	Ahmedabad	Weekly	500
120	„ Rájyabhaktá	Bombay	Do.	687
121	„ Samsher Báhádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saurâshtrâ Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	668
129	„ Stri Mitrâ	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	300
132	„ Udichya Hitechchhu Patrâ	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	825
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitrâ	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadá Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
137	The Karnátak Patrâ	Dhárwár	Weekly	400
	KA'NARESE.			
138	The Chandrodayâ	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	190
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satyâ Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
144	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	830
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
154	„ Mukhbir	... ...	Do.	...
	PERSIAN.			
155	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
158	The Aftab-i-Sind	Karáchi	Weekly	...
159	„ Múawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Pirbhat	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Russian and British policies contrasted.

1. In alluding to Reuter's telegram of the 24th October about the famine in Russia and His Imperial Majesty the Czar's alleged indifference to it, the *Kdsid-e-Mumbai* (112), in its issue of the 28th October, says that the distress prevailing in Russia being such as will move even a hard-hearted man, the reported callousness of His Imperial Majesty the Czar is sure to cause surprise in India, since the British Government is always ready to sympathise with its subjects at such sore times, as was evidenced in the recent famines at Madras. In deference to public opinion, adds the paper, His Excellency the Governor of Madras undertook the by-no-means easy task of visiting several of the distressed districts, famine works were started in them, and the destitute provided with food at the public expense and thus relieved from the throes of starvation. The *Kdsid*, after thus showing the difference between the Russian and the British administration, observes that the latter is the best of the two and may continue in India for ever.

The Russian policy and the Amir of Kabul.

2. The *Gujardt Mitrd* (86), in its issue of the 25th October, observes :—Russia is advancing nearer and nearer India every day. She is fast making friends and trying to get territories. She has befriended the Shah of Iran and the once formidable Ayub Khan. She is also planning to win over the Amir of Afghanistan. Evidently the Amir is dissatisfied with the way in which His Excellency the Viceroy of India treats him, and is therefore desirous of going to England to place his grievances before Her Most Gracious Majesty the Empress Victoria. The Viceroy, instead of treating the Amir on a footing of equality, tries to bring pressure to bear upon him, which the Amir resents. It is believed that the Amir's object in going to England is to request the Queen-Empress to make him independent of the Viceroy of India. If Her Majesty does not listen to this request, we fear the Amir will publicly go over to Russia and become her avowed friend. Russia's advance into the Pamir district is fraught with danger, and though China and England have entered a protest against it her progress does not seem to be checked in any way. She is proceeding ostensibly in defiance of China's wishes, but we are afraid that she has secretly come to an understanding with that country. Thus a war in the near future seems to be imminent.

Disapproval of the sentiments expressed by the *Pioneer* about the fate of the Anglo-Indians in the event of a Russian conquest of India.

3. The *Pratod* (60), in its issue of the 26th October, says :—We disapprove of the sentiments expressed by the *Pioneer* about the fate of the Anglo-Indians in the event of a Russian conquest of India. It is true that Russia will ill-treat Anglo-Indians after the conquest, but is there no remedy to prevent her coming to this country at all ? It seems that the British have no confidence in any one in India, and that their rule over this country for the last many years has been of no use. England being a wealthy nation and having control over 25 millions of Indian subjects, we do not understand why a favourite organ of Government like the *Pioneer* should give expression to such unmanly utterances as it has done. The *Pioneer* should remember well that if the Indian subjects are kept contented, they will not allow any one to touch even a single hair of the Englishmen in India.

British rule in India as compared with that in Ceylon.

4. A correspondent of the *Jdm-e-Jamshed* (88), in its issue of the 27th October, says :—On comparing the British rule in India with that in Ceylon, one can at once see a marked difference between the administrations of the two dependencies. Ceylon has a Parliament of its own to enact laws, while in India that most important political assembly is wanting. On looking at the expenditure in India and at that of Ceylon one again sees a wonderful difference. The officers in Ceylon receive only half the pay received by their more fortunate brethren in India. Taking the climate, the length of the passage, the amount of work and such other kindred subjects into consideration, one cannot explain the cause of this difference in pay. There is

only one apparent explanation, and that is the laxity of the Indian Budget. The expenses in India are increasing every year, and how are they to be met otherwise than by reducing the salaries of the State officers, discontinuing the practice of importing Europeans and giving their places to Natives, who would feel even grateful to receive smaller salaries?

Increase of population in the Bombay Presidency as shown by the revised census.

5. The *Indian Spectator* (2), in its issue of the 25th October, writes:—The revised census of the Bombay Presidency is published, and we find it sufficiently interesting. There is a substantial growth of 24 lakhs of people, which is equal to an annual percentage of nearly 1½. Whether the Government considers this phenomenon a subject for congratulation or lamentation we cannot say. But judging from the wail which has emanated from certain quarters where population has been rapidly increasing, it would not be inaccurate to say that this increase is considered more a curse than a blessing. From the purely economic point of view, it must be admitted to be an evil in a country situated like ours, with almost an exhausted soil and poor produce, and an impoverished peasantry which is never out of indebtedness. It is yet a moot question whether the food produce of the country is sufficient, in case of a universal famine, for even 10 days' consumption. No doubt, our railways have doubled during the decade, our irrigation canals have been more numerous, while cultivation of waste lands has progressed at a rapid pace. Still the whole question, when sifted in all its bearings, hinges on this only: Is the food grown now sufficient to feed the increased millions? And if not, how is the Government to cope with this problem? For it should be remembered that each day that it remains unsolved adds to the difficulty of the situation; and it would be want of statesmanship either to ignore or postpone it.

The grievances of the people in Sind which the Sind Sabha is requested to include in the address to be presented by that body to His Excellency Lord Harris on the latter's visit to Sind.

6. A correspondent of the *Phœnix* (6), in its issue of the 21st October, says:—I suggest a few matters which, in my humble opinion, should find suitable places in the address to be presented to His Excellency Lord Harris by the Sind Sabha. You are probably aware that by a strange irony of fate our popular Commissioner in Sind is pressing the municipalities of Shikárpur and Hyderabad to impose the unpopular house-tax, though they are not in want of funds at all. There is not a soul in either town who does not abhor the very name and conception of the tax, and yet it is an open secret that at least the municipality of Shikárpur must be prepared for suspension and degradation if it does not carry out the wishes of the Commissioner. Had the condition of the municipal funds urgently demanded the imposition of the tax there would have been some excuse for it, but it passes ordinary understanding how and why, under the present circumstances, it should be found necessary to throw a calamity upon the people, especially when the municipality is prepared to meet any lawful expenses which the Commissioner may direct it to defray without having recourse to the odious tax. It is worthy of note that when the octroi duties were reduced at the desire of the Government it was expressly stipulated that the municipality would not be bound to spend anything for any purpose beyond the municipal limits, and yet in deference to the wishes of the authorities and the people it pays its quota to the College and the Madressa, and the other funds. If any further breach of faith in this respect is to be permitted, then it would be far better to enhance the octroi duties than to impose the house tax. Unfortunately, octroi duties on grain and other commodities mean partly duties on export, and here is the rub. Indeed, no more ingenious way of discrediting local self-government without fault could be devised. Poor municipal commissioners! to be or not to be is now the only question for them to decide. They are probably aware that under the recent resolution of the Government of India they, or at least their successors, are no longer to be Ráo Sáhebs and Khán Sáhebs. As a counterpart of this affair, the local boards have been asked to levy the shop-tax. It need not be demonstrated that the above taxes will be additional burdens on income, like the income tax, equally oppressive and reprehensible, and that they will administer a severe and effectual blow to trade, building operations and the improvement of the towns. It is also believed that the income tax returns show pretty well whether

and how far Sind is flowing with milk and honey. But pray, why should the Commissioner force the imposition of the taxes which are neither imperial nor provincial, but local and municipal? Should not the voice of the people be respected to some extent, at least in their own affairs? The above for the time being is one of the principal items for the serious consideration of His Excellency. The other curious thing is that, while the whole province is crying for the reconstitution of the Sadar Court, the Commissioner in Sind thinks, for the reasons given by him in reply to the memorial of the Sind Mahomedan Association, that the presidency itself should envy Sind, in that it has got only one Judge presiding over its highest Court. What have the Judges of the Bombay High Court, except one, to say to this? Is the presidency going to part with them? The wonder is that the Commissioner in Sind not only differs from the public as regards the *modus operandi*, but denies the very factum of the necessity for the desired change. The reasons given by him speak for themselves and show in comparison the strength, or, it may be, the weakness, of those urged in support of it. At any rate, these must be pointed out clearly, however unpleasant the task may be. The other demands of the province in regard to its Courts should also be urged, as well in the name of charity and fairness as for the sake of justice and the prestige of the British name. Would His Excellency tolerate that there should be no permanent additional Judge at Shikárpur, and consequently an actual and total denial of civil justice? Should the Mirpur Batoro division have a Subordinate Court of its own, but a Judge of borrowing? Should civil justice be administered in the Thár and Párkar Districts at present as it was in the rest of Sind in the days of the Kalberee and the Amirs? These are some of the standing anomalies which call for speedy removal. Official opinion on the above questions unfortunately does not coincide with that of the public, but then who is to represent the people of Sind and be the mouthpiece of the dumb millions, if not the Sind Sabha?

7. The *Sind Sudhár* (163), in its issue of the 17th October, writes :—

Disapproval of the intended imposition of house and shop taxes in Hyderabad, Sind.

There are only a very few people in the town of Hyderabad who can be classed "rich." Most of the people have built houses by contracting debts. Under such circumstances, the imposition of a house tax seems improper. In ordering the levy of the house tax in the towns of Hyderabad, Sukkur and Shikárpur, the Commissioner in Sind seems to have been actuated by the consideration that this kind of tax is levied in Karáchi. But we pray that the Commissioner in Sind as well as the members of the corporation may be pleased to consider the fact that in the town of Karáchi the house rent is exorbitant and that the landowners build houses to realize the rent. But such is not the case in other towns. We therefore hope that all the municipal commissioners will unite on this subject as one man, and make a suitable arrangement for the people in the matter. We hear that the Tapedárs and other subordinate officials of Government are engaged in collecting statistics regarding the income and stock of each shop in the town of Hyderabad. They say that the Commissioner in Sind intends imposing the shop tax. We are unable to say how far this is true. But the imposition of taxes after taxes upon the people is a measure ruinous to the country. Under Section 4 of Act VIII of 1865 the Commissioner in Sind is empowered to levy the shop tax. This Act is also applicable to the province of Sind. But its jurisdiction extends only to such areas as are not comprised within the municipal limits. As a matter of fact, the imposition of any such tax on any grounds whatsoever is unnecessary. During the period of 26 years which has elapsed since the passing of Act VIII of 1865 no Commissioner has ever levied this tax. Moreover, there is no necessity for imposing any additional burden upon the people, seeing that there is a surplus in the local boards balance. The people are already groaning under the pressure of the income tax, and if the shop tax is imposed upon them they will be reduced to a miserable plight.

8. The *Jám-e-Jamshed* (88), in its issue of the 29th October, says :—

A committee appointed to consider the utility of the Agriculturists' Relief Act and the absence of a Native member therein.

We hear that His Excellency the Viceroy is going to appoint a committee of five European members to consider and report on the expediency of the Agriculturists' Relief Act and its application. This is a subject of great importance to all the natives of India, and yet it is to be discussed, commented upon and finally passed or

rejected by five Europeans without their being assisted by any Native gentleman. This is how India is treated. We do not know why Europeans alone are thought fit to consider and decide upon Indian matters. Unrepresented India must put up with all this.

Remarks on the draft regulations issued by the Chief Secretary to the Bombay Government regarding the use of opium by medical practitioners.

9. The *Indu Prakásh* (14), in its issue of the 26th October, writes:—The Chief Secretary to the Bombay Government has issued a circular proposing certain draft regulations for the use of opium by medical practitioners, which are to supersede the existing regulations and which lay more severe restrictions than those at present. The Chief Secretary has invited from the public an expression of opinion as to the regulations, and several of the practitioners have, we dare say, urged their objections. It is proposed to lay down that a medical practitioner shall keep any opium or its preparations at his place of business only and nowhere else, that he shall not prescribe any mixture over 4 ounces containing even a trace of opium to any patient in any one day, and that he shall keep a regular account of the sale of opium and submit it to any officer authorised by the Collector of Customs whenever demanded, and so on. Any one who reads the circular carefully will be convinced of the unreasonableness of the restrictions the Opium Department wishes to enforce, and the hardships they will entail on patients if passed into law. Any person who is not a medical man is allowed by the Opium Act to keep 10 tolas of opium without a license for the same, while a medical practitioner who may need it any time of the day or night and holds a license cannot, it would seem, keep even a grain of opium at his place of residence if it does not happen to be the place of his business also. Medical practitioners are granted special licenses, which show that Government have always intended to give them the special facilities necessary for the practice of their profession as regards the use of opium, and we cannot understand why they should now propose to throw special difficulties in their way. The conditions of the license as they now stand are enough to prevent smuggling, which seems to be the only object of the Opium Department; and no cases have been brought forward to show that smuggling is carried on by medical practitioners. If it were so, the zealous inspectors of the department, who, as will be seen from the papers, are daily prosecuting smugglers, would not have failed to track out the offenders. If the new clauses are inserted into the Act, any opium inspector may demand from a medical practitioner an account of the opium in his possession when the latter may be very busy. He will in that case have to leave his business aside and satisfy the demand of the inspector. Besides, the inspector may call on a medical practitioner as often as he likes, say even ten times a month, and thus be a source of annoyance and friction, the number of his visits during a specified time not being fixed by the rules. The greatest hardship arising out of the proposed changes will be that a medical practitioner will be prevented from prescribing crude opium to any patient, even if it were necessary to save his life. Similarly, if a patient has been given a four-ounce mixture containing, say, one grain of opium in the morning, and if he again must be given opium in the evening, the new clause says that a medical practitioner shall not prescribe any more opium even if the patient were going to lose his life without it. The new clauses, it is plain, will therefore be only mischievous in their result. We trust the Government, with whom the passing of the clauses into law finally rests, will give their serious consideration to them, and prevent the annoyance and mischief they are likely to cause, by not passing them into law. [The *Akhbár-e Soddgar* (95), in its issue of the 29th October, expresses similar sentiments.]

Orders of Mr. Candy, the Collector of Sátára, *anent* the income tax disapproved.

10. A correspondent of the *Mod Vritt* (51), in its issue of the 29th October, says:—Long before Mr. Candy came to Sátára as Collector it was rumoured that he was very kind and just, but he has turned out to be quite the contrary, for, no Collector has been so greedy and illegal in his actions as he. He has issued a general order to all the Mámlatdárs in the Collectorate to raise at once the income tax assessments, already made, on the ground of their being very low. The fact is that the first assessment itself was very heavy, the Mámlatdár of Wái not having consulted the people or examined

their books; so this order for raising the tax is simply oppressive and illegal. The Sárvajanik Sabha of Wái should make a petition to Government, protesting against this order of the Collector, and stop paying the increase till it receives a reply from Government.

Appointment of Mr. Chitty as Acting Chief Judge of the Bombay Small Causes Court, and the alleged supersession of the claims of several able Natives.

11. The *Gujarátí* (85), in its issue of the 25th October, writes:—Mr. Chitty has been again nominated to an important post for reasons best known to the authorities. Another young barrister, who had not perhaps even as much criminal practice as Mr. Chitty, has been appointed Acting Presidency Magistrate. None of them has studied any of the vernaculars of the presidency or has distinguished himself at the bar. They are not of ten years' standing and there is absolutely nothing special about their attainments or talents. Yet in India it is a principle that members of the ruling class are fit for any post at any time. Lord Reay discouraged the application of this principle in the Grant Medical College, where for years there was a tradition that any Professor was fitted for giving lectures on any subject. A principle which has been discredited in the Educational Department is not necessarily inapp icable in the Judicial Department. That seems to be the view of Government in making the recent nominations. A young inexperienced English barrister is entitled to become an examiner at the LL.B. or the District Pleaders' or High Court Pleaders' examination. He can become an excellent Law Professor. He is a fit recipient of one of the many sinecure appointments at the High Court. He is entitled to the Chief Judgeship of the Small Causes Court or to the post of the Chief Presidency Magistrate. At the sessions of the High Court English junior barristers have almost the whole field to themselves, because it is the pleasure of the Crown to engage their services. Poor Native barristers, they are unqualified for any of these posts! Apart from the injustice with which these latter are treated, we must say Mr. Chitty's nomination is the greatest piece of injustice to the claims of eminent Natives in the judicial service. In this presidency one can hardly point to an abler judicial officer than Ráo Bahádur Mahádev Govind Ránade. It is well-known that he was among the eligible candidates for the vacancy caused by the death of Mr. Justice Nánábhái Haridás. So far as intellectual capacity is concerned, he stands foremost among the old and new generation of the educated Natives. Government, for some reason or other, have persistently ignored his claims. We hope the circumstance that he is a tall poppy has not stood in his way. There are other tried judicial officers who have rendered honest and zealous services to Government, and we fail to see why they should be superseded in favour of a young gentleman whose main qualification can be described in the sentence that he is an English barrister. The Native bar has grown in its ability, prestige and reputation during the last decade, and it is preposterous that any unreasonable distinctions should now be maintained between High Court pleaders and barristers. A High Court pleader of more than twenty years' standing has no chances of being appointed Chief Presidency Magistrate, but an inexperienced barrister, ignorant of the vernaculars and who has never distinguished himself, gets the post even without asking for it. Will the Native community submit to such anomalous rules, which afford no scope for the talents of the ablest of them? We hope the Presidency Association will again take up the matter and forward a memorial to the Secretary of State on the subject. At the same time steps should be taken to move Parliament. What we want is no favouritism but justice, and when justice is withheld, thinking Natives would stamp themselves as unworthy of their education, if they rest content with less than what is their due. We had thought, and the public also believed, that Sir Raymond West's judicial experience was a guarantee against unsatisfactory nominations, but we are sorry to confess that he has disappointed almost every one who has given a thought to this somewhat unpleasant subject of public importance.

Remarks on the inferences drawn by Anglo-Indians about Native morality from individual cases.

12. The same newspaper writes:—The recent defalcations brought to light at Calcutta and Bombay have set some people a-thinking about the comparative merits of Native and European employés in public companies and banks. Some critics who made themselves merry at the expense of the Brâhman Mámlatdárs during the Crawford trial and wrote jauntily about the foibles of the Brâhman delinquents and the infinite superiority of their worthy selves and of their own communities,

must have been convinced by this time that among the non-Bráhmans also are to be found offenders, equally great, if not greater. If disclosures had been made in full at the time, those who gloated over the weaknesses of the erring officers would have heard startling revelations, which would have created a sensation not only in this country but even in England. When instances of gross fraud or corruption or of cruel offences are before the public, there is always a tendency to generalize from individual cases and condemn whole communities. It is forgotten in the midst of the excitement of the hour that human nature is everywhere more or less the same, and when there are tempting opportunities, Hindus, Mahomedans, Pársis and Europeans will more or less succumb to the temptation, however ignoble or degrading, and it is only those who are ignorant of the natural infirmities of human nature that pounce upon individual instances and write in a derisive tone about the enormity of other people. We commented last time upon the proposal of the Directors of the Oriental Insurance Company to import from England European assistants, and we still adhere to what we have said, that in the absence of effective checks and the ordinary precautions Europeans will be scarcely better than Natives. We have had cases recently in which European guards did not honestly discharge their trust. The history of the "Golden Gang" cannot have been so soon forgotten by our readers. Three months ago the Honourable Mr. Justice Farran tried and sentenced a European forest ranger for embezzling Government money. Without pronouncing our opinion one way or the other as to the probable result of the Imperial Diamond case, we may mention here that Mr. Jacob has been formally committed to the sessions. This very week the public have been informed by Reuter that Mr. Dubedat, the chairman of the Dublin Stock Exchange, has been convicted on a charge of defrauding his clients, and has been sentenced to eight years' penal servitude. It is common with some Judges in India to discredit Native witnesses by telling the jury that perjured evidence grows up in this country like mushroom, and the result of such prejudiced views has been disastrous in some important cases. Only a few weeks ago we quoted an extract from the most well-known and influential law journal in England that perjury is increasing in England at a rapid pace and that religion is no preventive against perjured and false evidence. Pigott forgeries are almost without a precedent in the criminal annals of any country in the world. All these facts are a warning against extravagant inferences and one-sided conclusions against any race or community. Some Anglo-Indians indulge in extravagant language about the superiority of their morality and the degraded moral state of the natives of this country. That Englishmen at home have not a very high opinion of their countrymen here is a matter of frequent comment in the columns of the Anglo-Indian journals. That opinion may be right or wrong, but the fact should serve as a useful admonition against tall talk. The Age of Consent Bill brought into light many a weak point in the marriage institutions of the Hindus. Whatever the necessity for that measure in India, we showed that in England the number of outrages on young girls was larger than in this country. As regards domestic morality the recent scandals of the Divorce Court which have wrecked the reputation of well-known politicians and lords are a salutary check against any confident inferences. The Baccarat and other scandals ought to soften even Sir Lepel Griffin, who wrote about Native Princes toying with women and indulging in wine. Human nature is alike everywhere, and that is why there are so many instructive coincidences. That is why history repeats itself on a larger or smaller scale in this world. The same motives and the same temptations operate on the mind of man, and with a due allowance to his surroundings he plays a more or less similar part. If critics bore in mind this sober truth, which is the result of applying the comparative method to ordinary matters, they would considerably sober down in their comments and take a more dispassionate view of men and things in general.

13. The *Rást Goftár* (90), in its issue of the 25th October, writes:—We fully sympathise with the Hindus, who assembled lately to make a mild, but fervent, protest against handbills issued by Christian missionaries on Gokul Ashtami day. The publication contained some objectionable comments upon some of the Hindu divinities, principally Krishna, who occupies an honourable place in the Hindu pantheon, and it must be taken as an aggravating circumstance that the distribution broadcast of the objectionable

Expression of sympathy with the Hindus in their public protest against the publication by Christian missionaries of the handbill containing comments on their god Krishna.

handbills was made on the very day sacred to Krishna. Men have even been at variance in their ideas about the highest forms of truth. They have savagely hated one another for the love of God, and have tortured, mutilated and killed those who thought differently from what they considered to be the correct estimate of God and religion. Although the days of the Inquisition are over, and men in power no longer enforce their views by the stake and the sword, the wide gulf separating the spiritual and theological creeds of men has not grown a whit less with the progress of humanity and toleration. The basis of British rule in India is religious toleration, but the toleration would be turned to mischievous abuse if the votaries of one religion were allowed to wound the tenderest susceptibilities of the votaries of another by casting reflections upon their religion. The object for which the Christian missionaries are sent out is proselytizing, and in pursuance of that object it is their duty, no doubt, to preach the supreme excellence of their own faith in such a manner as may be calculated to make the strongest impression upon the "heathens" around them. It also stands to reason that, in order to convince people of the necessity of securing everlasting bliss by embracing Christianity, as the only means of obtaining it, they must make a comparison of it with the other religions. If they were to do this by reasoning, arguments and illustrations, there would be no ground for complaint, even though they may naturally be swayed by bias in their treatment of the subject. The handbills in question, however, do not indicate such rational handling of the subject. Their author has evidently considered that he would have best promoted the cause of Christianity by casting reflections on one of the Hindu gods. Such publications frustrate the very object in view. They only serve to rally the people more firmly round their gods and render it more difficult than ever for the militant Christian to break through their serried ranks. Without taking a very serious view of these handbills we may generally observe as a truth, not unknown to any one in India, that this country is most inflammable in religious matters and that attacks by members of one religion upon the faith of others may any day constitute a grave political danger. Public safety, combined with the principle of toleration, demands that Government should not allow the irreverent jesting and scoffing of anybody's religion.

Remarks on the handbill issued by the Bombay Tract and Book Society on the Gokul Ashtami holiday of the Hindus.

14. The *Ahmedabad Times* (93), in its issue of the 28th October, observes :— The handbill issued by the Bombay Tract and Book Society on the Gokul Ashtami holiday is in distinct violation of the terms of the Queen's Proclamation in the matter of non-interference in religious matters, and if the Government connives any further at this reproachable conduct of the Rev. Baba Padmanji, the impression will gain ground that the British Government too, like the Mahomedans, wish for the propagation of their own religion and do not care if the religions of the Natives are insulted. We recommend the Hindus to make a strong and united protest against this objectionable conduct of the missionaries, and we feel sure that the British Government will not disregard it.

A request to Government as regards the handbill issued by the Bombay Tract and Book Society on the last Gokul Ashtami day.

15. In commenting on the same handbill, the *Poona Vaibhav* (57), in its issue of the 28th October, says :— We do not understand why Government should have remained quite silent over this affair when it is their duty to protect their subjects in all matters including religion. If the British Government thinks that it is not good for it to protect the religion of its Hindu subjects, what difference is there between it and the ancient Mahomedan rulers of India, who went about with the Kuran in one hand and the sword in the other ? Leaving aside the point of religion, the contents of the handbill in question are such as are to be condemned as being obscene, and Government will maintain their dignity if they come forward and act up to their creed. Although deprived of arms, the Indian subjects have, on account of their inherent good disposition, wished well of the British Government, because the latter has not offended their religious feelings. Of all things the people of India love religion most. We are sure the Government will discharge their duty towards their subjects on this occasion and preserve the kind feelings which the subjects entertain for them.

16. The *Várdhar* (20), in its issue of the 25th October, says:—The Bombay Police ought, in the first place, to stop at once the preaching of the Christian religion on public roads by Native converts, for on such occasions the gods of the Hindus are most vilely abused by them, and, in the second place, the police aid given them at such times ought to be discontinued. There are two reasons for this latter suggestion: the first is that the preacher, relying on the support of the police, abuses the Hindu gods very freely and fearlessly, and the second reason is that the police sepoys take undue advantage of this position of theirs in abusing their official authority sometimes even with respect to gentlemen.

Some suggestions to the police of Bombay as regards the preaching of the Christian religion on public roads.

17. A lady correspondent, writing to the *Chanddnshu* (26) of the 25th October, says:—I am very glad that efforts are being made by the Hindu reformers to give liberty to women in social matters; but I think that the time for the emancipation of women has not as yet come. Liberty at an inopportune time will turn the heads of women, and they being uneducated, a complication of domestic miseries will arise, blasting the happiness of home. The efforts of social reformers to stop the shaving of Hindu widows and to make remarriages more popular are very good in themselves; but the reformers will do better to leave these matters alone. What is the use of increasing the population of the country which is already over-populated and taking away a check on the increase, when the population already existing has no sufficient bread and salt to eat or clothing to cover its very nakedness? Salt is over-taxed and has gone almost out of the reach of the poor. It will be better if the reformers turn their attention to grievances of this type and leave widow-marriage to itself. [The *Shri Shivaji* (67), in its issue of the 23rd October, expresses similar sentiments and advises Government not to interfere in Hindu social customs by enacting fresh laws, as that would hurt the feelings of the majority of the people, the people interested in this matter being only a small minority of social reformers.]

Advice to Hindu social reformers, asking them to let alone widow-marriages, &c., and devote themselves wholly to more important subjects.

18. The *Pratod* (60), in its issue of the 26th October, says that owing to the negligence of the Superintendent and Jailor of the Yerowda Jail one Dnyánu Bhiwa Pátil, an inhabitant of Nátoli, peta Shirola, táluka Válva of the Sátára District, was, in spite of his remonstrance, illegally kept in that jail for about twelve days more than the period to which he had been sentenced to be imprisoned for committing a theft, and that on a complaint being lodged by the said Dnyánu in the First Class Magistrate's Court and the latter having enquired into the matter the Superintendent of the Jail is said to have apologised for his mistake. If the above be true, adds the *Pratod*, it is surprising to see that the Superintendent should be guilty of culpable negligence such as that of illegally keeping a man in prison, and it is proper that the jail authorities should give an explanation of this matter.

Alleged illegal detention for about 12 days of a convict in the Yerowda Jail and the negligence of the Jail Superintendent in the matter.

19. A correspondent of the *Akhbár-e-Sodágar* (95), in its issue of the 30th October, writing from Marmagoa, says:—The postal arrangements at this place are not at all satisfactory. Complaints are received every day about mismanagement in this department; letters and cards are every day reported to be lost in transit, and to remedy this gentlemen are required to employ servants privately to take their letters to and from Vengurla and Castle Rock. Letters containing cheques and directed to Bombay seldom reach their destination. The telegraph is very well worked, being under British management, and if the British Government take the Postal Department too under its control, the people will be very happy.

A request to Government to take the post at Marmagoa under its control.

20. The *Aftab-i-Sind* (158), in its issue of the 14th October, writes:—In former times the orders of Government were so firm that one would suppose they were written upon a stone. But in these days one is surprised that the orders passed by the officers of the Forest Department are changed so frequently. At one time the

A complaint about frequent changes in the orders passed by the Forest Department in Sind.

officers of that department declare that in such and such a year no cultivation will be permitted within the forest limits. Shortly after, when some wealthy Zamindárs go and arrange with the subordinate officials in the head office, the former orders are cancelled and the lands given to the new Zamindárs. The original Zamindárs and their tenants are at a loss to understand how the orders already issued are suddenly changed.

Part II.—*Education.*

Remarks on the educational policy of His Excellency Lord Harris as disclosed in the speeches made by His Excellency in reply to the addresses presented to him at Ahmednagar and Sholápur.

21. The *Sudhárak* (19), in its issue of the 26th October, writes:—His Excellency Lord Harris has gone on a short visit to Ahmednagar and Sholápur and we have had telegraphic reports of the important speeches His Lordship has made at the two places. It is clear from the note of caution that pervades the speeches that Lord Harris is not quite the cricketer Governor which some of us were expecting to see in him. Of course, his speeches have not pleased many of our friends; but that need not make us despond of the next three or four years of his rule. But what is really disheartening is the absence of all encouragement and sympathy with the cause of secondary and high education. We are aware that the calls upon the purse of Government are heavy and frequent, but when we cannot get money, is it too much to expect sympathy? In proof of our remarks, we refer to the Sholápur and the Nagar speeches. In the first, we feel so hopeless as we read it that we are tempted to ask whether it is worth while laying our grievances before our rulers. The Sholápur speech gives strength to our suspicions that the new revised quinquennial contract will see a considerable reduction in the educational budget of this presidency. But we will wait and see.

Comments on the speech made by the Honourable Sir Raymond West at the Native Institution, Poona.

22. The *Mahratta* (5), in its issue of the 25th October, writes:—The Honourable Sir Raymond West was not justified in making the remarks he did about municipal contribution to the Native Institution at Poona. As a member of Government in charge of the Educational Department, Sir Raymond ought to have fuller knowledge of the facts. He spoke of the claims of the institution as if it was the only institution in the city to which the municipality contributed or must contribute. There are institutions in Poona which have equal, if not better, claim to municipal aid, but which receive little. The municipality have to be just before they can be generous. But excepting these observations, the remarks of Sir Raymond, those particularly which refer to the influence of the character of the teacher on his pupils, deserve the careful consideration of the managers of our educational institutions, and we hope they will receive due attention at their hands. That is the only way in which students can be impressed with a due sense of their duties and responsibilities in after-life, and every one will admit that we are in great want of teachers of character and learning combined. Sir Raymond is sure to be taken to task by some of our contemporaries for once more emphasizing caste distinctions, and that, too, in a manner which will leave a deep impression. It is extremely to be regretted that the hereditary superiority which the Bráhmans possess over other classes in intellectual pursuits is being gradually lost, not by the effects of time but by the mischievous action of a few individuals whom circumstances have placed in a position where they are most powerful for mischief. Recent events have shown who these persons are and what their ways of mischief are. Their names, too, are no secrets. To these gentlemen we recommend Sir Raymond's observations, and pray that they may give up their work of destruction, especially as they themselves declare they are incapable of constructing.

23. The *Sudhárak* (19), in its issue of the 26th October, writes:—Since our last issue was out, the reporters have put us in possession of the full text of the Honourable Sir R. West's speech delivered on the occasion of the prize distribution of the Poona Native Institution. As coming from *the* educationist, *par excellence* of the present *régime*, the speech deserves more than a passing notice. As coming from a member of the Government of Bombay, presided over by His Excellency Lord Harris, and led in educational matters by two such

strong bureaucrats as Sir Charles Pritchard and Mr. Lee-Warner, the speech is one which will furnish ample material for reflection; and the minds, not only of the Poona people, but of other leading towns as well, will be greatly exercised by the not-very-concealed indications the speech gives of what our indigenous institutions for higher education have to expect from Government if the present policy is not changed. It is not because it is the fashion of the day to oppose Governmental measures that we to-day oppose Government in their new and ill-considered policy—new, because we firmly believe that neither the great Educational Despatch nor the report of the Education Commission contemplated such an early withdrawal of Governmental tutelage; and ill-considered, because we as firmly believe that unless higher education has had a longer time to spread and strike root, primary education on a large scale is a vain dream. The Governor, speaking with Mr. Lee-Warner's experience and wisdom regarding the financial relations of Government with the Poona Female High School, and advising the public to take up the financing of that young institution, is now fitly followed by Sir R. West with a homily preached to our civic fathers, inculcating a better sense of their duty by the institutions for higher education in Poona. To sum up the two speeches, we should say that between them, the Governor and his Councillor manage to kill our High Schools outright! The Governor says to his subjects, rich and poor, "You should pay for your Female High Schools, &c., as the Indian Government cuts down the Provincial grant." His faithful Councillor says: "Government pays already twenty times the municipal grant to the Poona Native Institution. It is a shame that it should be allowed to starve on such a miserable stipend by the municipality." Mr. Secretary Lee-Warner comes in usefully with his special nostrum and says: "Civic fathers! have nothing to do with the institutions for higher education: your money is wanted for the primary schools." So we come to this—that Sir R. West is displeased with the ratepayers because they pay too little and do not lighten the Government burden, and the Governor is displeased with the rich gentry of Poona for the same reason. Poor Deccan, to be thrown overboard by both! We leave for the next issue the question as to what the respective duties of the municipality and the local Government are regarding the institutions that exist for the higher education of our females as also of our boys. We merely point out to-day that in both cases the money comes out of the rayats' pockets, but in one case it *is* expected by reasonable men that we shall spend it in such and such manner, in the other it is *not* expected that it shall be spent in a specified manner, but the Government is at liberty to sequestrate any amount and sink it into the nice hole they have dug in the "scientific" North-western frontier. No wonder that successive financiers find it difficult to make the two ends of the Indian balance-sheet meet.

Part III.—*Railways.*

Projected short feeder lines of railways in the Bombay Presidency and a suggestion to His Excellency Lord Harris in connection therewith.

24. The *Mahratta* (5), in its issue of the 25th October, writes:—Short feeder lines of railways opening the interior tracts of countries are a very desirable improvement in the railway policy of Government, and we are very glad to learn that in all probability Gujarát will lead the way in this matter. A recent official communication publishes necessary particulars about no less than five such projects. Here is a fine opportunity both for Government and the people to encourage Native enterprise. The Government of His Excellency Lord Harris would leave a stamp upon the administration if it encouraged Native enterprise in this direction. There are two ways of doing this and both, we suggest, ought to be tried. Local boards within whose territory a line is intended to pass, should be induced to form joint committees for the laying out, maintaining and managing a line. They ought to be permitted to borrow capital within their district. The other way in which the object can be secured is by inducing the people to form themselves into companies. For some years to come Government ought to help such companies with professional advice and guidance. Gujarát is essentially commercial. It is also rich and leading men in the several districts there are in closer sympathy

with the officials than in other parts. They are also more tractable, and if an energetic Commissioner like Mr. James is desired by Government to carry out such a railway policy, he will do it with success.

25. The *Indu Prakásh* (14), in its issue of the 26th October, writes:—

Insult alleged to have been given on the G. I. P. Railway to His Highness Mahárája Sayájiráo Gáikwád and a request to the Bombay Government to take severe notice of the incident.

A propos of insults to Native Princes, let us call upon Government to take severe notice of an incident which is said to have occurred recently nearer home. There is an apparently well-founded report that His Highness the Gáikwád, when lately travelling by the G. I. P. Railway on his way to Sholápur, was disturbed in his sleep by the noise of the engine which happened to be in close proximity to his own carriage. The guard in charge of the train as well as the station masters at one or two stations on the way were informed of the disturbance, and were requested to attach the carriage to the end of the train. There were at first some evasive replies. At last one station master had the courage of his convictions and gave the polite reply, "Give the Mahárája a sleeping draught and he will get sleep. I am not going to detain the train to shunt off his carriage and attach it to the end." The railway official was master of the situation and the Mahárája had to make the best of a sleepless night. Is Government to tolerate such insolence in a railway station master towards a First Class Native Prince? It may be said the train was a mail train and could not be detained. How much would the detention have been? And is not the mail frequently detained for railway purposes and for the convenience of railway officials? Is the rest and comfort of a Prince like Mahárája Gáikwád of no account? Surely it is revolting to see such gross want of manners and common courtesy exhibited towards a Prince. We trust Government will make an example of the station master, and teach him a wholesome lesson in good manners. The Government is the guardian of the honour and dignity of our Native Chiefs and Princes, and it must not allow this gross insult to remain unnoticed. Without instituting any invidious parallel, let us ask if like treatment would have been tolerated in the case of, say, Prince Victor or the Czarewitch. We cannot imagine an affirmative answer possible. Why should it be tolerated in the case of Mahárája Gáikwád?

Part IV.—*Municipalities.*

26. A correspondent, writing to the *Kalpataru* (41) in its issue of the 25th October, complains of the conduct of the Mámlatdár of Indápur in the Poona District in overawing municipal commissioners with threats of issuing orders for the levy of the forbidden octroi duties even on agricultural produce and compelling them to concur with him in his opinion regarding the pension fund being paid in respect of the newly appointed secretary in addition to his pay, and in using insulting language to one of the commissioners, Mr. Krishnaráo Nágesh Nádgonda, for recording his opinion against that of the Mámlatdár; says that the chairman and most of the members have tendered resignations of their offices to the president to save themselves from further insult at the hands of the Mámlatdár; and requests Government to take due notice of the matter.

A complaint against the conduct of the Mámlatdár of Indápur in the Poona District towards municipal commissioners.

Part V.—*Native States.*

27. The *Indian Spectator* (2), in its issue of the 25th October, writes:—It has often been observed that India is a country of puzzling anomalies—anomalies social, political and economical—which are more or less the despair of reformers, statesmen and political philosophers of the West. That the country should be governed under principles the most despotic, albeit tempered by a benevolence varying according to the varying temper of the chief autocrat for the time being and his advisers, and that the people, on the whole, should yet be fairly contented and consider the Government to be merciful enough compared with the administrations which

Introduction of a sort of representative government in the Mysore State considered a commentary on the administration of British India.

preceded it, are in themselves the most conspicuous anomalies in the political annals of the world, for there is no parallel to those in times ancient or modern. But it is even a more singular anomaly that within such an administration itself there are congeries of independent States which are allowed to work out their own destiny on principles which prevail in countries the most enlightened. It is an era in the history of the country of which the politicians of the West cannot fail to take a note, that, while 22 krors of people should yet be innocent of even the germs of a rude representative government, a feudatory State which has received its art of government from an enlightened body of oligarchs should have the honour and the pride to be considered the real pioneer of government by the people, limited though it be. While British India, through the Indian National Congress, has been crying in the wilderness these many years past for some such form of government, Mysore, under the rule of a liberal-minded Mahárája, actively aided by the statesmanship of a loyal, sagacious and patriotic Diwán, has voluntarily accorded the boon of an elected assembly of notables and widened its privileges! Was ever such an accomplished fact dreamt of in the philosophy of the political philosophers of the West? Is it the case anywhere in the world that an omnipotent and paramount power could be outstripped in the art of good government by a feudatory admitted to thrive under its wide-spreading segis? Yet this is the historical anomaly which we have now to record! Is it not an anomaly which is a commentary on the administration of British India? Political timidity or pusillanimity yet makes them hesitate and vacillate, while Mysore boldly goes forward and in dignified silence points the way! We congratulate Mysore. We congratulate the Diwán on the good sense and the statesmanlike spirit which have prompted him and his master to recently extend the privileges which were so liberally granted for the first time eleven years ago. Verily, that State is keeping march with the widening process of the sun. It improves its people from precedent to precedent. What an auspicious event for all India to rejoice at! May it be in the power of the rulers of this country to give their people a still greater cause for rejoicing! May they have the wisdom and the sagacity to go and do likewise! And may the British Indian empire be thus set on a wider and more solid foundation, encircled by the greater love and loyalty of a law-abiding people!

A request to Government to introduce a joint administration into the State of Jámnagar.

28. The *Gujarát Mitra* (86), in its issue of the 25th October, observes:—The indebtedness of the State of Jámnagar has been greatly reduced and the State is otherwise much improved under the able management of Mr. Maganlál Bápubhái; but as he has not been able to quell completely all the intrigues rife in the State and to remodel it entirely, and as the Jám's nature is too good to prevent intriguing people from taking advantage of it, we recommend Government, both in the interests of the State and the subjects, to introduce into Jámnagar a joint administration like the one at Cambay and preserve the honour and prestige of the Jám, Shri Vibháji, K.C.S.I., who is a very deserving Chief.

A suggestion to Political Agents in Native States.

29. A correspondent of the *Rájyabhakt* (120), in its issue of the 20th October, says that it is strange that a decree obtained in one Native State should not be enforced in another Native State, whereas a decree of a British Court of justice should be enforceable in any Native State, and requests Political Agents to remove this anomaly.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 3rd November 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 31ST OCTOBER 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ..	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ..	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The *Pramod Sindhu* (1), in its issue of the 23rd October, writes:—

A meeting at Amráoti to elect delegates for the ensuing Indian National Congress.

A large and influential meeting of the people of Amráoti Táluk was held here on the 21st instant at the Native General Library to elect delegates to the forthcoming Indian National Congress at Nágpur. Mr. Ganesh Shrikrishna Kháparde, B.A., LL.B., was in the chair. Messrs. Kháparde and Keskar made short speeches on the aims and objects of the Congress. 115 delegates were unanimously elected. After the election Mr. P. N. Jog spoke in a few telling words about the Consent Bill agitation, and pointed out that whatever differences of opinion existed on the Consent Bill there was no difference with regard to the Congress. This most opportune expression was received by the audience with loud cheers. After this the National Anthem was sung by a band, the whole crowd standing, and flowers were thrown up at its close. The meeting was concluded by every one present responding heartily to the call of three cheers for the Queen-Empress of India.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 3rd November 1891.

[CONFIDENTIAL.] No. 45 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th November 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	600
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
21	The Arunodayá	Thána	Weekly	650
22	„ Aryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	800
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	60
37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagadálarah	Ahmednagar	Do.	309
39	„ Jagad-hitechchhu	Poona	Do.	5,800
40	„ Jagan Mitrá	Ratnágiri	Do.	150
41	„ Kalpataru...	Sholápur	Do.	250
42	„ Kannada Punch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,800
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	60
47	„ Kumtha Vritt	Kumta	Do.	...
48	„ Mahárashtra Kokil	Bombay	Monthly	1,500
49	„ Mahárashtra Mitra	Sátára....	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—*continued.*			
50	The Mahárashtra Vritt	Sátára	Weekly	150
51	„ Moda Vritt	Wái	Do.	350
52	„ Mutsaddi	Ahmednagar	Do.	...
53	„ Nagar Samáchár	Do.	Do.	150
54	„ Násik Vritt	Násik	Do.	300
55	„ Nyáyá Sindhu	Ahmednagar	Do.	170
56	„ Pandhari Mitrá	Pandharpur	Do.	104
57	„ Poona Vaibhav	Poona	Do.	1,100
58	„ Prabodh Chandrika	Jalgaon	Do.	200
59	„ Prabodh Ratná	Bárámati	Do.	235
60	„ Pratod	Islámpur	Do.	300
61	„ Rághava Bhushana	Yeola	Do.	140
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Patnigiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Shám Sundar	Sholápur	Do.	...
66	„ Sholápur Samáchár	Do.	Do.	260
67	„ Shri Shiváji	Poona	Do.	300
68	„ Shubh Suchak	Sátára	Do.	255
69	„ Sudhákar	Pen	Do.	250
70	„ Sumant and Satyá Sudha	Kárwár	Do.	100
71	„ Suryodayá...	Thána	Do.	300
72	„ Vanapriya	Chikodi	Fortnightly ...	100
73	„ Vengurla Vritt	Vengurla	Weekly	150
74	„ Vidushak	Karád	Do.	300
75	„ Vidya Viláa	Kolháp ur	Do.	275
76	„ Vijay	Sháháp ur	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	500
78	„ Vrittadhára	Dhár	Weekly	100
79	„ Vrittasár	Wái	Do.	285
80	„ Vritt Sudha	Sátára	Do.	200
81	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach...	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	700
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,600
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,650
91	„ Surat Akhbár	Surat	Do.	600
92	„ Sury. Prakásh	Do.	Do.	300
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	384
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	350
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chánák	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Fursad	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afshán	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patrá	Nadiád ...	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyávadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tikákár	Bombay	Fortnightly ...	800
119	„ Praja Mata	Ahmedabad	Weekly	500
120	„ Rájyabhaktá	Bombay	Do.	687
121	„ Samaher Báhádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saur shtrá Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitrá	Do.	Do.	6.7
130	„ Svadesh Bandhu	Mahudha	Weekly	2 0
131	„ Svadesh Vatsal	Ahmedabad	Monthly	300
132	„ Udichya Hitechchhu Patrá	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	825
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadá Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
137	The Karnátak Patrá	Dhárwár	Weekly	400
	KA'NARESE.			
138	The Chandrodayá	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	120
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satya Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
144	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	850
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
154	„ Mukhbir	Do.	Do.	250
	PERSIAN.			
155	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
158	The Aftab-i-Sind	Karáchi	Weekly	...
159	„ Mûawin-i-Majma-i Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Pirbhat	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

1. The *Sind Sudhár* (163), in its issue of the 31st October, writes:—For many years Russia has been pleasing England by fair promises to the effect that she has no intention whatever to acquire possession of India or any other country, that, for her own part, she desires to be in peace with England, and that it would be desirable if both powers united to restore order and tranquillity in the uncivilized countries of Asia. But it seems that an alliance with Russia is as unreliable as a friendship between a cat and a mouse. No other Government is so cunning and hypocritical as the Russian Government. She puts on the face of an ally, but her mind is burning with resentment and she wishes to swallow up everything. With all her stratagems and tricks she is looked upon as a powerful Government. It is this power of which several Governments and Rájas in Europe and Asia stand in awe. It is this power that has weakened the influence of the Turks in Europe. It is this power that has subdued the most formidable and lawless nations of Northern and Central Asia. Only a few days back a telegram was received to the effect that Russia had again set her heart on adding Constantinople to her dominion, and all the English newspaper-writers are unanimously of opinion that the danger of a war between England and Russia as to the possession of India is daily increasing. The Russian troops have now entered Pamir, the Chinese territory, and it is feared that, ere long, there will be a serious conflict in that country. The British Government should not, therefore, rely on the assurances of the Russian Government. But it is necessary that it should strengthen its position. Although there is no doubt that England is a proper match to Russia, yet the latter possesses the following advantages exclusively:—(1) That the troops of the English are considerably less in number than the Russian forces; (2) that the Russian dominion is far greater in extent than the English territory, and is, moreover, inhabited by one race only; and (3) that Russia is able to invade other countries, though her own dominion is impenetrable to foreign aggressions. Under these circumstances it is proper for the British Government to win the hearts of the people by means of justice and equity, and to exert itself strenuously in promoting their happiness. It should also try to make itself thoroughly acquainted with the wants and grievances of the people of India and to take steps to supply and remedy them, so that in critical junctures they may unanimously assist it by all means in their power. There is no doubt that the people of India are very much satisfied with the British rule.

The duties of the British Government in view of a Russian invasion of India.

2. The *Jám-e-Jamshed* (88), in its issue of the 6th November, while criticising the policy of the Amir of Kabul, says:—It is very surprising that the Amir, who does not at all encourage commercial intercourse with India but levies excessive duties on Indian goods in order to ruin Indian commerce, should have of his own free will opened wide the gates of his dominions to Russian commerce and enterprise. It is just possible that the embassy outwardly sent for commercial purposes may be, after all, a secret political one. Why should not the Amir try to save himself and his kingdom by going over to the side of the fast-advancing, strong and conquering Russians, when he knows full well that the British Government is quite indifferent to the mid-Asian politics? So long as the British ambassador at Kabul does not clear up this mystery of the Russian embassy there is every ground to suspect the fidelity of the Amir. The British Government would have saved all this trouble had it but spent some money on settling the question of the Russian frontier long ago. [The *Akhbár-e-Saodagar* (95), in its issue of the 6th November, expresses similar sentiments.]

The policy of the Amir of Kabul criticised.

3. The *Gujarátí* (85), in its issue of the 1st November, writes:—His Excellency Lord Harris in his recent tour visited Sholápur, Ahmednagar and Thána, and at all these places, as is customary with the Indian people, he was very cordially received. The people had, of course, their usual tale of grievances and they were met in the usual way with frank and straightforward replies.

His Excellency Lord Harris' tour in the Deccan and remarks on His Lordship's replies to addresses and memorials.

His Excellency's speeches betray in an unmistakable manner that the Imperial Government has been driving a Shylock's bargain with this presidency, and even where Lord Harris feels the reasonableness of the demand, he instinctively shrinks from binding his Government hand and foot by any promise. We must not, however, conceal from a frank-hearted Governor like Lord Harris our serious apprehension that the prospects of primary and secondary education do not seem to us to be quite hopeful in the near future, and we hope the Indian Government will not go so far in their shortsighted policy of retrenchment as to impede the progress of education, upon which India's regeneration primarily depends. There is a good deal of conflict of opinion between municipalities and Government regarding the levy of octroi duties, but so long as they can be regulated so as not to act as transit duties, they will be resorted to in the mofussil, where direct taxation of any kind is heartily detested. The Government view is obviously the correct one from the point of view of political economy, and people will, no doubt, adapt themselves to it in course of time. His Excellency's observations regarding local option, so far as they are based on English experience, do not commend themselves to our approval, and Lord Harris, if he will personally try an experiment in any district of his selection, will find that almost the whole population is opposed to the establishment of grog-shops in their midst. At Thána the municipal address touched upon a real grievance regarding the insufficient accommodation and the absence of an overbridge at the station. The complaint is of long standing and we have little doubt that, if His Excellency had not put in a word of excuse for the company, its niggardly and dilatory habits would have undergone a rapid change for the better and its work would have been pushed on with expedition when successive Collectors have in vain endeavoured so long to persuade it to meet a most pressing requirement.

4. The *Rdst Goftár* (90), in its issue of the 1st November, writes:—Although it will be some time before the season has commenced for gubernatorial tours, His Excellency Lord Harris has just managed to pay a short visit to two important towns in the Deccan, Ahmednagar and Sholápur. There were the usual addresses and speeches, and in the speeches which he has delivered on this occasion the Governor has maintained his reputation for frankness, shrewdness and sound common sense. He seems to take his cue mostly from the officers of the districts he visits, but the clearness and force with which he expresses his views shows that he does not repeat them mechanically just as they are received, but that he weighs them and makes them his own before uttering them. It is the general impression that he has always a bias in favour of the official view. Without discussing whether this is the fact or not, or whether it is the right thing for him to do or not, this much is certain that the official cannot complain that his views have not on any occasion received from His Excellency the fullest measure of attention and respect. His Lordship is anxious that the popular voice, or what is represented as the popular voice, should be checked by official opinion, in order to be able to gauge its value, and he does not make a secret of this wish.

5. The *Kaiser-e-Hind* (89), in its issue of the 1st November, writes:—There was a remark made by His Excellency Lord Harris at Ahmednagar which, we think, should not be allowed to pass unnoticed. In the course of his reply to the municipal address, His Lordship observed that he could not receive the address from the educational committee of the town, because it was sent late and there was no time to verify the statements contained therein. The significance of that declaration is worthy of notice. It means that no head of an administration should care to reply to an address spontaneously given by a civic body, be it municipal or any other, without its being first scrutinised by the official authorities who may be the recognised channels of communication! Such a policy, though largely followed, is, in our opinion, not only undesirable but injurious. It strikes at the very root of the object of visits which persons in exalted situations like Viceroys, Governors and Lieutenant-Governors are supposed to make. We have always understood that the sole aim and object of a Governor's or Viceroy's visit is to *understand* the legitimate wants and requirements, and even grievances, of the people whose town he visits. No doubt, there are the accredited officials of his Government. They are at liberty to arrange the ceremonial part of the programme. But we consider it to be a serious infringement of the

undoubted right of the people when they insist upon the addresses of the people being first scrutinised by themselves. The former may have really a grievance to submit to the exalted authority, which may necessitate an expression of statements unpleasant or unpalatable to the chief official concerned. That personage would under the circumstances refuse to give the people an audience with their ruler and thus repress that liberty of thought and speech which is the inborn right of the meanest as well as the mightiest subject of our gracious Sovereign. Are we to understand that even in the matter of the presentation of an address the Collector should play the despot? It will be perceived that the tours of Governors as now carried on actually frustrate the original good object they were intended for. They have simply become an annual peripatetic picnic, nine-tenths of which is filled with pleasure and one-tenth with humdrum bow-wowing, which means nothing. Nobody is the wiser or the better, while a large portion of the tax-payer's moneys is absolutely squandered on this sort of holiday-making. This is what we have come to as far as the Governors' tours go in these degenerate days. The only persons who are unstinted in their praise are the nobbled press. The Secretary first wires long telegrams of the great doings of the great Governor in high-flown language. Later on an official diary appears in the local *Gazette*, which may be not worth the value of the paper on which it is printed. The press gets another opportunity of reviewing the State events and any amount of *oleomargine* stuff is interlarded. And lo! the Governor is made a hero and a statesman. This is tour-making with a vengeance, and at the cost of the ground-down tax-payers, and all for *their special* benefit! There are two other matters in connection with the speeches of His Excellency Lord Harris at Ahmednagar and Sholápur which deserve to be seriously noticed. The necessity for every town, and, for that matter, every village, providing itself with an adequate supply of pure potable water is so universally recognised that there are now no two opinions on the subject. The preaching so far is superfluous. Pure water-supply means adequate funds, and if adequate funds are not forthcoming, either from the public itself or from Government, it is of no use further sermonising on the subject. Then, again, people are exhorted to embark on drainage schemes, as if such schemes were known to bring in a hygienic millenium. We boldly ask those who glibly advise having drainage here, there and everywhere to say whether they duly weigh their recommendation, and whether they at all realise the full responsibility of their utterances. May it be asked whether there is a *single* drainage scheme in any part of India which has hitherto been known *to be a perfect success?* Is it proved beyond doubt that the Calcutta drainage is such? If so, how is it that after spending 1½ kror of rupees on it some years ago that city is complaining of the awful nuisance of the sewers and smells, of typhoid fever and its heavy mortality? Is it proved that Bombay has got the best and most efficient scheme of drainage?

6. The *Dnyán Prakásh* (13), in its issue of the 5th November, writes:—The first part of His Excellency Lord Harris' tour came to a close with a visit to Thána. It gave His Excellency many opportunities of speaking out his mind on some of the important questions of administration and on the wants and wishes of the people under his rule. We congratulate His Excellency on the favourable impression he has created upon his audience by a frank and sincere expression of his views, as well as by a sympathetic recognition of the claim of the People's Association at Sholápur to represent the people of that district. It was at one time a standing rule of the official code that the so-called popular associations had as great a right to represent the people as Lord Randolph Churchill once said he had to represent the people of Kamaschatka. Lord Harris' strong common sense and the straightforward attitude he usually takes towards questions he is called upon to consider have enabled him to take precisely the same view of the status of such associations as honest people would desire Government to take. Such associations never claimed to represent the unanimous voice of the people they are supposed to represent. All that they wished to impress on the Government was that, being in touch with and having ample opportunities of learning the feelings and wishes of the majority of the people, they were the fittest channels through which their wishes could be adequately communicated to and pressed upon the attention of Government. Lord Harris has thus placed us under a deep obligation

by declaring once for all that Government was willing to recognise the representative status of such bodies, if they represented a fair proportion of the opinion of the people. We hope some of the district officers, while dealing with such bodies, will lay this candid declaration of His Excellency to heart. The People's Association at Sholápur, among other grievances, urged upon the attention of His Excellency the necessity of founding a technical institute and benches of Honorary Magistrates in that city. In speaking of Honorary Magistrates His Excellency said: "I may say at once that if you can show good cause for the establishment of such a bench, and also a real desire for expeditious work which the bench could effect, and the suggestion *does not arise from any desire for a distribution of honorary distinctions*, Government will be quite disposed to help you." The reply in question is all that can be desired, with the exception of the part we have italicised. It seems that His Excellency is under an impression that demands of the kind are sometimes made on Government for selfish purposes and not from a sincere desire to accomplish the good for which they are intended. We see no reasons to justify this suspicion, either in the conduct of the benches of magistrates already appointed in several places or in the average quality of their work. If selections are made with due regard to popular opinion, there will be no room for the suspicion which His Excellency seems to entertain. In reply to a demand for a technical institute at that place, His Excellency, in the course of his remarks, expressed his doubts about the disappearance of indigenous industries. This doubt was again accentuated by him at Nagar and Thána. He refused to accept the assertion without proof. A few days ago there was held in Poona an industrial conference, the proceedings of which, we presume, have been perused by His Excellency. One of the important propositions, passed with due formality, was a prayer to Government for an industrial survey of the whole of India, and when the question is discussed by the Government of India, Lord Harris will have it in his power to support the prayer of the conference. If the survey in question be made, it will furnish ample evidence of the gradual decay of indigenous industries and arts.

Prayer to His Excellency Lord Harris to redress the grievances of the people in Sind.

7. The *Aftab-i-Sind* (158), in its issue of the 28th October, writes:—We, the people of Sind, are very glad to hear of His Excellency the Governor of Bombay's visit to the province, and we pray that His Excellency may safely and successfully complete his tour. We also pray that His Excellency may be pleased to make himself acquainted with the grievances of the people, and more especially those of the Zamindárs, and to take steps to redress them. The people will then offer prayers for the prosperity of His Lordship.

The alleged indifference of the people to the cause of the Indian National Congress and its causes.

8. While writing about the next meeting of the Indian National Congress, the *Shubh Suchak* (68), in its issue of the 30th October, mourns over the alleged indifference of the natives of the Bombay Presidency to the Congress and observes:—The friction and misunderstanding created between the social reformers and their opponents by the Age of Consent Act and the excommunication agitation now raging wildly at Poona, have, it may be safely said, thrown cold water on the enthusiasm of the people with respect to the movement of the Indian National Congress, and it is really a matter for regret that the age of consent controversy should have, as feared by the Native press in general, told so injuriously on this important national movement. High European officers have been from the beginning opposed to this constitutional movement. First, they alienated the hearts of the Mahomedans from the Congress by misrepresentation and by holding out illusive hopes, and then turned the mind of the press from it by similar means, and lastly a split was created between the old and the new generations by the Age of Consent Act. On the whole, the result has been highly deplorable, as will be frankly admitted by both the sides, and it is just the object which Government so eagerly wished to attain. The prophecy of the Anglo-Indian officers that the Indian National Congress movement would by internecine quarrels be crippled, nay annihilated, is about to be realised, and even the enemies of the Natives will be sorry to see the movement fail so grievously.

9. The *Broach Samdchár* (99), in its issue of the 5th November, says that Dr. K. H. Mistri, Acting Civil Surgeon, Broach, has made himself very popular there by the care he takes of the patients, and that if his transfer from that city be under contemplation in deference to the wishes of a European officer, Government ought to step in and prevent the Surgeon-General from effecting it, in order to show to the public that they are always anxious to respect the wishes and watch the interests of the Natives.

Remarks on the rumoured transfer of Dr. K. H. Mistri, Acting Civil Surgeon, Broach.

10. The *Kaiser-e-Hind* (89), in its issue of the 1st November, observes:—We are glad to hear that the Supreme Government, by granting a monthly pension of Rs. 10 to the widow of Salim Shekh, who was mercilessly murdered about a year and a half ago by four European soldiers at Dum Dum, have done an act of justice. There was a clamour in Native circles against the decision of the Full Bench of the Calcutta High Court acquitting the accused in the case, and Mr. Caine, too, has played an important part in securing the sympathy of the English public towards the family of the unfortunate Mahomedan. We wish that the Supreme Government would act similarly in similar cases.

Approval of the pension granted by the Supreme Government to the widow of Salim Shekh murdered by four European soldiers at Dum Dum about a year and a half ago, and suggestions to Government.

11. The *Hitechchhu* (87) of Ahmedabad, in its issue of the 5th November, observes that it will be some consolation to the public to hear that the Supreme Government have awarded a monthly pension to the widow of the Mahomedan of the Dum Dum murder case, attributes this result to the strong agitation made in England, but regrets that the offenders have escaped scot-free and that Government have not taken such steps as would have a deterrent effect on rash Europeans, recommends that Government in order to regain the confidence of the Natives should in future order such cases to be tried by a mixed jury consisting of Natives and Europeans, and that the *post-mortem* examinations should be allowed to be held by independent Native medical men instead of by European doctors as their verdicts have proved to be not free from partiality and as their verdicts and those of an entirely European jury, even though correctly formed, are liable to be looked upon with suspicion by the public, and adds that if it be impracticable for Government to carry out these recommendations at present, they should make the murderers pay a certain sum as pension to the family of the deceased without taxing the Indian exchequer, and hopes that the political associations of India will take up this question.

12. The *Kaiser-e-Hind* (89), in its issue of the 1st November, observes:—The decision of Mr. Richardson, Third Presidency Magistrate, Bombay, in the case of Dr. Rodrigues has caused much vexation and disappointment. When we take into consideration the respectable status in society of the offender, his youth, and particularly the extreme repentance which he showed for the offence committed while in a state of inebriation to which he had to resort to drown his feelings of uneasiness at the illness of his wife, we cannot but characterise the sentence as very hard and undeserved, for, we think that a mere fine would have sufficed. [The *Gujarát Mitra* (86), in its issue of the same date, expresses surprise at the sentence of both fine and imprisonment passed on the doctor in question when European offenders charged with the murder of Natives generally escape scot-free or are only lightly punished, and advises the doctor to make an appeal to the High Court, as it believes that the Honourable Judges will view his case with clemency.]

Remarks on the sentence passed on Dr. Rodrigues by the Third Presidency Magistrate, Bombay.

13. The *Pársi Vártádár* (118), in its issue of the 1st November, considers the fine of Rs. 50 recently imposed on a victoria driver with an alternative of one month's imprisonment by the Chief Presidency Magistrate, Bombay, for crushing an old Mahomedan lady to death through negligent driving insufficient, and says that an example should have been made of this driver to the rest of his

The sentence passed on a victoria driver by the Chief Presidency Magistrate, Bombay, for negligent driving, considered insufficient.

fraternity, who are generally rash and reckless in driving and insolent in their conduct to the public.

14. The *Bodh Sudhdkar* (9), in its issue of the 28th October, says :—

An exhortation to the Hindus in Bombay to take severe notice of the attack made on their god Krishna by the Book and Tract Society on the last Gokul Ashtami holiday.

The irritation which a vulgar attack by the Book and Tract Society on the Hindu god Krishna is said to have caused among the Hindu community of Bombay is natural, but we lack the ability to carry it far enough to a desirable termination. Our self-respect is hypocritical and hollow. It cannot last long and bring about the desired object. Our want of self-reliance is the cause of this state of things. We require the assistance of Government even for kindling the fuel in the oven. There are no people in the world so weak and pusillanimous as the Hindus. The Hindus are the only people who bear the revilings against their religion, and this is the cause of the Christian converts taking such liberty. Should Hinduism be persecuted with impunity in a city like Bombay? Should converts who traduce the venerable god Krishna be permanent residents in Bombay? What is the cause of the famous massacre at Bartholomew? What does the 24th of 1572 notify? Are there few martyrs who have been written about in European and Asiatic history? The people of Bombay should not lose sight of the fact that there is no provision in British law to bring to account such si'ly writers, while there is a provision in that law, as interpreted by Mr. Lee-Warner, under which a Bráhman from Wái could be sent to prison for telling a Christian convert not to touch him. Though municipal law may permit the traducing of a god held extremely venerable in other people's religion, religious or holy law ought to prohibit it. It is necessary to suggest to Government the desirability of prohibiting Christian converts from standing and preaching in any place till the Gokul Ashtami affair is satisfactorily disposed of. The people in our part of the country are bound to consider this matter, but the filthy tracts not having spread widely here, there is no occasion for much irritation on that account.

15. The *Kaiser-e-Hind* (89), in its issue of the 1st November, observes :—

The handbill issued by the Bombay Tract and Book Society on the last Gokul Ashtami day and the further steps taken by the Gujaráti Hindus.

The handbill published by a missionary society on the Gokul Ashtami holiday of the Hindus, in which many disrespectful and obscene remarks are made about the god Krishna, is objectionable and the promoters of the public meeting of the Gujaráti Hindus held recently to protest against it have, we hear, obtained the opinion of an English counsel on the matter, and steps will soon be taken thereon.

16. The *Gujarát Darpan* (84), in its issue of the 1st November, observes :—

A request to Government in connection with the handbill.

The British Government is well known for its impartial administration of justice and tolerance of religious views, and it is therefore to be regretted that it should not have yet taken any notice of those Bombay missionaries who have wounded the religious feelings of the Hindus by the free circulation of an objectionable handbill on the last Gokul Ashtami day. It is gratifying that the Hindus have not yet been so much excited as to take very bold steps against the missionaries, but it is the duty of Government to take measures of their own accord for protecting their Hindu subjects from such malicious attacks upon their religion.

17. The *Bombay Samáchár* (97), in its issue of the 2nd November, says :—

A gathering of the Deccani Hindus to consider the steps to be taken against the publishers of the "Gokul Ashtami" tract.

A large assembly of Deccani Hindus met together under the presidency of Mr. Dhondu Shámráo Garud to consider the steps to be taken against the publishers of the tract called "Gokul Ashtami or Janmáshtami." After learned discourses from Mahámahopádhyáya Rájárám Shástri Bodas, Shástri Válji and others it was unanimously agreed to call a mass meeting of the Hindus by writing letters to the headmen of all the various castes, requesting them to

assemble together to consider the matter further. It is reported that a celebrated barrister has been consulted by the Hindus in this matter. [The *Akhbár-e Soddgar* (95), in its issue of the 6th November, gives a similar account and adds:—The conduct of the Hindus, although their feelings were hurt, was throughout simply exemplary. Even in the meetings where hundreds of every class had come together their proceedings were characteristically mild and thoughtful, and it is to be rejoiced at that the Hindus have not taken the law into their own hands, but have consulted a learned barrister very thoughtfully. Now these offending missionaries will have to go through a judicial ordeal and will have to abstain in future from abusing the gods of the Hindus. If the missionaries are wise, and it is well known that they do not lack wisdom, they will distribute a pamphlet acknowledging their mistake in issuing the "Gokul Ashtami" tract, and that will satisfy the Hindus, but if this be not done, the Hindus will not rest till they have made the missionaries feel their just wrath.]

The defence of the alleged attack on the character of the Hindu god Krishna contained in a recent tract on Gokul Ashtami.

18. The *Dnyánodaya* (12), in its issue of the 5th November, writes:—A mass meeting of the Hindus of Bombay was held on Saturday last at Thákurdwár to consider what steps should be taken to defend their god Krishna from the alleged libellous attack contained in a recent tract on Gokul Ashtami. The speakers spoke of their great reverence for Krishna and how deeply they were grieved that such charges of immorality were made against him. It was decided that Government should be appealed to on the basis of the Queen's Proclamation of 1858. It is rather curious that our friends should be so much exercised about defending Krishna's character. We would suggest that before they go any further they should read the account of Krishna's life in the Bhagawat Purán. With the exception of one incident, which refers to a custom observed at Jagannáthpuri, they will find that the tract deals in a very mild way with his failings. Unfortunately the authors of the Purans are dead, otherwise they might also be included in the appeal which it is proposed to make to Government.

An attack on the reformers of Hindu society.

19. The *Pandhari Mitra* (56), in its issue of the 1st November, observes:—In India virtuous conduct and high or noble birth have from time immemorial carried weight and respect, while in western countries the sweeping or levelling principle of equality recognises no distinction between man and man except that of wealth and education, and consequently allows even a cobbler's son, if he be well educated, to associate with the religious head of the community. Consequently those classes of Hindu society, who under Native rule occupied very low positions in life, have had opportunities under the British rule of raising their heads by means of wealth and education. . The so-called reformers and leaders of Hindu society are men whose ancestors held the lowest position in society, and who having acquired their present importance by learning English, have naturally great respect for the institutions obtaining in western countries, believe in the advice and opinions of their benefactors, the English, as in gospel truths, and force upon the country practices like widow-marriage, and laws like the Age of Consent Act, the Deccan Agriculturists' Relief Act, &c. These men are not really persons whom Native society at large acknowledge as their representatives, but are mere upstarts and have no sympathy whatsoever with their distressed countrymen. The latter should therefore no longer rely on such self-constituted leaders, but should consult their own interests independently of them and promote them by encouraging and patronising home-made articles and thus prevent their wealth from being drained to foreign countries.

Remarks upon a suggestion said to have been made by a Collector upon the police reforms in Bengal.

20. The *Dhdrwadr Vritt* (32), in its issue of the 29th October, has the following paragraph:—Our readers must be aware that in Bengal the subject under discussion at present is police reform. The local Government sent a circular to every Collector in which he was asked to give his opinion, and one of the wise gentlemen in giving his opinion remarked that as the people were getting wiser and wiser every day they ought to know how to protect themselves, that if the

people carelessly kept their doors wide open and then complained of being robbed the police could do nothing, and that, therefore, the owner of a house attacked by a band of robbers should be fined for not taking proper measures to guard his own property against such a contingency. This wise gentleman plainly stated that such a course was always followed in China. Happy and fortunate is the collectorate which is blessed with such a ruler! The Bengali Bábus alone ought not to be proud of having such preciously wise Collectors; we of the Bombay Presidency, too, have had such sapient officers. A few years ago when the crops were totally destroyed by rats, a Collector on this side proposed a scientific solution of the problem, on being consulted by Government. He suggested that the people should keep serpents to destroy the rats. One can very well imagine the fate of a country when its Government is entrusted to such wiseacres.

Discordant Native music.

21. The *Gujarátí* (85), in its issue of the 1st November, writes:—A good deal of correspondence has lately appeared in the Bombay English dailies regarding the discordant music of the Native community and the shouting propensities of the low classes of people, and if these grumblers could have everything in their own way they would at once appeal to the legislature and have a short enactment passed to put a stop to what they deem to be a nuisance. They would at once invest the police with very large powers, empowering them to interfere with even devotional music. We should like to know what right these grumblers have to ask the innocent people to stop their music, simply because it sounds so discordant to ears not accustomed to it? Have not these correspondents sufficient toleration to permit them to think for a moment whether it is just to deprive poor men of an innocent pleasure they enjoy after working the whole day? Besides, if they have a right to sleep undisturbed, their Native neighbours have an equal right to have their devotional music, however unpleasant, until the grumblers can provide them with more fascinating and tranquillizing music. Are not owners of carriages everyday troubled when they have to pass by churches and cathedrals when prayers are being offered or sermons delivered? No sensible man has complained of reasonable restraints on such occasions, though very few will admit that the police do always keep within proper limits. Then again the correspondents seem to think that Native music is perhaps the most disagreeable thing in the world, because that is their experience of the music of their servants and other low-caste people. We only pity the gross ignorance of the European community on the point and will rest content with asking them to suspend their judgment and not to pronounce it with a jaunty air of dogmatism. No one can afford to entertain and act up to dainty notions of living in an overcrowded city like Bombay, with so many creeds and races whose hours of prayer and devotion not even Government has any right to regulate. Englishmen have their own churches and cathedrals, but every Native household is a church and cathedral for itself, and it is nothing but a piece of intolerance to say that he shall not have his music and prayers, because others do not like them. In every city there will be noisy drunkards, and if Bombay supplies its own quota there is nothing surprising in it. Drunken European sailors and roughs make nights as hideous and sleepless as their Native analogues. But the Native community has never thought it decent to kick up a row just as if the heavens were about to fall. It knows that the inconveniences of city life are inevitable to a certain extent, and puts up with them with a patience and spirit of tolerance that some of our intolerant neighbours would do well to imitate.

Part II.—*Education.*

Comments on the education policy of Government.

22. The *Subodh Patrika* (18), in its issue of the 1st November, writes:—The times are indeed out of joint, as the *Indian Mirror* would say. Thirty years ago the Government would have willingly allotted any sum of money which could be profitably spent on such measures as the spread of primary education among the masses, on village sanitation, female education and medical relief, and the

like. But these things were not then quite practicable, and now that they have become not only feasible but even necessary, the Government has no money, Is it because it has grown poor or reactionary? Nothing of the kind. It is as alive as ever to the importance of these objects, while its revenue has increased and is increasing with leaps and bounds, and now presses close upon the revenue of England itself. Yet it has no funds for those objects. It was thus that His Excellency the Governor threatened the other day to withdraw his support from the Poona Female High School, the only institution of its kind in Western India, and to reduce it to a grants-in-aid school, which in the present circumstances would mean its closure. About the same time we saw it stated that 100 lakhs of rupees were to be assigned next year for frontier railways! It is these vast sums of money annually spent on frontier measures in the name or for the sake of Imperial politics which are gradually starving provincial or local services. England should bear the greater portion of these expenses, yet no effort is made to demand this financial justice, but attention is devoted to other measures of so-called political reform which are trifling in comparison with the serious drag.

Extra fees levied in the Government High Schools at Ahmedabad for drawing class, &c., disapproved and a request to authorities in the matter.

23. The *Hitechchhu* (87) of Ahmedabad, in its issue of the 5th November, regrets that Government should be trying gradually to withdraw from education by throwing the burden of its maintenance on the people and thus making education costly and that the Head-masters of High Schools, as for instance the Head-master of the Ahmedabad High School, should make it still more costly by levying extra fees on students for supplying them with drinking water, drawing classes and cricket clubs, which come up to a rupee in addition to the usual school-fee of Rs. 3 per mensem. The paper adds that this additional fee will surely debar parents in ordinary circumstances from sending their sons to the Government schools, and requests Government to see that no extra fees are levied from students.

Part III.—*Municipalities.*

Imposition of a house-tax by the minor municipalities in the Hyderabad District in Sind complained of.

24. The *Sind Sudhár* (163), in its issue of the 31st October, writes:—We have received very painful news from the Hyderabad District to the effect that in the minor municipalities of that district the officials are using pressure to impose the house-tax. In the mofussil towns it is only the trading class that can be said to have any source of income, but the number belonging to that class is limited. The majority of the population consists of people earning their livelihood by manual occupation. The wages which a labourer receives are four or five annas a day, a sum which is hardly enough to cover his expenses. In those towns it is not customary to let houses for rent. Moreover, there are no grand buildings. The poor people own small houses, which have descended to them from their ancestors. These poor people cannot even afford to get their houses repaired. They look upon the house-tax as a sudden foreign invasion or as a catastrophe from heaven. If instead of levying the house-tax the rates of town duties on commodities are increased, the people will not feel the burden so heavy as that of the house-tax. In imposing any new tax it is necessary that regard should be had for the feelings of the people in the matter. We therefore hope that Government will consider it altogether undesirable to levy a house-tax in small towns. It will surely be hard to levy this kind of tax in minor municipalities, and more especially in those in which there is no deficit of funds. The Matari Municipality is an instance in point.

Recalling a meeting of the municipal corporation at Hyderabad, in Sind, by the Collector to consider the propriety of imposing a house-tax, and remarks thereon.

25. The same newspaper writes:—From the proceedings of the special general meeting of the Hyderabad Municipal Corporation, held on Monday the 20th of October 1891, it will be seen that the inhabitants of Hyderabad submitted to the Collector on that day a lengthy memorial containing their reasons against the imposition of the house-tax, and that with the exception of three or four nominated members all the members,

elected as well as nominated, were against the proposal. We are unable to understand why the Collector again called a meeting of the members to consider the propriety of the proposed tax, seeing that at the preceding meeting almost all the municipal commissioners had expressed their opinions against the imposition of the tax under any circumstances whatever. The object of appointing municipal commissioners is that they should furnish true and full information respecting the condition of their town and protest against all measures which may appear to them unsuited to the circumstances of the country. We cannot understand the object of the Collector in trying so hard to bring the municipal commissioners over to his side. This can hardly be called local self-government. What is the good of having that nominal form of local self-government in which the members should simply say, "it is thd Huzur's wish," and nod their heads, like wild elephants, at the proposals ane measures brought forward by the Collector or should not express their opinions freely and impartially, or that those who may venture to express their views truly and fully should be discouraged from doing so ?

Approval of the decision of the civil suit brought by the Mahájans against the Dhandhuka Municipality and a request to Government in connection with municipal affairs.

26. The *Gujardt Darpan* (84), in its issue of the 29th October, observes :— The proceedings of the civil suit brought by the Mahájans against the Dhandhuka Municipality for the unjust levy of the house-tax on the people clearly show that the authorities were arbitrary in their conduct, and we are glad that the Mahájans have succeeded in getting the order for the imposition of the house-tax cancelled and that the municipality has been made to pay the costs. We hope to revert to this case again very shortly, but in the meantime request Government to carefully inquire into the management of a municipality before it is suspended, in order that it may not be made to suffer for the arbitrary conduct of the authorities.

Part IV.—*Native States.*

Imperialisation of the armies of Native States and its alleged objects.

27. The *Indian Spectat r* (2), in its issue of the 1st November, writes :— The visit of the Viceroy to Kashmere is destined to be prolific of some important events. These have already cast their shadows beforehand. From the very guarded but honeyed sentences in which His Excellency Lord Lansdowne responded to the health of the Mahárája, it is obvious that Kashmere is on the eve of many an administrative and military change in its government. We suspect that when these will be announced it will be found that the latter predominate. The civil reforms are chiefly to be financial. These have been already limned, and the secret has been let out by the Regency. They will consist of a better system of collection of the land revenue and the introduction of a department of audit and accounts. As to the military reforms and military activity, the less we say the better. In our opinion they are utterly mischievous and uncalled for. The public at large do not yet seem to have seen through the *real* object of that new-fangled service, called imperialised troops of Native feudatories. So distrustful has the Government of India grown of the army of Native States,—a distrust which in itself is a strong indication of the timidity of a Government which is powerful and strong and full of resources,—that it felt two years ago that something or other must be effectively done to have it curtailed and thus allay that hysteria of fear conjured by the imagination of its own military advisers. The sole origin of this precious service was the dread of Native Princes, with their rabble troops, secretly combining with the Russians in the case of an invasion. What a sorry and weak and confounded reason, to be sure ! One may wonder at this pusillanimity of the mighty British Government. How illogical is its reasoning, apart from the very remote contingency of an external aggression ! The Russians are undoubtedly advancing nearer India, but we refuse to believe that they are going to invade India. That is simply nonsense. It is a *ruse* of the Simla pyrotechnists to further their own self-interests and fulfil their vaulting ambition. Military glory and military honours and decorations are the sole motive of their activity. It is they who have for the last five years raised this

absolutely absurd alarm of a probable invasion at any time, and have under this pretext sucked the very life-blood of the people by means of enhanced taxation and absorption of a revenue of over 45 krors. And it is this very party which has criminally misled the Government of India into the belief that there is a real and veritable danger in allowing the Native Princes to keep up a large army. Now, the Government of India has over and over again observed that this army is a rabble, irregular and undisciplined one, that it could be dispersed like chaff before the wind, and that it need not cause any uneasiness. It was said so a few years ago by the official at the India Office whose inspired letters appeared in the columns of the London *Times*. Entertaining this opinion, is it not very unreasoning now to apprehend mischief from such a force? Either it is an army which is to be feared or not feared. If the latter, as they have all along openly and courageously declared in State minutes and despatches, why should they pretend to fear it now? Surely, it has not undergone a change for the better. Where is the evidence that all of a sudden the force has grown so powerful, so well disciplined, so well equipped with the latest arms as to be a standing menace? And if no such evidence is forthcoming, what, may we ask, is the reason which has so heavily weighed with the Government of India as to make it take steps for disbanding these forces and substituting for them this so-called compact army of imperialised troops? If it is to be logical, then it need not have disbanded the forces. But if, on the other hand, it fears that force, why does it not say so openly? Why does it not frankly tell the feudatories that it is afraid of their army as one which is a menace to British Government? Every way the Government of India is on the horns of a dilemma, but it ought to wriggle out of it without injury to its prestige.

His Excellency Lord Lansdowne's visit to Kashmere and the expenditure incurred by the State.

28. The *Sind Sudhár* (153), in its issue of the 31st October, writes:—His Excellency Lord Lansdowne, the Viceroy and Governor-General of India, has started on a tour. He is now travelling in Kashmere. It seems that the Kashmere Darbár has sanctioned a sum of Rs. 75,000 for the reception of the Viceroy. The Mahárája will not pay this charge out of his own pocket. It will be disbursed from the State coffers, and eventually fall on the subjects. We do not mean to say that the Kashmere Darbár should not make arrangements for the reception of the Viceroy, but we are of opinion that the expenditure of such a large sum as has now been incurred only for the reception of the Viceroy is sheer waste of money.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 10th November 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th November 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	60
37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagaddádarsh	Ahmednagar	Do.	309
39	„ Jagad-hitechchhu	Poona	Do.	5,200
40	„ Jagan Mitrá	Ratnágiri	Do.	180
41	„ Kalpataru...	Sholápur	Do.	230
42	„ Kannada Punch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	50
47	„ Kumtha Vritt	Kumta	Do.	...
48	„ Maháráshtra Kokil	Bombay	Monthly	1,500
49	„ Maháráshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—*continued.*			
50	The Maháráshtrá Vritt	Sátára	Weekly	150
51	„ Moda Vritt	Wái	Do.	350
52	„ Mutaddi	Ahmednagar	Do.	...
53	„ Nagar Samáchár	Do.	Do.	150
54	„ Násik Vritt	Násik	Do.	300
55	„ Nyáyá Sindhu	Ahmednagar	Do.	170
56	„ Pandhari Mitrá	Pandharpur	Do.	104
57	„ Poona Vaibhav	Poona	Do.	1,100
58	„ Prabodh Chandrika	Jalgaon	Do.	200
59	„ Prabodh Ratná	Bárámati	Do.	235
60	„ Pratod	Islámpur	Do.	300
61	„ Rághava Bhushana	Yeola	Do.	140
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Shám Sundar	Sholápur	Do.	...
66	„ Sholápur Samáchár	Do.	Do.	260
67	„ Shri Shiváji	Poona	Do.	300
68	„ Shubh Suchak	Sátára	Do.	255
69	„ Sudhákar	Pen	Do.	250
70	„ Sumant and Satyá Sudha	Kárwár	Do.	100
71	„ Suryodayá...	Thána	Do.	300
72	„ Vanapriya...	Chikodi	Fortnightly ...	100
73	„ Venguria Vritt	Venguria	Weekly	150
74	„ Vidushak	Karád	Do.	300
75	„ Vidya Vilás	Kolhápur	Do.	275
76	„ Vijay	Sháhápur	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	500
78	„ Vrittadhára	Dhár	Weekly	100
79	„ Vrittasár	Wái	Do.	285
80	„ Vritt Sudha	Sátára	Do.	200
81	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach...	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	750
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,600
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,680
91	„ Surat Akhbár	Surat	Do.	600
92	„ Sury Prakásh	Do.	Do.	350
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	394
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	350
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chának	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Furead	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afshán	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patrá	Nadiád ..	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Káaid-e-Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tiákár	Bombay	Fortnightly ...	800
119	„ Praja Matá	Ahmedabad	Weekly	500
120	„ Rájyabhaktá	Bombay	Do.	687
121	„ Samaher Báhádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saurâshtrâ Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitrâ	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	300
132	„ Udichya Hitechchhu Patrâ	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	525
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitrâ	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadâ Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
137	The Karnátak Patrâ	Dhárwár	Weekly	400
	KA'NARESE.			
138	The Chandrodayâ	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	180
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satyâ Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
144	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	830
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
154	„ Mukhbir	Do.	Do.	250
	PERSIAN.			
155	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
158	The Aftab-i-Sind	Karáchi	Weekly	...
159	„ Múawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Pirbhat	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

1. The *Gujarát Mitra* (86), in its issue of the 8th November, compares the condition of the Indian people under the former Native rulers with that under the present British Government, and shows that the balance of advantages is in favour of the Native rule, saying that though under the British rule the subject people have full liberty of action as regards social and religious matters and can eat and drink whatever they like and put on any kind of costume, they have lost the substantial advantages of liberty to use arms, cheap salt, free pasture-grounds, &c., and are subjected to unlawful treatment at the hands of the members of the ruling class.

The condition of the people of India before and under the British rule.

2. The *Ahmedabad Times* (93) and the *Svadesh Bandhu* (130) of the 11th November, and the *Din Mani* (82) of the 8th idem, are very uneasy at the advance of Russians in Central Asia and the embassy which the Amir of Kabul is reported to have sent to the Russian Government, and seriously blame the British Government for continuing an attitude of indifference to this political movement of the Amir, whom they call ungrateful and suspect of treachery and say that Government are mistaken if they do not consider the action of the Amir to be dangerous, and that they will act wisely in taking strong measures to check Russian advance and in securing the confidence of the Indian people.

Remarks on the advance of the Russians in Central Asia and the policy of the Amir of Kabul.

3. The *Gujarát Darpan* (84), in its issue of the 8th November, writes:—The reports that have reached India about the Amir's mission to Russia have tended to unsettle the minds of the people. That the Amir who fattens on twelve lakhs of Indian money per annum may turn round against England in the hour of need, seems incredible. But he has broken one of the terms of the treaty entered into with him if he has sent a mission to Russia. The complacence with which he has viewed Russian encroachments in the Pamirs may lead us to think that he has turned a traitor, and the announcement of the *Standard* that Russia is to make a caravan road to the frontiers of India supplies grounds for the supposition that there are some secret springs at work.

Reports about the Amir's mission to Russia and remarks in connection with it.

4. Mr. Haji Suleman Shahamamad Lodhia, writing from Cape Town to the *Rást Goftár* (90) in its issue of the 8th November, complains that for a long time past the European British subjects in Orange Free States and Transvaal in Africa have been harassing the natives of India trading in those countries in various ways, as, for instance, by not allowing them to purchase estates and lands in their own names and even by withholding trade licenses from them, and says that unless the Government of India come to the rescue of these down-trodden people there is no hope of their getting any redress.

A complaint of the natives of India residing in Orange Free States and Transvaal in Africa against the European British subjects and a request to the Government of India.

5. The *Makrátta* (5), in its issue of the 8th November, writes:—His Excellency Lord Harris, whatever else may be said of him, is at least determined to personally visit the districts which form the presidency, more than once, during his quinquennial *régime* and thus to come into direct contact with both the people and the officials. His Excellency has been thus fulfilling at least one of the essential functions belonging to his exalted office, beyond comment or cavil, and that is saying a good deal. His frankness of speech, straightforwardness of reply and simplicity of views, interpreted by some into narrowness of vision, have also become by this time universally known, and whatever one may think of the spirit of official one-sidedness that seems to lurk behind the set phrases and expressions, there is no apparent attempt at mincing matters. His lucid style, moreover, aided by his directness of address, in which the pronoun "you" plays an unusually large part, goes straight home to the understanding of all his listeners, and if it may sometimes fail to gratify their sentiments or satisfy their

Approval of the tone of the replies given by His Excellency Lord Harris to the addresses presented to him during his recent tour.

reason, there is no mistaking as to what His Excellency means. Possessed of settled views on the matters generally touched upon in the local addresses as Lord Harris is, it is no wonder that His Lordship's speeches, shorn of any attempt at rhetoric or eloquence as they are, should strike the public mind as breathing monotony. But like varied oratory and lofty periods, simple style and small sentences have also their uses, and if the vigorous common sense and the studied candour on the part of His Excellency make our municipal Ráo Sáhebs a little more practical, their bracing influence will not have been exerted in vain.

Remarks in connection with the resolution recently issued by the Government of Bengal on the tours of inspection of revenue officers and heads of departments.

6. The *Kaiser-e-Hind* (89), in its issue of the 8th November, writes:—It seems that the recent resolution of the Government of Bengal on the tours of inspection of revenue officers and heads of departments has created a great flutter in Bengal official circles. As usual, the official dissatisfaction against the edict of the great Bengal proconsul has found a loud echo in the leading organ of the bureaucracy. This very fact is a proof conclusive to our mind of Sir Charles Elliott's circular being justified. An official of wonderful energy, which reminds one of his former predecessors who used in his days to astonish India by his famous rides and tours, and a man of keen observation whose lynx eyes would detect the smallest of small irregularities, it is quite conceivable that he should have been compelled to remind the district officers that they have a solemn duty to discharge—a double duty, in fact, one to the Government to whom they are responsible for their acts, and the other to the people over whom they are called upon to rule. We know that district work is of a most exacting character; that to the civilian who would conscientiously endeavour to go through it, it is no picnic affair. To him it is no holiday tour-making—a railway speed scampering and scouring, in order to be back at the central seat in the shortest of all possible time. But it seems that in the Bengal district inspection has degenerated, and well it may. For when exalted authorities, who ought to set a better example, are themselves guilty of forgetfulness of the duties they owe to the millions entrusted to them by Providence, it is not unnatural to observe the same spirit of negligence pervading the service. "Like master, like man" is an old adage. When Viceroys and Governors, under the pretence of making extensive tours, simply enjoy a long holiday at the cost of the tax-payers, it is not surprising of the district officers to go and do likewise and really neglect their proper work, which, if conscientiously performed, would greatly allay that discontent of which we now so frequently hear from all parts of the empire. The exalted authorities are the worst sinners. No doubt Sir Charles himself is an exception. But we want a Viceroy and Governor-General of the hard administrative capacity of an Elliott to set a good example. It might be even some comfort if we had no such weak-minded mediocrity as a Lord Cross for our State Secretary. Where the central authority is strong there will be a strong Government, diffusing its own strong energy among those subjected to its will. Hence it is that we find sporting and dancing mediocrities passing the greater portion of their time at favourite hills or other sanitaria, as if gubernatorial life was all lawntennis or cricket, champagne and dancing devils. The rot sets in, with this distinct disadvantage to the ruled, that administrations become demoralised with some favourite Secretaries governing provinces at their own sweet will. Thus provincial and Viceregal administrations degenerate while India cries in the wilderness. A reminder of the character issued by Sir Charles Elliott from some higher authority is now and then needed for our Viceroys and Governors. We may then witness a limitation of the annual exoduses and a reasonable contentment throughout the land. At present, the general rule seems to be "all play and little or no work." This is deplorable, and a huge blot on the administration.

Remarks upon a probable abolition of the income-tax.

7. The *Dnyán Prakásh* (13), in its issue of the 9th November, says that if on account of the alleged satisfactory condition of the Indian treasury for the last three years it is under contemplation to reduce the burden of taxation on the people of India, Government will do well to reduce, first, the duty on salt which affects a larger mass of people than the income-tax, and being afraid that

the European community being more interested in the latter imposition will urge its remission, advises the Indian National Congress to draw the attention of Government to the proper course.

Approval of the conduct of Sir A. Collins, Chief Judge of the Madras High Court, in dealing with the Sergeant's case.

8. The *Jám-e-Jamshed* (88), in its issue of the 12th November, approves of the sentence passed and the moral courage displayed by Sir Arthur Collins, Chief Justice of the Madras High Court, in deciding the case of the Artillery Sergeant sentenced to be imprisoned for three years with hard labour for causing grievous hurt to a Native cobbler, and says :—If all the Judges were to follow the noble example set by Sir A. Collins in discharging their duties impartially and in expressing complete disapproval of the unjust conduct of the juries empannelled in criminal cases, there would be considerable diminution in crime of this sort in India. The efforts of the Judges in this direction will only enhance the popularity of the British rule among all classes of Her Imperial Majesty's subjects. Government ought to publish a report of such murders committed during the last ten years, with full particulars of the cases, the decisions of the Judges, and the punishments inflicted ; for, such a report will prove to be a sort of check upon the insolent and rash behaviour of the Europeans towards the Natives. [The *Bombay Samáchar* (97), in its issue of the 12th November, expresses similar sentiments.]

Mr. Mahmadbhái Buránudin, Mullanji of the Bohrás, and a request to Government to postpone conferring on him any distinctions till his debts are cleared.

9. The *Kásid-e-Mumbai* (112) of the 11th November hears that it is the intention of the Bombay Government to confer the personal distinction of 'Sardár' on Mr. Mahmadbhái Buránudin, the present Mullanji of the Bohrás at Surat, in addition to the privilege of exemption from personal appearance in law courts, says that Government should postpone doing so in the interests of the numerous creditors till the Mullanji has cleared off the debts of his predecessor, and warns the authorities to guard against being taken in by his present unsafe practice of incurring fresh debts to pay off the old ones.

Prospects of a threatening famine in the Bijápur District.

10. The *Rámdás* (17), in its issue of the 7th November, says that the poor people of the Bijápur District, depending solely upon husbandry for their sustenance, have been struck with dismay at the threatening prospect of a famine for want of rain, that some of them, to save themselves and their families, have migrated to districts better favoured with rain, that the market prices of provisions have been rising daily, that the cattle are dying in numbers for scarcity of fodder, which is felt so much that a cow was sold by the Mámlatdár of Muddebihál at an auction sale for a sum of one anna and a quarter, and that it is a matter of surprise that Government should have done nothing as yet to relieve the distressed, and prays the Government to remit wholly the land assessment for this year.

Pitiable condition of Dublás and other low class menials in the Thána and Surat Districts.

11. The *Kaiser-e-Hind* (89), in its issue of the 8th November, regrets that whereas the British Government and the philanthropic socialists are trying to root out slavery and to secure for the poor the same rights which the rich enjoy, it is a pity that no notice is being taken of something like a slave trade which is being carried on in the close vicinity of Bombay in and about Verár in the Thána District and from Pálghar to Surat and in some villages of the Surat District, where whole families of Dublás or servants belonging to a low class of people have to serve a master for a whole life-time on a meagre pittance of food in consideration of a small sum of money advanced for marriage purposes. The paper exhorts all philanthropic gentlemen to take up this pitiable case of the Dublás.

Remarks on the speech delivered by the Honourable Ráo Bahádur M. G. Ránade at the farewell meeting held in honour of the Honourable J. G. Moore at Poona.

12. The same newspaper dislikes the eulogium passed by the Honourable Ráo Bahádur M. G. Ránade on civilians at the farewell meeting held at Poona last week in honour of the Honourable Mr. Moore, and observes :—The civilians of the present day are, no doubt, careful in watching the interests of Government and their countrymen, but a majority of them are anti-

Native and widely differ from their predecessors of old in their conduct towards Natives, for the old civilians always considered their happiness as being bound up with the welfare of the people of this country and were always kind and good, so much so that they are even to the present day remembered with gratitude. The Honourable Mr. Ránade is mistaken in supposing that a large number of Anglo-Indians after retirement spend their life in England in serving India, for, as a matter of fact, 99 per cent. of the civilians, after retirement, lose total sight of this country, while the greater portion of the remaining 1 per cent. who take part in public life take every opportunity of crying down India and check-mating the Natives in their just demands, such as Sir Lepel Griffin, Sir Richard Temple, Sir Roper Lethbridge, Mr. Ashburner, &c, while there are only a handful of retired civilians like Sir W. Wedderburn and Mr. Hume who take a real and abiding interest in the welfare of the Natives.

13. The *Mahrátta* (5), in its issue of the 8th November, writes:—Ráo Bahádur Ránade, we fear, is fast changing, and what is still more to be regretted is that he is developing in him a passion to speak. The late lamented Mr. Kunte had this passion, which threatened to show strange developments towards the untimely close of his career. The Honourable Mr. Ránade once wrote much and spoke little. Now he does the reverse, and those who watch his speeches generally agree with us in thinking that he is fast degenerating into a platform speaker of a low type. The last speech of his which calls for remark was the one he delivered on the occasion of the reception which was given to the Honourable Mr. Moore. He told his audience that he did not want to speak of the services of Mr. Moore, but wanted to give them the moral of such gatherings. In his remarks he controverted the doctrine that Anglo-Indians were only birds of passage in India. He said the people were wrong in holding that view, because few Anglo-Indians, said he, left India without leaving behind them their relations. It is a fact that most of the retiring civilians leave behind them, either in the covenanted or in the uncovenanted branch of the service, a son, a brother or a nephew. But to refer to this fact on an occasion when we met to say good-bye was certainly not graceful. But the worse part of his remarks was that in which he eulogized the Anglo-Indians because even after they retire they continue to do us service. Except one or two exceptions, *e. g.*, Lords Ripon and Reay and Sir W. Wedderburn, we know retired Anglo-Indians do worse mischief than their brothers in the service. Ráo Bahádur Ránade then referred to the influence which members of the Civil Service exercised upon the conduct of their Native compeers in the subordinate ranks. The whole nation from the Himálayas to Cape Comorin has been crying that Natives are in no way inferior to Europeans, and as such ought always to be given employments of the same emoluments and honour as the Europeans. Our Ráo Bahádur would, however, suggest that the top of the service should continue to be occupied by Europeans, so that they may continue to exercise their influence. It would be absurd to say that in giving expression to such utterly prejudicial views the Ráo Bahádur had a motive, and we therefore abstain from making such a suggestion. But we certainly cannot help observing that the Ráo Bahádur has either changed his views, or that now-a-days he speaks what he feels, whereas in the years gone by he concealed his own thoughts and spoke as a representative man. It is unfortunate that we have to allude to these facts, but duty requires that we should carefully read the Ráo Bahádur and give to the people our reading of him, lest they might not know him until it is too late.

14. The *Sudódrak* (19), in its issue of the 9th November, writes:—

Significance of social reform in the West and in India.

Students of European politics need not be told that the expression "social reform" does not bear the same signification in the West that it does at present in India. With us this reform, at any rate at present, concerns itself mainly with the emancipation of the Indian womankind. Female education, widow re-marriage and raising the age of marriage—these are the main planks of our reform platform. It is not so in the West. There woman is already the equal of man in all walks of life barring politics, and in many respects she is an object to be respectfully treated by him. Social reform in the West principally represents the struggle that is at present going on between labour and capital, the efforts for the amelioration of the unwashed millions. A considerable part of the best

intellect of the Western countries is engaged in suggesting means and trying schemes for bettering the status of the labouring classes. In India, however, it is sad to think that there is no conscious effort on the part of any one except the Government to better the lot of the labouring millions. Our caste system, with rigidity and its injustice, discourages all sympathy of class with class, and inculcates the woful doctrine that some human beings are hereditarily impure and accursed and that their very touch ought to be avoided as contaminating. The most woful part of the matter is that the minds of these "impure and accursed" creatures have been so far enslaved that they are contented with their lot and have no idea of ever trying to assert their equality as human beings with men of higher castes. Our present agitation about social reform, about the education of women and so forth, concerns the Bráhman and quasi-Bráhman communities only. What matters this agitation to those millions whose women are allowed to re-marry and the ignorance of whose women has nothing remarkable about it, inasmuch as in that respect they are no worse off than their men? It is idle to expect that India will ever be able to take her rank among the great nations of the modern world if the hundreds of millions of her children continue steeped in their present ignorance, poverty and mental degradation, and if they never realize their dignity as men. Every true lover of this country ought to abhor a system of national existence which keeps more than 90 per cent. of the population in phenomenal ignorance, and which enables a handful of men, arrogating to themselves a monopoly of learning and things sacred and great, to exercise a despotic sway over the hearts of their less fortunate brethren. The whole edifice of Hindu society is in this respect rotten from top to bottom, and only a huge effort, one often thinks, like the great French Revolution of 1789, can pull it down and sweep away its ruins, leaving the ground clear for a social structure that would aim at uniting in itself all that is great and good in every society, including our own. But such an effort is not possible for various reasons. In its absence the work will have to be done slowly but surely by the machinery of education. So long as 90 per cent. of the population are unable even to read and write, it is no wonder that the shrewd and learning-monopolizing Bráhman should be regarded by the other classes as a being invested with almost magical powers, and as one whose spiritual despotism they are bound not only to tolerate, but even to welcome and invite. And we deliberately express the opinion that a cure may be found for this state of things in some system of compulsory education. Even the most elementary education will enhance or rather create a feeling of self-respect in the minds of our lower classes, and raise, however little, their standard of living—two things most essential for their emancipation from an existence of degradation and misery. We do not underrate the difficulties that must necessarily lie in the path of everyone who would try to devise an effective scheme for compulsory education in a country like India, but it is not extravagant to hope that the resources of English statesmanship, if called forth in an earnest spirit, would not be inadequate to successfully cope with the task. The salvation of India lies in the education of her people, and leaders of society and Government will, we trust, adequately realise their solemn responsibility in this direction.

Approval of the action of the Bombay Police to stop the performance of *Khalif Harun-al-Raschid*.

15. The *Kdsid-e-Mumbai* (122), in its issue of the 13th November, is glad that Mr. Brewin, Police Superintendent, Bombay, on Monday last, compelled the Alfred dramatic troupe to stop the performance of *Khalif Harun-al-Raschid* as being likely to wound the feelings of the Mahomedans, regrets that no such steps were taken before this, and says that *Khalifs* are held in great reverence by the Mahomedans, who being more religious than the Hindus are more sensitive and have a greater right to ask for the stopping of such a performance.

Remarks in connection with Christian missionary publications abusing the gods of the Hindus.

16. The *Gujarát Darpan* (84), in its issue of the 8th November, writes:—The missionary publications abusing the gods of the Hindus have not fortunately been circulated in so large a number in Gujarát, or else the people here would have been as much excited over them as those at Bombay. During the course of the last few days

several meetings of Gujarátí and Maráthá Hindus have been held in Bombay to request the Government to stop the circulation of the mischievous tract recently published by the Tract and Book Society aspersing the character of the Hindu god Krishna, and we do not doubt that if the Government turn a deaf ear to their protestations there will be endless mutual recriminations. The Mahomedan riot of Bombay should be a warning to those who allow any mischievous publications to excite the populace. If the Hindus retaliate by abusing Christ and his mother Mary, the missionaries and the Christian people will be the first to protest and complain as injured persons. They would not fail to move heaven and earth. Why then should the mild Hindu allow his favourite god Krishna to be abused? The inventive genius of the Christian writers has laid imaginary crimes at the door of the Hindu hero. Is it in order that the deluded people in England may give large sums of money for this militant propaganda that the preachers injure the religious feelings of the Hindus? Do they not know that the greater part of the Bible is as much a romance as any of the Hindu Puráns?

Some questions on Christianity.

17. The *Indu Prakásh* (14), in its issue of the 9th November, publishes the following questions on Christianity as proposed by a correspondent for solution either by "B. P." or some other Christian:—(1) It is stated in the Bible that God includes in Him the Father, the son and the holy spirit. Who combined the three into a god and in what proportion were the three components mixed? (2) If all men are the children of God, why do they require Jesus Christ as their mediator? Is it necessary to have an interpreter when children speak to or ask anything of their father? (3) When it is asserted that only those are holy and only those will get salvation who are baptised at the hands of the disciples of Christ, what has become of all those who lived before him, *i. e.*, 1891 years ago? Were they all meritorious and required no baptism? If they required it, who performed the ceremony? (4) Who was the generator of Jesus Christ? Is it possible for a virgin to give birth to a child without her virginity being violated? If God is his father, has He a form? The god of the Puráns who issued out from a pillar to the assistance of Pralhád, and who condescended to appear even as a Mahár in the case of Dámáji, is a better god. But no, he is a useless, unreal god! Why? Because, perhaps, he is not the same as one who is made up of the Father, son and holy ghost and who could silently bear to see his own son nailed on the cross by the people! Where was the Heavenly Father gone to when his son was so cruelly treated? (5) Was Jesus suspended on the cross by others or did he suspend himself? If crucified by others, what is the reason of his crucifixtion? Is it possible that Jesus died because other people committed sin? *A* commits a murder; *B* comes and offers to be hanged. Is our just Government prepared to allow this? If the Government does not allow it, how can God, the governor of all the governments, allow it? And if he allowed it, is it likely that even a child would call him wise, just, &c.? (6) Is God all-pervading or stationary in the heavens? If the former, why do the Christians say "Oh Heavenly Father" when they offer prayers? (7) Does the word of God change like a railway time-table? Why was the old testament replaced by a new one? Was he not in his senses when he made the old testament? (8) If the water of the Ganges cannot purify, how can the water used at the baptism ceremony do so? (9) If all people are created by God, why should Satan, the deceiver of all, have been created by Him who is omniscient? If he knew what was to befall, why should He not be held responsible for His children's sinfulness and for their yielding to the temptations of Satan?

Remarks on the appointment of Mr. Walshe as an Assistant Collector of Customs.

18. The *Akhbár-e-Soudgar* (95), in its issue of the 9th November, says that injustice has been done to Mr. J. A. Wadia by the appointment of Mr. Walshe, of the Preventive Service Department, to act for Mr. J. D. Karaka as Assistant Collector of Customs, as Mr. Wadia has acted on more than one occasion for Mr. Karaka and given satisfaction. The paper asks how a clever and honest Native officer could ever hope to have justice done to him when officers from the Preventive Service Department—a department specially reserved for Europeans—are appointed to act as Assistant Collectors of Customs.

19. The *Mahratta* (5), in its issue of the 8th November, publishes a letter over the signature of "G. V. Joshi, self-constituted Full Power Magistrate of India," in which the writer finds fault with the decision of Mr. Plunkett, City Magistrate, Poona, in a case of defamation brought against the *Poona Vaibhav* newspaper by one Mr. Pandit in connection with a tea party given at the Convent School, Poona, and charges the reformers with want of moral courage and stealthily breaking the *caste* rules regarding eating and drinking. About Mr. Plunkett the correspondent says:—Henry Arthur Plunkett, being the representative of the British Court of Justice, ought not to have entertained this complaint, but referred the parties to their spiritual *guru* or the Hindu archbishop. He failed to do so. My court does not know how to account for this inattention to the custom, even now prevalent in England, of referring ecclesiastical cases to the Archbishop of Canterbury, as was done in the instance of the Bishop of Lincoln. The British Courts of Justice in India have consequently made a mess of our social and religious institutions by unnecessarily meddling with our social and religious life, and encouraging people to quarrel among themselves. It is to be regretted that this case was taken before a Christian who does not know what caste rules are and how they are worked out. The reformers and the orthodox are both to blame; one cannot find fault with another, without bringing odium upon himself. It is, however, world-wide known that the British Court of Justice has been the recognised friend of reformers. It is ever ready to uphold them even in their nefarious deeds. I must not, therefore, be surprised at the attitude shown by the Magistrate in conducting this case. Spite, malice and grudge are the three crowning epithets which Henry Arthur Plunkett has hurled against some of the witnesses on the defence side. Sister Superior and Revd. Mr. Rivington deposed that it was a public meeting and arranged for public manifestation, while Henry Arthur Plunkett has decided that it was private. Even in the examination of one witness, the word 'private' was put into his mouth when he answered that it was public. This course was unjust as much as it was unwarrantable. On being questioned as to whether the sociable was public or private, one witness plainly stated that it was public, but the Magistrate objected to it by saying that as it was not open to all, it could not be called public—a very good definition, indeed! What is then public? Almost all the meetings, according to this definition, would be private and nothing but private. This point must be cleared. My court is bound to decide that the sociable was not private, but as public as any public gathering could be. It is wrong to say that the sociable was private when so much public thought, energy and expense were bestowed upon it. It was made the subject of newspaper articles before and after it was held. I can only say in astonishment that Henry Arthur Plunkett would be the only Magistrate who could say that it was private. Now the charge of malice, spite and grudge which the Magistrate has so largely drawn support from for his decision is, perhaps, an imaginary one. The evidence before my court does not in the least substantiate it. The sociable was arranged for strengthening the hands of reformers in fulfilling their cherished desires. Their names were published in order to put them to shame and that they may gain strength in carrying out their resolution to practise reform, but Henry Arthur Plunkett, in deciding this case against the defendant and in favour of the prosecution, caused both the parties to be *checkmated*. What are we to learn from it? It will only help the reformers to be always immorally disposed towards things which are innocent in themselves. Of the reformers the writer speaks in the following strain:—The reformers have got into a habit of stealthy *eating and drinking*. Its influence is pernicious and it has been universally acknowledged to be an evil of a very great magnitude. As good comes out of evil, so some of these reformers thought it their duty to make a public manifestation of their avowed object. Love-dinners have therefore been annually held, to which all kinds of people, Mahomedans, Jews, Christians, Pársis and Hindus of all shades and shapes from Bráhmans down to Mahárs and Mángs of respectability are invited, and they all sit to take their meals without observing any distinction of caste or colour. Mr. Modak and others do still assert that it is done but publicly. No privacy or secrecy is ever attached to it. But when it is made a matter for publication, the reformers have invari-

Remarks on the decision of Mr. Plunkett, City Magistrate, Poona, in the case of defamation against the *Poona Vaibhav* newspaper.

ably shown a great concern, not because they had done anything against their own conscience, but because the society in which they move and with which they are so closely connected would dislike it. Notwithstanding this fear, these promiscuous dinners have been arranged from year to year, sometimes with the connivance of the anti-reformers or the orthodox people, sometimes under a faint or quaint garb of *caste*. I can name almost all the reformers who freely resort to European hotels and refreshment-rooms and eat all manner of things. My court is in possession of overwhelming evidence in support of what I state. Ráo Bahádur Ránade is the head of this reform party. There is not a caste or sect, low or high, at whose hands he may not take water. Men who are actual drunkards and flesh-eaters have been his hosts, and I am sure he will never deny it. It is Mr. Ránade, so far as my court can ascertain, who has given this shifting character to our young men. It has always been his policy to do things by underhand means, never bold, never to the front, always backsliding. It is the misfortune of India that he should be wanting in moral courage. Had it not been for his weakness, this sociable at St. Mary's Convent could certainly have been prevented from coming into the British Court of Justice. But the mischief has been done, not only in the social world, but also in the political and religious ones. I am very sorry to record this fact. Mr. Ránade is a great man, indeed, but with all his greatness and nobleness of heart, he has been instrumental in giving a cowardly tone to Hindu society at large. Young men of this generation are not true to themselves. They are always ready to falsify themselves, even sometimes for no earthly gain. Honesty has altogether disappeared, and my court holds Ráo Bahádur M. G. Ránade and men of his time responsible for it. It will take years before this mischief, done to India by these reformers under the guidance of their weak *potentate*, can be removed. We were a fallen nation when the English came to India. We are still more miserable when we cannot point our finger to a single soul who could stand the test of trial. English education has therefore been totally useless, at least in India. It has produced immoral tendencies and sceptical dispositions in the minds of all those who have been to schools and colleges. There are many other reformers like the Honourable Justice K. T. Telang. But I do not think that I can speak better of them. This, indeed, is a very deplorable condition, and without a remedy.

20. The same newspaper writes :—After dragging over the weary length of nearly a month and a quarter, the *Poona Vaibhav* defamation case has ended in the conviction of the accused and a fine of Rs. 200 has been imposed upon Mr. Shankar V. Kelkar, the editor. Mr. Plunkett, the City Magistrate who tried the case, is known to be a practical man of sound common sense and his decision has given satisfaction to the reformers of the town, who have now got a *sanad* to make a free use of their tongue. We are, however, constrained to observe that the Magistrate has simply blundered in expounding the law on the subject. There was little or no dispute about the facts in this case. A sociable was held at St. Mary's Convent and Ráo Bahádurs and Professors of the city were amongst the guests. The complainant admits that he had been there, but denies having taken tea at the place, or having gone there with that object. It is in evidence that he knew the object of the sociable and that a cup of tea was given in his hands. It is also on record that the party was organised and expenses paid by a gentleman of the reform party, a Ráo Bahádur we might say. The report published by the accused is again believed to be substantially correct. And yet Mr. Plunkett holds that this was a private party and that no one has a right to publish what took place on such an occasion. His Worship, however, is not pleased to quote any High Court decision or any other authority in support of this view, nor are contrary authorities discussed or even so much as alluded to in the judgment. All that we can, therefore, say on the point is that Mr. Plunkett has utterly failed to understand the situation. He was probably under some delusion when he laid down that a member of a caste has no right to question the conduct and acts of another member when such acts are public in the sense that they are *openly done*. Mr. Gopálráo Joshi's letter, which we publish elsewhere, is worth consideration in this connection, and we hope that the matter will not be dropped until a decision of the highest court is obtained. The courts have always professed not to interfere with caste rules or

their working; but if Mr. Plunkett's rule is to be followed in future, it will only serve to further demoralise the society by granting a free charter to every kind of libertinism—an evil that is already threatening to be the bane of our community. Progress and reform, when such are the sins committed in your name, what hope is there for our educated classes?

Complaint of an income-tax payer in the Kaira District and a request to Government in the matter.

21. The *Swadesh Bandhu* (130), in its issue of the 11th November, says that the income-tax is a very obnoxious tax and that it becomes more so when the income-tax collectors in the mofussil depend on the Talátis and such other subordinates for information and dispose of the appeals of the people without hearing them properly, in an off-hand manner, that two such instances have recently occurred at Mahudha in the Kaira District, in which Jamnádás Ráyji and Chhagan Zavér being assessed by the Taláti, although their incomes were under Rs. 500 each, appealed to Mr. Lawrence, Income-tax Collector, and the former's appeal was decided in his favour while that of the latter was rejected. The paper adds that it seems that the Collector has not carefully examined the accounts of Chhagan, but depended mainly on the Taláti's statement, and that it would be well if Government did justice in such cases.

A complaint against the conduct of Mr. Vincent, Superintendent of Police, Karáchi, towards one Mr. Carson.

22. A correspondent, writing to the *Phœnix* (6) in its issue of the 7th November over the signature of R. J. Carson, writes:—Newspapers have trumpeted the fact that one Mr. Carson has been fined by the City Magistrate, Karáchi, for standing on the foot-board of a tramcar while in motion. But there are some particulars connected with this unfortunate case which should be made known, in justice to my character as a gentleman and in the interests of the public at large. On the evening of the 14th October last I was waiting near the house of the Persian Consul for a tramcar to the Sadar. Two cars passed one after the other with the annoying cry "no room," "no room." The third came with the same cry, but this time I got up and stood on the foot-board. I knew it was against the bye-laws of the company, but urgency of business made me follow the strong maxim "necessity has no law." I was asked to get off the board and I did so, not by getting down from the car, but by forcing myself on a seat. When the car reached the Small Cause Court some passengers alighted and then a ticket was issued to me. I thought all troubles were now over, but it was not so. As the car came opposite the bungalow of Mr. Vincent, the Police Superintendent, the tramcar inspector had the car stopped and brought a gentleman to me, whom I afterwards came to know as the Police Superintendent. He demanded my name and I answered him in quite a John Bull fashion, "Who the devil are you to demand my name?" I did not know he was a police officer, for he had no uniform, and I felt very much irritated at this indecorous query and breach of etiquette. Hence such a rude reply. He got furious and ordered me to alight. I showed him my ticket and refused to get down. He called two Native constables to his assistance. He laid hold of my leg, while the constables had me by the arms. I remonstrated with him and told him he was acting against law, but in vain. At this juncture I had no other recourse but to get down. Mr. Vincent continued furious and ordered the constables to take me to the *chowki* and have me locked up. I was taken like the worst of criminals along a public street to the *chowki*, where I was received by two European constables, who told me it was the Police Superintendent who had ordered me to be locked up. The Police Superintendent came following up, and told the constables to get the name of "that European brute," meaning my name. I again remonstrated against his ungentlemanly conduct, but to no effect. He continued to shower invectives on me. After all, my name was taken and I was let go. Now, Sir, I have stated the facts of the case and let the public judge. I have nothing to say in my defence, for the facts certainly go to palliate the misrepresented gravity of my offence. As regards the conduct of Mr. Vincent, the Police Superintendent, the public should do well to consider the following questions. Was he within his legitimate right as a police officer to force me down from the tramcar when I had a ticket and was properly seated, on the ground that I was standing on the foot-board of the car some time ago? Was he justi-

fied in abusing me with Billingsgate epithets and sending me like a felon to the police *chowki* to be locked up? Had he any right to arrest and detain me? These questions should be thoroughly and properly sifted and representations made to the higher authorities to check the high-handedness of the executive underlings. I write this not to gratify any personal motive, but with the hope that the respectability of gentlemen may be made safe from the rude handling of the police.

Part II.—*Legislation.*

Remarks on a Bill to make vaccination of children in certain portions of the Bombay Presidency compulsory.

23. The *Gujarát Darpan* (84), in its issue of the 12th November, writes:—The Bombay Government has brought before its Legislative Council a Bill to prohibit the practice of inoculation and to make vaccination of children in certain parts of the Bombay Presidency compulsory. Government has seen that the voluntary system is ineffectual on account of indifference, indolence or ignorance, and that the people have no rooted objection to vaccination. Some great outbreaks of small-pox in Sind have made the Bill a pressing necessity. Here there is a little contradiction. How, if the people were only ignorant, indifferent or indolent and not opposed to vaccination on religious grounds, could they not take advantage of it even when they were startled out of their wits by such severe visitations? For aught we know, we can say that religious scruples, though in a gradually diminishing degree, should be considered one of the reasons of the people not resorting to it. The Bill empowers the Governor in Council to extend the compulsory system to any local area in the presidency and also to withdraw or suspend its application in any area to which it may have been extended. Any doubt about the legality of vaccinating prisoners and convicts has been removed in the Bill. It is, in fact, framed in a cautious spirit. Where there are religious scruples, it is hoped it will not be applied. However, to disarm all opposition, the Government should order a wide use of animal lymph.

Part III.—*Education.*

Remarks on the advice given by the Honourable Sir Raymond West to the Poona City Municipality to increase its grant to the Poona Native Institution.

24. The *Sudhárak* (19), in its issue of the 9th November, writes:—The Honourable Sir Raymond West asked the Poona Municipality to increase its grant to the Poona Native Institution on the ground that that school sends out educated citizens to fill its ratepayers' lists. Even if this principle be admitted for a moment, the Poona Suburban and the Cantonment Committee ought to have been as well asked, or rather advised, by Sir Raymond to take their fair share of the increased burden, for the *alumni* of Mr. Bháve's school are partially drawn from these districts as well. Similarly, the "land tax" derived by Government from the Central Division districts ought to pay up decently, for the Government is as much interested in having educated subjects as local municipal committees are in securing educated ratepayers. But the fact of the matter is that it is as easy for the Government to say "We have to deal out to so *many* institutions that we cannot possibly pay *you* more," as it is easy for a *Kesari* or a *Mahratta* to find fault with the working of the Deccan Agriculturists' Relief Act. It is a stock answer, framed after many anxious hours of Secretariat red-tape thought, which every Governor who trusts to his Secretaries more than to his personal knowledge, soon manages to learn and retails in reply to the addresses he receives. But we cannot say the same thing of a Councillor like Sir R. West. And yet he, too, plays the same tune. The Government know too well that we have yet to learn to spend our money in educational undertakings. The lesson is a stiff one, and will take a long time to be assimilated. But until that happy moment, Lord Harris' "*crutch*," (not Mr. Lee-Warner and Sir Charles Pritchard, but Governmental aid, we mean) should not be withdrawn. Applying these remarks to the Female High School, we will ask Government whether they are ignorant of the hard fight the advocates of female education have to make here in Poona. We assert that no Government is so well aware of it as that which entrusts the details of the educational portfolio to Mr. Lee-Warner. He knows the situation only too well.

But like every officer, or, for the matter of that, like every human being, he is a man of 'fads.' His special weakness is his strong-mindedness, and that leads him to stick like a leech to an opinion he once forms, and being master of details he soon succeeds in persuading the Governor or the Councillor of the ultimate utility of his opinion. Unlike other Secretaries, he cannot rely on the information and the opinions of the officers of the department which he is supposed to represent in the Secretariat. Why should he? He knows as much as they can ever teach him, and, besides, he can do what they cannot, viz., induce his own opinions into the recipient minds of his chiefs. As regards knowledge of circumstances, therefore, the Government cannot plead ignorance. Well then, what on earth do they mean by foreshadowing a future of starvation for the Female High School? Or have they come to be of the *Pioneer's* opinion (and of his followers) that in educating the *men* of India Government has raised a fine hornets' nest about their ears, and do they therefore wish to deny the *women* of India the same benefit of education? We are very unwilling to say this of an English Government which always follows out consistently a principle, regardless of its temporary ill effects, if any such there result. But perhaps "English" human nature deteriorates by time when transplanted in alien soil, especially in Asiatic soil!

Remarks on the present condition of the Government Law Class in Bombay.

25. While reviewing the last Annual Report on Education in the Bombay Presidency, the *Dnyán Prakásh* (13), in its issue of the 12th November, says:—In its resolution on this report the Government has expressed its satisfaction at the prosperity of the Law Class in Bombay, but those who are acquainted with its real condition will be surprised at this. The Professors of the Law Class have nothing to do with the smallness or largeness of the number of candidates passed. The Law Class is not in the least useful to students studying law; they only attend it because they are compelled to do so. If it is to remain in its present condition the money spent on it is simply wasted, and it will be better to spend it on some useful work in the Educational Department. The present state of the Law Class is very disgraceful, both to the University and the Government.

Part IV.—*Municipalities.*

Advice to ratepayers to sue municipal commissioners for money spent on the reception of the Governor.

26. The *Shubh Suchak* (68), in its issue of the 6th November, advises ratepayers to sue municipal commissioners for money spent on the reception of the Governor, saying that this use of money is contrary to the provisions of the Municipal Act and that the practice of doing honour to the representatives of Her Gracious Majesty at the expense of municipal funds will, if not checked in time, entail heavy loss on the poor ratepayers and encourage municipal commissioners to persist in their abuse of powers, and observes that the ratepayers of Sholápur and Nagar will be doing their duty in suing the municipal commissioners for moneys recently spent by them on Lord Harris' reception, compelling them to make reparation for the loss occasioned by the neglect of their duty towards the ratepayers whose interests they are bound to protect, and thus setting an example to other districts, and that though they cannot be sure of their success in such a suit, it is difficult to suppose that it will be decided against them, as such use of municipal funds is not sanctioned by law.

Approval of the re-election of Dr. Blaney as a member of the Joint Schools Committee by the Bombay Municipal Corporation.

27. The *Indu Prakásh* (14), in its issue of the 9th November, writes:—The Bombay Municipal Corporation has paid a graceful compliment to Dr. Blaney by re-electing him member of the Joint Schools Committee. The worthy doctor is one of the few citizens of Bombay who work zealously and well in our civic affairs, without ostentation and without the hope of reward. He is now about the oldest member of the municipality, and has still retained his earnestness and ardour as strongly as when he was fresh to the work. In all municipal matters he has taken a leading part, and has almost invariably been on the popular side. The

Corporation could have found no better representative to administer its affairs in the branch of education, and the choice does as much honour to the electors as to the elected. [Several other papers of the week express similar sentiments.]

A fish-market on the Back Bay beach in Bombay disapproved.

28. The *Gujarátí* (85), in its issue of the 8th November, writes:—A fish-market nuisance has sprung up in a quarter where it ought not to be tolerated. Hundreds of people, young and old, go out in the evening for a refreshing promenade on the Back Bay beach, but now-a-days the pleasure of the evening walk is so completely marred by the all-pervading and abominable smell emanating from the fish-market held near Chaupáti that many who are fond of a constitutional are compelled to stay at home to avoid the intolerable nuisance on the seashore. We do not know if the unsavoury and quarrelsome fishermen have been permitted by the same eccentric municipal officer to hold a bazar there whose sense of æsthetics refused to be gratified with anything less than a latrine in a central public place. It is simply cruel to deprive people of the pleasures of a walk, and we fail to understand the propriety of granting permission to create a grave nuisance in a place of public resort. We do not know if the matter has been brought to the notice of the municipal authorities. If no such permission has been given, they should take early steps to put a stop to a nuisance which contaminates not only the surrounding atmosphere, but even the western breezes sweeping over the town. Girgaum and the neighbouring districts are doubtless in need of a convenient market, but the present substitute is a positive nuisance to every one. The police are ever ready with their illegal threats to poor bare-headed mourners, if they meet with any, on the Queen's Road. Can they not put an end to a real nuisance?

Part V.—*Native States.*

Mahárája of Kashmere as President of the Council of Regency in that State.

29. The *Gujarát Darpan* (84), in its issue of the 12th November, writes:—His Excellency the Viceroy has done a graceful act in re-investing Mahárája Partábsing with some of his powers. The Mahárája will henceforth take his seat as the President of the Council of Regency, and any differences that will arise among the members will be referred to the arbitration of the Resident. It is right that we should consider this tardy, but none the less hearty, acknowledgment of the Mahárája's claims as an earnest of still greater powers to be conferred upon him, and every loyal subject of the British Government should be all the more glad to know that the Imperial representative has begun to rectify the tremendous mistake of the beginning of his reign after a personal inspection of the State affairs in the Happy Valley. The new arrangement, while it will gratify the patriotism of the Kashmeri's, will bestow all the advantages of the British rule on them. The school-master also seems to have been abroad in Kashmere, as evidenced by the speech of His Excellency Lord Lansdowne at a missionary institution. The British influence and prestige being established in the State, it would remain for the paramount power to see that they are maintained intact. By an act of justice like the present, the Viceroy has added a strong link in the loyalty which binds Kashmere to the Government of India.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 17th November 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 14TH NOVEMBER 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amrâoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amrâoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Sir Dennis Fitzpatrick as Resident at Hyderabad (Deccan).

The *Varhád Samáchár* (3), in its issue of the 9th November, writes:—Sir Dennis Fitzpatrick has certainly won the good name of a successful and wise Resident. He has immensely improved the relations of the Nizám's State with the representative of the suzerain power and has acted in the pleasantest and most confidential manner to secure the welfare of the State with his able and mature judgment. He has remarkably stood the test of his predecessors Sir Richard Mead and General T. Denneby, who dwelt on official relations with orientals in two separate and instructive papers at the last Congress of Orientalists in London. He did not transgress his limits in advising the Nizám and his counsellors on matters of State with the result which he believes generally to be beneficial to the interests of the State. He guardedly preserved the due order of authority and did not allow such loopholes in the administration to enable the Nizám's men to overtop their master. Having brought into active play a stimulus to straightforwardness and the sacredness of responsible duties in the State, he inspired confidence and respect amongst those who came in contact with him and the Nizám. Therefore it is but natural that the delightful news of his elevation to the Lieutenant-Governorship of the Panjáb should arouse the Hyderabad State to the feeling of the sore loss of its experienced and excellent Resident. He goes next week to England on a short leave of three months before he takes up the charge of his new office. He is practically leaving Hyderabad for good, and the Nizám and his minister have arranged a grand farewell party in recognition of his rare goodness and high abilities.

G. M. SATHE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 17th November 1891.

[CONFIDENTIAL.] No. 47 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st November 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,350
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodayá	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	380
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	300
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dnyán Ságar	Kolhápur	Do.	325
34	„ Ganga Lahari	Násik	Do.	300
35	„ Hindu Punch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	60
37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagadádarsh	Ahmednagar	Do.	300
39	„ Jagad-hitechchhu	Poona	Do.	5,200
40	„ Jaganmitrá	Ratnágiri	Do.	150
41	„ Kalpataru...	Sholápur	Do.	250
42	„ Kannada Punch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	50
47	„ Kuntha Vritt	Kunta	Do.	...
48	„ Mahárdshtra Kokil	Bombay	Monthly	1,500
49	„ Mahárdshtra Mitra	Sátára...	Weekly	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—*continued.*			
50	The Mahárashtra Vritt	Sátára	Weekly	150
51	„ Moda Vritt	Wái	Do.	350
52	„ Mutsaddi	Ahmednagar	Do.	...
53	„ Nagar Samáchár	Do.	Do.	150
54	„ Násik Vritt	Násik	Do.	300
55	„ Nyáyá Sindhu	Ahmednagar	Do.	170
56	„ Pandhari Mitrá	Pandharpur	Do.	104
57	„ Poona Vaibhav	Poona	Do.	1,100
58	„ Prabodh Chandrika	Jalgaon	Do.	200
59	„ Prabodh Ratná	Bárai	Do.	235
60	„ Prateí	Islámpur	Do.	300
61	„ Rághava Bhushana	Yeola	Do.	140
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alíbág	Do.	75
65	„ Shám Sundar	Sholápur	Do.	...
66	„ Sholápur Samáchár	Do.	Do.	260
67	„ Shri Shiváji	Poona	Do.	300
68	„ Shubh Suchak	Sátára	Do.	255
69	„ Sudhákar	Pen	Do.	240
70	„ Sumant and Satyá Sudha	Kárwár	Do.	100
71	„ Suryodayá...	Thána	Do.	300
72	„ Vanapriya...	Chikodi	Fortnightly ...	100
73	„ Venguria Vritt	Venguria	Weekly	150
74	„ Vidushak	Karád	Do.	300
75	„ Vidya Vilás	Kolhápur	Do.	275
76	„ Vijay	Sháhápur	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	500
78	„ Vrittadhára	Dhár	Weekly	100
79	„ Vrittasár	Wái	Do.	285
80	„ Vritt Sudha	Sátára	Do.	200
81	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach...	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	750
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,600
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,680
91	„ Surat Akhbár	Surat	Do.	600
92	„ Sury Prakásh	Do.	Do.	350
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	394
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	350
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chának	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Fursad	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afshán	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patrá	Nadiád ..	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Kathiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tikákár	Bombay	Fortnightly ...	800
119	„ Praja Mitra	Ahmedabad	Weekly	500
120	„ Rájyabhakta	Bombay	Do.	687
121	„ Samsher Bábádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,000

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saurâshtrâ Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitrâ	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	309
132	„ Udichya Hitechchhu Patrâ	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	825
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitrâ	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannadá Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
137	The Karnátak Patrâ	Dhárwár	Weekly	400
	KA'NARESE.			
138	The Chandrodayâ	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	190
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satya Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
144	The Bháratâ Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	830
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
154	„ Mukhbir	Do.	Do.	250
	PERSIAN.			
155	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
158	The Aftab-i-Sind	Karáchi	Weekly	...
159	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Pirbhat	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Russian advance towards India and the steps that the British Government should take in view thereof.

1. The *Poona Vaibhav* (57), in its issue of the 15th November, says that from the slow but sure advance of the Russians towards India, the friendly attitude shown by the Amir of Kabul to Russia in spite of the large subsidy received by him from the British Government, and the active preparations which the Indian Government is making to meet the advancing enemy by re-enforcing the frontier defences, making efforts to secure the good will of the Afghans and the Amir on their side, patting the Mahárája of Kashmir on the back, deprived though he is of all real administrative authority, with a view to pacify the minds of his subjects, strengthening Indian harbours like Karáchi, Bombay and Madras and striving to enlist the sympathy and co-operation of Native Princes, it is evident that there is a prospect of Russian dominions becoming adjacent to the British Indian territories in the near future, that this proximity of the territories of the two powers will serve to keep both the powers in awe of each other and to make them more careful and solicitous about the happiness and contentment of their respective subjects, and that in the present political circumstances of the country, though the people of India will continue their allegiance to the British Government, it is very desirable that the latter in their own interests should promote the welfare of their subjects by relaxing the rigour of the hard-pressing salt, forest, income tax and similar other imposts.

An astrological prophecy about a coming national disaster.

2. The *Jagannmitrá* (40), in its issue of the 16th November, publishes a communication in which the writer says that on the 1st of November current, the new moon day of the Hindu month of Ashwin, there was such a conjunction of the planets as is ominous of coming war, destruction of men, cattle, birds, &c., political disaster and other national calamities, that there was a similar planetary conjunction in 1856 as was notified in an issue of the *Jagannmitrá* of that year, and that the sad events signified by this year's conjunction must take place everywhere, especially in India, within a year.

Remarks on the annexation of Zanzibar as a British territory.

3. The *Indian Spectator* (2), in its issue of the 15th November, writes :—Whether the annexation of Zanzibar as British territory, with the Sultan as the reigning puppet, is justifiable and reconcileable with the code of international politics and ethics, is a moot question. We may leave it to be decided by those most conversant with its past history. But this much we can say that the fall of Zanzibar is of a piece with the fall of other Native States, Asiatic or African. It is the logical sequence of that complacent theory in politics which affirms that the flag follows trade. The Honourable East India Company came to trade in India, and established their first factory at Surat. The inch of the British foot under the guise of commerce was planted. The ell came in due course. And the rest is only ancient history. Zanzibar is only a strip of narrow territory bordering on the eastern coast of Africa. The British got their foothold there in 1856, thanks to the pluck and energy of Colonel Rigby. Commerce was the sole aim pretended; and next the philanthropic mission of emancipating the slaves. And to-day we see here, too, the logical sequence of trade. The British flag is predominant. High flutters in the breeze the Union Jack. Where reigned and ruled Syad Burgash thirty-five years ago, there reigns his successor with the British as rulers *de facto*. No doubt trade will flourish and expand to a greater degree. We may fully expect the blessings, and the curses also, of *Pax Britannica*. But of what use all this? To what purpose this elbowing out of native chiefs and supplanting them with benevolent British despots? Is there any political morality in the transaction? Even the indigenous administrative and executive agency is to be gradually abolished. The thin end of the wedge is already driven. This is certain to become wide and thick enough, as the modern requirements of a highly refined civilised administration multiply. Already the big loaves and fishes of the high administrative offices are distributed among the ruling caste. The White Brâhmans will eat away the Black Pariahs. And lo! the people may be

impoverished, just as Indians have been. Wealth will accumulate, but for whom? Not for the native of Zanzibar. No. It will be for the native of the British Isles. This is the sad moral of the annexation of Zanzibar as a British territory. The Anglo-Indian dailies have presented to the public the obverse of the shield. We present this reverse, and ask our people to reflect on it.

Remarks in connection with the transfer of Sir John Gorst from the post of Under Secretary of State for India to the treasury bench.

4. The *Kaiser-e-Hind* (89), in its issue of the 13th November, writes:—Sir John Gorst, poor man, has been shunted to the treasury! What a fate for the ambition of so superb and proud a Tarquinius as this whilom member of the fourth party and the Under Secretary of State for India! But Sir John need not lament this fate. His philosophic cynicism should comfort him that in this age of brazen impudence, mendacity and political tergiversation the race is not for the ablest, the brightest and the cleverest, but for the mediocre who could truckle to his official superior, black his boots, and sit with folded hands. India may perchance regret this promotion, though had he served the people as he would serve his conscience, he might have to-day found the 25 krors of Indian people loudly demanding the Principal Secretaryship as a reward for his five years' labours. He now goes to the treasury unenvied and unlamented. This may be gall and wormwood to the sensitive temperament of so superior an official as Sir John. But it will serve him as an imperishable reminder the rest of his political life. The blessings of a grateful people are, after all, a higher, richer and nobler reward than all the honours, titles and promotions of office, ministerial or non-ministerial. India weeps not for Sir John. Nor will it rejoice for a Curzon or a Maclean. She will only weep for a Fawcett or a Bright, a Bradlaugh or a Slagg.

Remarks in connection with His Excellency Lord Wenlock's reply to Mr. Caine's attack on his famine policy.

5. The *Gujarâti* (85), in its issue of the 15th November, writes:—His Excellency Lord Wenlock's reply to Mr. Caine's impeachment of the famine policy of the Madras Government has been rightly characterised as a very tornado of fury. The language used by the "devil-dancing" Governor was absolutely undignified for a high officer of his station, and has been rightly denounced, both in India and England, by all independent writers, with the exception of those official apologists who profess to write with an air of supercilious superiority, but with jaundiced eyes assisted by rose-coloured spectacles. Even supposing that Mr. Caine's allegations were not quite accurate there was no malice in them, as he distinctly admitted that his statements were based upon the facts supplied by a correspondent in whom he had full faith. So that at least as an English gentleman he should not have been attacked with the ferocity and recklessness worthy of a professional bully or wrestler. India at this time presents the sad spectacle of a country governed by mediocrities, none of whom can decently lay claim to genuine statesmanship. We have cricketing Governors, athletic Governors, and auxiliary Secretary Governors and a weak Viceroy in the hands of inexperienced councillors, who, under more favourable circumstances, would not have blundered as grievously as he has in many matters, and would perhaps have distinguished himself like his predecessors, Lord Mayo and Lord Ripon. A cricket field or a gymnasium is not *the* best training-ground for a politician, nor fancy dress balls, devil dances and a round of cricket games and pleasure parties the best mode to learn the grievances of the subject population and initiate fresh reforms or complete those already initiated by one's predecessors. For how did Lord Wenlock once propose to deal with the impending famine in the Madras Presidency? By playing a match with our Governor's team. It was only the pressure of public opinion and strong comments in the press that roused Lord Wenlock into activity and induced him to give up the pleasures of devil-dancing at Ootacamund.

The helpless condition to which the local Governments are alleged to have been reduced by the system of provincial contracts and the necessity for reforming it.

6. The *Indu Prakásh* (14), in its issue of the 16th November, writes:—It is rather sad to see the helpless condition, financially speaking, to which the local Governments are reduced by the operation of the provincial contracts. We are not aware of what precise condition the other provincial Governments are in. But the Bombay Government is, at any rate, always showing itself to be

hopelessly impecunious. For every proposal of administrative reform the invariable reply is "No funds: the Government of India has so tied down our hands." The scheme of provincial contracts was devised to give freedom of action and liberty of progress to provincial Governments. But each time the contracts are renewed, the grants are so curtailed that there is increasing difficulty felt by the local administrations every year. The aggressive foreign policy of the Government of India makes new demands upon its purse, and the effect of those demands is felt by the provinces in the starvation of all useful administration. The administrative machine is, indeed, going on. There is no lack of high salaries to the European agency. But let any useful work be pressed on the Government, such as the promotion of education in one form or another, and the Government is invariably prompt with the excuse that the Government of India leaves it no liberty to increase the grants. Surely such a system requires to be revised.

Remarks on the Indian National Congress.

7. The *Dnyánodaya* (12), in its issue of the 19th November, writes:—There is apparently very little interest taken in this presidency in the National Congress which is to be held next month at Nagpur. It is an undoubted fact that the Congress has not accomplished what its promoters expected, nor what its friends wished for. It is a large body that represents a few political agitators, but not the masses of the people. It is clamouring for concessions for which the country is not ready, and its efforts are confined to the few days of oratorial display. Forgetting that social reform must be at the basis of political reform, it is striving for the latter without attaching importance to the former. It would be far more sensible if the Congress would resolve itself into a Social Reform Congress and spend the next twenty years in effecting those internal reforms that are first needed, as a basis for the desired political changes. We are surprised to see that it is suggested that the Congress should condemn the Age of Consent Act. That would, indeed, be a backward step, from which the Congress would not recover for many years. The Congress would lose every English sympathizer and put off to a very far future the thought even of representative government in India.

A suggestion to the Indian National Congress to take up the subject of the abolition of the ecclesiastical departments in India.

8. The *Dnyán Prakásh* (13), in its issue of the 19th November, writes:—We suggest a question for the consideration of the forthcoming Indian National Congress. The question is whether it is just and equitable to maintain the several ecclesiastical departments under the Supreme and Provincial Governments? The departments are maintained by the heathen taxpayers for the spiritual benefit of Europeans. When the discussion in relation to the departments was started some years ago, many Anglo-Indian newspapers admitted the injustice. It is unnecessary to give here all the arguments against the existence of these departments. They will readily suggest themselves to those who look into the question minutely. We hope that the Congress will take up the question and press it upon the attention of Government.

Remarks in connection with the appointment of a commission to enquire into the working of the Deccan Agriculturists' Relief Act.

9. The *Gujarátí* (85), in its issue of the 15th November, writes:—It has been announced that a commission will be shortly appointed to investigate the land indebtedness question. Without mincing matters we must say that the people have grown sick of these itinerant and costly commissions, which bring no good in return, their bulky reports being generally allowed to rust among other Government records. If Government, however, are really anxious to appoint a commission, we hope its proceedings will, unlike those of the Star Chamber, be open and public, and that representatives of the people most directly concerned will be nominated on the commission, if its proceedings are to command any confidence of the public. It would be impossible to suggest the names of abler and more experienced representative men than Ráo Bahádur Mahádev Govind Ránade and the Honourable Mr. Javerilál, and any such commission, unless these gentlemen are associated with it, had better be not appointed at all. Why should not the Presidency Association move in the matter and ask Government

to nominate on the commission two influential Natives well conversant with the condition of the peasantry and the results of the operation of the Deccan Agriculturists' Relief Act? The Association has by this time grown sufficiently callous to rebuffs, and it should not be afraid of doing its duty, even though there be no certain prospect of success.

Poverty of the peasants in the Konkan, its causes and a suggestion to Government in the matter.

10. The *Dnyánodayá* (12), in its issue of the 19th November, writes:—We understand from good authority that in many parts of the Konkan only one-tenth of the land is in the hands of the peasants, the nine-tenths being in the hands of the Khots or Márwádis. The ignorant farmers have contracted debts, mortgaged their lands, and finally lost all right to them. This is a very sad state of affairs, for which it is hard to suggest any remedy. The people are their own worst enemies. They rush into debt as moths into the fire. Once in debt the money-lender has it all his own way, and the poor peasant pays for his folly by the loss of all. Nevertheless their very ignorance, and the ease with which they fall a prey to the money-lender, is a reason in itself why Government should step in and prevent by some means the greed of those who are reducing the people to such abject poverty. There are whole villages where not a rood of land is owned by the people. It is all in the hands of the money-lender, and the existence of the people is from hand to mouth.

A request to Government to prevent frequent accidental shooting of Natives by Europeans.

11. The *Native Opinion* (15), in its issue of the 15th November, writes:—The Dumdum shooting case in Bengal seems to exercise the minds of the people there so much that there is every fear of its reopening the question of race differences. Whatever the side issues in the case, the accidental shooting is an evident indication of the fact that due precautions are not taken to prevent accidents. The practice of shooting is necessary to keep up military efficiency, but that is no sufficient reason for neglecting all necessary safeguards against accidents. From the facts that have appeared in the *Patrika* it is plain that the shooting range is near enough the village to endanger anybody's life, and that this circumstance should escape the attention of those who have the charge of the range is a matter of no little surprise. The increasing military murders, the inexcusably light punishments passed upon European offenders, and the supreme negligence of military authorities to improvise stringent rules for the guidance of shooting parties are more likely to strengthen the popular belief that in the estimation of the authorities the life of a European is of greater value than that of a Native. And to this growing belief the recent opinion of a Poona Magistrate in the Dehu fishing case, that the punishments meted out to Native offenders as against Europeans must be severe, must give a point. Indeed, for a Magistrate to promulgate this doctrine from the judgment seat is a *fete* that might favourably compare with that of a speaker who during the Ilbert Bill controversy urged his hearers to march upon the Government House because the Bill interfered with their birth-rights. Be that as it may, Government ought to lose no time in adopting measures to check the frequency of such fatal accidents. The situation on the north-west borders is sufficient to exercise the mind of Government, but surely the safety of a people has a greater claim upon its attention than even the frontiers. Will the Government of India and the Provincial Governments feel interested in a matter of such supreme importance?

Remarks on the administration of jails and a request to Government to make a change in the Penal Code.

12. The *Pratod* (60), in its issue of the 16th November, while commenting upon the administration of the jail system in India, says:—It cannot be denied that there were jails in India formerly, but the jail system as prevalent then was very beneficial. The number of crimes was very insignificant as compared with the present one; very few criminals were sent to the jails, a large number of them being only fined. Taking into consideration the sums spent upon the maintenance of the jails in India, it is very plain that the health of the prisoners is not satisfactory at all. In this presidency at least it was so terribly bad that the Surgeon-General with the Government of Bombay was ordered to investigate the matter and to submit a report. In short, it is quite plain that the Government of India has burdened

itself with much useless expenditure—useless because it does not serve its original purpose of lessening crime. If in future the punishments of fine and whipping be substituted for imprisonment, Government will not only save this useless expenditure, but there will be a palpable decrease in the number of crimes. This theory is supported by able men like Sir W. Wedderburn and was unanimously approved of by the International Congress at Christiania after a severe and lengthy debate.

Threatenings of famine in the Bombay Presidency.

13. The *Vrittasár* (79), in its issue of the 16th November, observes :—Here as in Madras we see around us signs of imminent famine, and people have been in anxiety as to the means of their livelihood. The first crops have already been destroyed and we cannot hope to have the second ones for want of rain. What makes the people tremble the more about their future is the daily increase in the export of wheat. Their Excellencies Lord Lansdowne and Lord Harris are leisurely enjoying their tours without seeming to care for the people. Is it not very strange that nothing should be done by the Government to avert the coming danger? Is their indifference owing to their being not aware of the grievances of the people, who are hovering about the authorities above them and dinning the grievances in their ears without any desired effect? Is it not a stain on the good British administration that the authorities should be so careless about the welfare of the people in their charge? The present crisis calls for immediate relief to the poor, and it is necessary that the Government should permit free grazing of cattle in forests, stop the export of corn and start relief works at once.

Remarks on the suggestion of the Military Sanitary Commission of England to Parliament to appoint a special commission to enquire into the causes of the high rate of infant mortality in India.

14. The *Jám-e-Jamshed* (88), in its issue of the 17th November, while writing about the death-rate of infants in India, says :—Though all the disadvantages under which births and deaths are registered in India be taken into consideration, the death-rate of infants will be found very alarming. This rate has increased so tremendously that the Military Sanitary Commission in England has thought it fit to draw the attention of Parliament to it and to recommend the appointment of a special commission to enquire into its causes. There are two principal causes of this enormous mortality of infants, and they are ignorance and poverty. It is well-known that the Government of India is not at all liberal in educating the masses, and their poverty is also a patent fact. The wives of the working men are obliged to work with their husbands for their bread soon after they are delivered, and are unable to nurse their children properly. In almost all cases these poor mothers, getting no sufficient food themselves, find it very difficult to give their infants their natural nourishment. This, of course, increases the death-rate of infants in this warm country. We hope that the report of the commission will enlist the sympathy of the noble-minded people of England and will induce them to improve the condition of the poverty-stricken masses of India.

Remarks on the alleged stringency of the forest regulations and a request to Government.

15. The *Jagadidarsh* (38), in its issue of the 15th November, while complaining about what it calls the harassing regulations of the Forest Department, says :—The Survey Department first turned many large pastures into arable land and the Forest Department, following in its wake, deprived the already complaining cultivators of their remaining pasture grounds. The cultivators, therefore, find it very difficult to pay the land revenue, for the animals on whom farming in this country chiefly depends are almost starved on account of the absence of fodder. The cattle commit now and then trespass on the reserved forests and their owners are obliged to free them from the cattle-pounds by paying fines. Moreover, the farmers are obliged to keep themselves in the good graces of the officers of the Forest Department, which is a question of money. Farmers are, therefore, the people who suffer most from the regulations of that department. No doubt there was a Forest Commission appointed, but it was a failure inasmuch as it did not remedy the grievances of the poor farmers. The conservation of forests is not bad in itself, but the interests of the people for whom forest conservancy is intended ought to

be consulted. Some of the crimes now coming into the Courts of law to be tried have their origin in these stringent forest laws. We request Government to take pity on these poor people and to lessen their miseries.

Remarks on the speech of the Honourable Mr. Moore at the farewell entertainment given to him recently at Poona.

16. In alluding to the speech of the Honourable Mr. Moore at the farewell entertainment given to him recently at Poona, the *Kaiser-e-Hind* (89), in its issue of the 15th November, remarks :—The Honourable Mr. Moore has with perfect justice said that Natives lack manly independence and have yet to learn how to act without fear or favour. This is rendered manifest by the way in which local self-government is worked in this presidency. A majority of the municipal commissioners in the mofussil, instead of watching the interests of their constituents, generally try to curry favour with the District Collectors and other officials and thus render nugatory the franchise granted to them. Even Bombay is not an exception to this rule, and it is to be regretted that the European members, who ought always to be independent and to set a lesson to the Natives, should not be free from this defect. Thus the remark of the Honourable Mr. Moore does not apply to the Natives alone, but to Anglo-Indians as well, and if Collectors and other officers connected with municipalities were to change their present policy and act properly, the Natives, who are no doubt wanting in the quality of independence, and particularly the Hindus as is seen from the progress of social reform amongst them, would soon improve. But we cannot echo the advice the honourable gentleman gives to the effect that people ought not to show their independence towards Government, for, he says, that would be ingratitude and unmanliness. This would argue submission to all the measures of Government, which, indeed, is the view of the narrow-minded Anglo-Indians. It savours neither of ingratitude nor of unmanliness to make reasonable requests and complaints. If the Honourable Mr. Moore thinks that there ought to be no political associations and no political movement in this country he is mistaken, because the Natives are now far advanced to understand their duty in this matter.

Remarks in connection with the Rájábái Tower tragedy case.

17. The same newspaper exultingly refers to and quotes from an article recently published in the *British Medical Journal*, reviewing the evidence recorded in the case known as the Rájábái Tower case, including that of Dr. Smith, Coroner's Surgeon, and pronouncing this medical officer to have been wrong in discarding the theory of outrage and attributing the death of the two Párai ladies, the subject of the case in question, to accident or suicide, and concludes as follows :—But what is the moral of all this? We are reluctant to reawake the angry and bitter controversy of the last six months. We are reluctant to throw the blame of the gross miscarriage of justice from the beginning on any head. Nay, we will be charitable enough to assume that the law officers of the Crown erred, that the Judge erred, and that the Government too was misled. But what are we to say to the "more than an error of judgment" on the part of the Police Surgeon on whose insufficient and unreliable evidence the whole superstructure of the abortive criminal prosecution was raised? We are devoutly of hope that after the criticism to which we have above referred, neither the Government nor the Judge will be misguided any longer; that in bare justice to the bereaved family and the peaceful citizens whom they have grievously wronged, they will now freely and unreservedly acknowledge in public the error into which they were led. Nay, more, they will seriously consider whether it is advisable for the safety and the welfare of the community at large of this great city that the Coroner's Surgeon could be any longer allowed to fill the office that he occupies. It is clear that the popular verdict was after all right, and that it was not the people who lost their heads but those who gravely forgot the duties of their responsible office. After the authoritative judgment of the *British Medical Journal*, it is to be hoped the Government will be pleased to see the error into which they were led, and to do that reparation to the feelings of the family of the deceased which the circumstances require—the feelings which, it is needless to say, have been grievously hurt by the ill-advised and unfounded insinuations made in the last resolution of Government on this unhappy tragedy. The last word is not

yet spoken on the subject. But we are quite convinced that when it is, the majesty and power of truth will have been once more vindicated. We therefore eagerly look forward to that happy day which will also be the day when the so-called "dark mystery" will be removed and the real cause of the foul murders revealed to the public gaze as irresistibly as the noon-day sun, and thenceforth Nemesis will, as the mighty avenger, dog the footsteps of the perpetrators of that atrocious crime.

A complaint filed by a certain Deputy Inspector of schools against the Superintendent of a Mission School at Nágpur and the conduct of the Chief Commissioner, Central Provinces, and the Deputy Commissioner, Jabalpur, in the matter.

18. The *Káthiáwár Times* (3), in its issue of the 14th November, writes:—A curious case is reported from Nágpur. A certain Deputy Inspector of schools brought a complaint against a missionary, resident of that station and the Superintendent of the Mission School. The charge was one of defamation and was instituted in the Court of the District Magistrate, Seoni, the complainant having first obtained the permission of the Inspector-General of Education to open prosecution. The ground of the complaint was that, during the course of the last middle class scholarship examination, held in the Victoria Library at Seoni, the missionary had grossly insulted the Deputy Inspector and had threatened to "kick him out." Previous to the institution of the case in the Magistrate's Court the missionary had been invited to offer an apology to the party he had so spitefully used, but instead of taking advantage of this offer, the missionary, it is stated, addressed a most offensive letter to the Deputy Inspector. The complainant forwarded this letter to his superior officer, the Inspector-General of Education; this officer decided that the missionary should be prosecuted. Accordingly legal advice was taken, the complaint was filed and the Deputy Commissioner issued the necessary summons against the accused. When the missionary appeared in Court the Deputy Commissioner is stated to have expressed his unwillingness to try the case and his intention to apply for order to have it transferred. This was not granted by the Commissioner, and to give the accused, at his request, the benefit of a European jury it was decided to transfer the case to the Court of the Deputy Commissioner, Jabalpur, and the complainant and his counsel were apprised of the fact. An application was then made to the Deputy Commissioner, Jabalpur, asking for information as to the date fixed for hearing, in order that the complainant might have time to instruct counsel at that station. After all the expense and annoyance this gentleman has been put to, he was peremptorily instructed to withdraw the complaint at once and was informed that this order emanated personally from the Chief Commissioner.

Remarks on the decision of Mr. Plunkett, City Magistrate, Poona, in the *Poona Vaibhav* defamation case.

19. The *Rájyabhakta* (120), in its issue of the 17th November, observes:—After carefully going through the proceedings of the *Poona Vaibhav* defamation case, we think that Mr. Plunkett, City Magistrate, Poona, has not taken a correct view of it, and exhort our patriotic defenders of religion to assist the editor of the *Vaibhav* in filing an appeal against the decision of the Magistrate, who, although many men are opposed to the opinion, has held that the party at St. Mary's Convent was of a private nature. Mr. Plunkett is, no doubt, a very able and experienced officer, but it is usual in such cases for European officers to lean towards the reformers, and his remark, that the accused must suffer for his having refused to settle the case out of court when so advised, is sufficient to show his feelings in the case.

The Surat Local Show of Arts and Crafts and Mr. Lely, the Collector of Surat.

20. The *Gujarátí* (85), in its issue of the 15th November, writes:—The Surat Local Show of Arts and Crafts that was opened this week by Mr. Lely is a striking proof of what a sympathetic and energetic Collector can do to improve the social relations between Hindus, Mahomedans and Englishmen by inducing them all to co-operate with himself in a useful work in a spirit of earnestness and harmony. Mr. Lely mentioned the names of several worthy gentlemen who have worked hard in the organization of the show; but it goes without saying that but for his sympathy and support there would have

been no exhibition of any kind, and we commend his laudable example to the notice of officers in other districts. Surat has an historic fame for the excellence of its silks and carving, and the fact that nearly 7,316 exhibits of various degrees of skill and taste could be collected within a comparatively short time encourages a hope that despite the rapid decay of indigenous arts and industries that is being accelerated by the silent but sure industrial revolution which set in with the closer contact of the West with the East, much can still be done by organized efforts to preserve all that is good and excellent in the arts and crafts of this country. The show will itself be a valuable object-lesson to the artisan and industrial classes of the Surat and neighbouring districts, and it is to be hoped some special facilities will be provided to induce them to visit the show and inspect the exhibits. The exhibition conveys one important lesson among others, and that is that many exhibits which would have appeared to the best advantage are marred by the use of aniline dyes. It is to be regretted that the cheapness of German dyes and coal-tar colours has introduced them in large quantities in this country. But those who value native colours for their harmonious and admirable quality should be the first to discourage the use of the cheaper importations. We hope that this instructive fact, which the show has prominently brought to popular notice, will not be forgotten, and that Mr. Lely will some day be called upon to assist in the organization of not merely a local show but a provincial exhibition along with his zealous co-workers who contributed to the success of the interesting experiment tried at Surat.

Approval of the extension of service granted to Mr. Cooper, Chief Presidency Magistrate, Bombay.

21. The *Kaiser-e-Hind* (89), in its issue of the 15th November, writes:—We are extremely pleased to hear on very good authority that Mr. Cooper, the Chief Presidency Magistrate, has been allowed another extension of service for one year. This action of the Government is much to be commended. In fact, the longer Bombay is allowed to have the benefit of his magisterial experience of years, the greater the good to the public. Mr. Cooper is hale and hearty and capable of rendering good service for many a year to come. A frequent change in the Chief Magistracy is undesirable, especially when a Magistrate of the ability, knowledge, judicial calmness and popularity of Mr. Cooper is at the head. After the agitation regarding the new would-be incumbent six months ago, it is indeed some relief to hear that the city is assured of Mr. Cooper's distinguished service for another year. This is as it should be. We congratulate Mr. Cooper on his well-earned extension and we congratulate the Government on its wise step. Personally we would wish that he might still have the same useful and active career for some years. Bombay will keenly miss him when he no longer graces the Chief Magisterial chair. Meanwhile we wish Mr. Cooper further success in his already admirable and useful career as our popular and worthy Chief Magistrate.

Suggestion to Government for the improvement of the *morale* of the people of India.

22. The *Indu Prakash* (14), in its issue of the 16th November, makes a suggestion to Government to improve the *morale* of the people of India in the following words:—The Government, it seems, wants its subjects to be very religious and moral; but as religion and morals go hand in hand, and as the Government does not want to interfere in religious matters, it has found it very difficult to deal with morality alone. In dealing with the morals of the people the Government is following a very curious and faulty course. It has prohibited Government officers from taking part in the proceedings of the Indian National Congress on pain of incurring the displeasure of Government, but it has nowhere ruled that a public officer should be punished for openly leading an immoral life. If complaints are made against public officers for their immoral conduct in private, the answer invariably received is that Government have nothing to do with the private conduct of their officers as long as they perform their public duties honestly. But private conduct is very closely connected with conduct in public affairs. An officer who is not a virtuous man in private life cannot be a good public officer. Public officers set either a good or a bad example, according to their behaviour, to their inferiors and to the people at large. There is only one way of improving the *morale* of the people of India, and that is by an enactment laying severe restrictions on the private characters of public officers.

23. The *Mahratta* (5), in its issue of the 15th November, writes:—During the last week two police constables were severely beaten by certain ruffians in one of the remote streets of Náráyan Peth, Poona. The incident is to be regretted the more, because according to popular report the poor unfortunate victims had not even a stick by them to defend themselves with. The police strength of the city is very meagre and they have very heavy calls of duty upon them. Look to any corner of the department, the call for reform is very urgent. Crimes are on the increase, while police strength, police vigilance and police detective abilities are on the decrease. We do not know whom to hold responsible for this state of things. The incident has spread quite a scare and people are afraid to walk through the streets by night. If a police map of the city were drawn, it would show at a glance that a *budmash* can enter the city at one end and go out of it by another without a policeman to accost him. Had there been a sufficient number of policemen their distribution were easy, but no officer can create men to guard turnings. Government must give him the staff.

Necessity for increasing the strength of the police in Poona.

24. The *Kesari* (44), in its issue of the 17th November, observes that though, since the struggle which took place recently between some police constables and a party of thieves in Náráyan Peth at Poona, the local police have been supplied with swords, the numerous thefts by house-breaking and assaults, which have become, as it were, the order of the day at Poona, cannot be put a stop to, since the town is guarded but by an inadequate police force and exposed on the sides of Parvati, Ambil Odha and Bhámburda to unrestrained criminal incursions, and that the truth of the above statement will become evident to Government if they call for a return of thefts which have been committed for some time past and which have remained untraced without any fault on the part of the police. On account of this state of things a panic, says the paper, has been created at Poona and people living in solitary and out-of-the-way quarters are much alarmed and will have to take serious steps if the present state of insecurity continues unremedied.

Frequency of thefts at Poona and the consequent uneasiness of the residents.

Part II.—*Legislation.*

25. The *Surya Prakash* (92), in its issue of the 14th November, approves of the proposed Bill to prohibit the practice of inoculation and to make the vaccination of children in certain portions of the Bombay Presidency compulsory, says that it is well framed, and that if proper steps be taken to make its scope and object clearly known to the ignorant masses and such changes as are needed to meet their wants are made therein it will be a real boon. The paper suggests that the Bill should be translated into the different vernaculars of the presidency.

A Bill to make vaccination of children in certain portions of the Bombay Presidency compulsory, approved.

Part III.—*Municipalities.*

26. The *Aftab Sind* (158), in its issue of the 4th November, says:—The proposal to levy a house-tax has caused a great agitation in all large towns of the province of Sind. The inhabitants of these towns look upon this tax in the same light as a Russian invasion. They consider it a sudden calamity or a catastrophe from heaven. In our opinion they are right in their suppositions. There is no doubt that the people of Sind are in straitened circumstances. No sooner do they make an attempt to effect reforms or improvements than they are suddenly overburdened with one or other incumbrance. Some people, who by reason of holding appointments under Government or who being desirous of appearing as gentlemen in society have made an external display in the shape of elegant houses or dresses, are at once caught by the throat, and the result is that the poor are also subjected to the same hard treatment as the rich. Great credit is due to the municipal commissioners of Hyderabad, who have illustrated by example what their duties and rights are and who have shown that the honour of representing the interests of the people on the municipal board does not consist

Disapproval of the proposal to levy a house-tax in all large towns in Sind, and approval of the conduct of the municipal commissioners at Hyderabad, Sind, in the matter.

in being designated Ráo Bahádur or Khán Sáheb or in sitting in chairs and saying 'yes' to every proposal that may be brought forward. Although their chairman was entirely against them in this matter, and was moreover a powerful officer of Government, they did not flinch from speaking the truth. They convened meetings of voters, asked their opinions and maintained their views. This is exactly the course to follow and these are the functions of municipal commissioners which they are in duty bound to discharge. We hope that they will adhere to their opinions and carry the point. We also hope that they will zealously stand by the side of the poor, because it is to them that they owe their honourable position of municipal commissioners. We trust that the rulers will take their cogent grounds into consideration and will not try to enforce the tax upon them.

Disapproval of the appointment of a European Government officer, Mr. Plunkett, as President of the Sholápur Municipality.

27. A correspondent of the *Dnyán Prakásh* (13), in its issue of the 19th November, disapproves of the appointment of a European official in the person of Mr. Plunkett, Huzur Deputy Collector, as President of the Sholápur Municipality, and says that though he has nothing to say against Mr. Plunkett personally, the town should have had better treatment at the hands of the Collector and Government, as they could have found a non-official member of the municipality quite competent to hold the office of President and thereby practically recognised the right of the municipality to elect their own President conferred on them when they were invested with powers of local self-government. The correspondent advises the People's Association to take early steps to make a petition to Government in this matter.

Part IV.—*Native States.*

His Excellency Lord Lansdowne praised for restoring His Highness the Mahárája of Kashmere to power.

28. The *Indu Prakásh* (14), in its issue of the 16th November, writes :—The expectation that His Excellency the Viceroy's visit to Kashmere would result in some happy turn of events for His Highness the Mahárája has been at least in part fulfilled. His Excellency's very first speech in Kashmere was marked by studious consideration and politeness, and his conduct throughout has been markedly deferential. There have been profuse professions of regard and attachment, and altogether the treatment has been remarkably kind and courteous. The *finale* of the whole thing has been happy too. There has not been, indeed, a complete reinstatement. The Council of Administration is to be maintained. The Mahárája, however, becomes its President. In the case of a difference between His Highness and the other members of the Council, the Resident's opinion is to prevail, and the Resident is, in fact, to be the general referee on all important matters. Thus the Mahárája, who has been only titular for the last two years, becomes a *de facto* ruler again, although not so absolute as before. The two years' tribulation which His Highness has passed through has produced, it would seem, a beneficial effect on his character. The Mahárája has voluntarily agreed to effect retrenchments in his personal expenditure, and has expressed appreciation of the reforms introduced by the Council during the *inter-regnum*. Let us hope the lessons of adversity and humiliation will be deep and lasting. It is impossible to praise too highly the generosity of His Excellency Lord Lansdowne in this matter. The abdication of the Mahárája, whether voluntary or not, had given rise to various suspicions and reports regarding the intentions of the Government towards Kashmere. Annexation was freely talked of. The various strategic and other advantages were believed to afford a tempting bait to the Government, and Kashmere, like Burma, was supposed to be doomed. The formation of the local Council of Administration dissipated those fears, and the restoration of the Mahárája to power last week gave conclusive proof that Lord Lansdowne's intervention in Kashmere had no selfish taint, that it was a benevolent interference actuated by a desire to rescue the country from misgovernment, and meant to be continued only so long as the interests of the country might require and no further. There were obviously no sinister objects entertained, and the entirely voluntary restoration at the present time puts the purity of the motives beyond a doubt. All honour, therefore, to Lord Lansdowne for the grace he has shown in the Kashmere case.

29. Referring to the arrangements lately made for the administration of Kashmere, the *Shubh Suchak* (68), in its issue of the 13th November, says:—The Mahárája, who was formerly independent and whose power was unbounded, has now to refer to the Resident for final decision, questions in which there is difference of opinion between him and his Council, and has to obtain previous sanction of the British Government in every important matter. This is not restoring him to power, but is slighting him in its name. It was better that he was without any power; for, we think, it was more honourable than his present position. This is how wisdom has to go to the wall before authority.

Remarks on the arrangements lately made for the administration of Kashmere.

30. The *Kaiser-e-Hind* (89), in its issue of the 15th November, writes:—The great Shiva of Simla has delivered himself from the cool and serene plateau of Srinagar. God-like has he unburthened himself on the sublunary affairs of the demi-god of Kashmere. The mundane population of India living in the plains has heaved a deep sigh of relief. They are comforted to know that the oracular pronouncement of that august and awe-inspiring deity was unaccompanied by thunderbolt and lightning. There was no explosion of the celestial wrath—none of the fire and fury which, like the dark shadows, presage portentous occurrences. No; the heaven of Srinagar presented a serene and sedate aspect. Smilingly and gently did the modern British *Avatár* of Creator and Destroyer assure his *protége* and his people that Kashmere was yet an entity. It was not despoiled. It was a mistake on the part of those who thought so. It may be that his ominous utterances of two years ago were a little equivocal. But oracles are nothing if not ambiguous. The ambiguity is now dispelled. Kashmere is still Indian and not British. On the manner in which the Mahárája may exercise the powers now vested in him will depend his complete restoration later on. This, in reality, is the sum and substance of the assurance given by His Excellency Lord Lansdowne to the Mahárája. Opinions will differ on the importance to be attached to the Viceregal declaration. But it is, no doubt, a modification from the stern policy adopted two years ago. The assurance is the certain result of the adverse, but not unjust, criticism on the action of the Imperial Government in its relations with the affairs of Kashmere. The present pronouncement may be taken as the result of independent public agitation and a moral triumph of justice, which is as creditable to the British as it is satisfactory to the Ráj. The Viceregal declaration, however, is sufficiently hedged in. The Mahárája, if he is a wise man, will try to bear that in mind. He is no doubt made President of the Regency, but he is informed that no important step should be taken without first consulting the Resident. Viewed from all aspects, and from the experience of the past history and traditions of the Foreign Office, we are sceptic enough as to the Viceregal assurances. They may mean anything or nothing. The paramount power is the sole interpreter of its own treaties, rights and assurances. Let us hope, however, that our scepticism may prove unfounded and that in another two years or more the Mahárája may be fully restored to power. Our only faith is in the attitude which the present Resident may adopt towards the Mahárája. Colonel Prideaux is known to us to be an officer of the highest integrity and wise caution. He is a model of courtesy and possesses many virtues which make us admire the genuine Englishman. If he only take a leaf from the book of Sir Dennis Fitz-Patrick and interfere the least, allowing the Regency to work out its own reforms on the lines now chalked out for it, we are sure he will earn not only the praise of his Government but of the people of Kashmere also. It would be the only way to lead the Kashmere administration from good to better, and we devoutly trust it may be the good fortune of Colonel Prideaux to earn the praise which has been deservedly earned by the late Resident of Hyderabad.

31. The *Native Opinion* (15), in its issue of the 15th November, writes:—Indeed, the prediction of the Calcutta *Statesman* in respect to the restoration of Mahárája Pratáp Sing that the "State will be virtually ruled for, if not by, the British Government" has been literally fulfilled, and it will not elevate the so-called strong British sense of justice in the estimation of Native Chiefs. Under the new arrangement the Mahárája is to be only the President of the Council, the British Resident being the final referee in matters of difference between

the members of the Council. Thus for all practical purposes the Mahárája is no better than a member of the Council who has no independent powers of action. Can it be called restoration, then? we ask. In view of Russian neighbourhood the strict supervision, nay, even the protection of our borders, may be absolutely necessary, but that is already achieved by the fortification of Gilgit and of other places that guard every entrance to Kashmere. All the Kashmere frontiers being thus in the hands of the British Government, to degrade the Mahárája from the position of an independent prince to that of a British executive is a piece of policy that will not secure for Government the thanks either of the people of India or of the Native States. We expected quite a different treatment in this matter from Lord Lansdowne, but the present arrangement may be allowed a trial. If it be intended only as a step towards a complete restoration of the powers at no distant date, all right and good. The foolish question of a re-purchase of Kashmere apart, the guarantees given to Native States in Her Majesty's Proclamation of 1858 ought not to be lightly treated. These guarantees form the fundamental basis of British Government in India and ought to be respected by all.

32. The *Gujarátí* (85), in its issue of the 15th November, observes:—The dethronement of the unfortunate Mahárája Pratáp Sing of Kashmere about two years and a half ago caused much irritation of feeling and excited much sympathy even in England, because he was unjustly treated in that affair. It seems that the main object of Government in dethroning him was to strengthen the frontiers on that side at the expense of the State, and now that this object has been fulfilled and that perhaps pressure has been put on him from England, His Excellency Lord Lansdowne has only partially wiped off the stigma attaching to his administration in respect of Kashmere affairs in restoring him to some of his powers. [The *Svadesh Bandhu* (130), in its issue of the 18th November, expresses similar sentiments and adds that the partial restoration of the Mahárája is nothing when compared to the injustice done to him, but Lord Lansdowne deserves thanks even for this small act of kindness, because the charges laid against the Mahárája were so serious that he would perhaps have met with the fate of the late Mahárája of Manipur or the late Gáikwád of Baroda at the hands of another Governor-General. Writing on the same subject, the *Gujarát Mitrá* (86), in its issue of the 15th November, praises His Excellency the Viceroy on the principle that something is better than nothing, says that this step has been taken for the purpose of restoring the confidence amongst the people, who, since the annexation of Burma, have been suspicious about the policy of Government, and fears that Russia will perhaps take the same view.].

Disapproval of the proposed expenditure of one lakh of rupees by His Highness the Mahárája Holkar on the reception of His Excellency the Viceroy.

33. The *Nagar Samáchár* (53), in its issue of the 14th November, disapproves of the proposed expenditure of one lakh of rupees by His Highness the Mahárája Holkar on the reception of His Excellency the Viceroy at the time of his approaching visit, regrets that there should be no one to advise His Highness to spend the amount in advancing money without interest to people who are desirous of starting new industries in this country but cannot do so for want of funds, and says that it does not understand how the British Government has allowed His Highness to spend such a large sum on the reception.

Conduct of Major Vincent, Administrator of the Rampur State, during the recent disturbance in the Rampur jail and a suggestion to Government in the matter.

34. The *Gujarát Darpan* (84), in its issue of the 19th November, writes:—The *Advocate* of Lucknow is disposed to be very severe to Major Vincent, Administrator of the Rampur State in Rohilkhand. The recent outbreak in the Rampur jail was, it is reported, caused by the religious prejudices of the Mahomedan prisoners being insulted. Contrary to the custom of this Mahomedan State, the prisoners were ordered to wear jail dress and allow their beards to be shaved. They formed a conspiracy and attacked the house of the Major, depriving his orderlies of their knives and swords. The Major was within an inch of losing his life if a nobleman had not promised freedom from molestation to the

prisoners on condition that they gave away their knives and swords. But the word was not kept. Five of them were shot down without any trial whatsoever. Their corpses were buried in a common ditch although their relatives wished to get possession of them. The bodies had previously been dragged through the jail compound. Does not this brutality overtop the cruelties of Shámráo Laud at Cambay? If what the *Advocate* says be correct, has not the British officer shamed his Government by such atrocities? If the fault is of the Major and of no other, will not Sir Auckland Colvin recall him? No, to maintain the prestige of the British Government in the Rohilla State the Major will be supported through thick and thin and all his deeds so coloured that they will look justifiable. Prestige! that terrific child of brute force! When will it be in conformity with reason?

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 24th November 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 21st NOVEMBER 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Approval of the appointment of Colonel Mackenzie as Commissioner of Berár.

The *Vaidarbh* (2), in its issue of the 14th November, writes :—The appointment of Colonel Mackenzie as Commissioner of Berár must give universal satisfaction. Colonel Mackenzie was regarded not only in Berár, but by the Government of India, as one of the most capable district officers. He brought not mere intelligence and energy to his work, but always felt and exhibited an amount of interest in the people in his charge and sympathy for them, which quite won their hearts. The work of the Judicial Commissioner could not be quite to the taste of one so disposed. Judicial etiquette would hardly admit of his allowing many people to see him, enquiring into their private affairs and trying to settle their disputes amicably. It also confined him to the crowded court-room, the desk and the study. The Commissioner's work he will find more congenial. Being the oldest officer in the province his opinions carry great weight. It is the general hope that with the sympathetic qualities which he possesses, Colonel Mackenzie will render his administration of the province not only successful, but productive of lasting benefit to the people.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 24th November 1891.

[CONFIDENTIAL.] No. 48 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th November 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	" Indian Spectator...	Do.	Do.	1,000
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahomedan Herald	Bombay	Weekly ...	300
5	" Mahrátta	Poona	Do.	800
6	" Phœnix	Karáchi	Bi-weekly ...	410
7	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	" Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	" Din Bandhu	Bombay	Do.	1,550
11	" Dnyán Chakshu	Poona	Do.	500
12	" Dnyánodaya	Bombay	Do.	375
13	" Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	" Indu Prakásh	Bombay	Weekly	925
15	" Native Opinion	Do.	Bi-Weekly ...	600
16	" Prabhákar	Do.	Daily	350
17	" Rámdás	Bijápur	Weekly	225
18	" Subodh Patrika	Bombay	Do.	965
19	" Sudhárak	Poona	Do.	3,000
20	" Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodaya	Thána	Weekly	550
22	" A'ryávart	Dhulia...	Do.	200
23	" Bakul	Ratnágiri	Do.	500
24	" Belgaum Samáchár	Belgaum	Do.	215
25	" Bhámini Prakásh	Poona	Do.	200
26	" Chandánshu	Tásgaon	Do.	100
27	" Chandrodaya	Chiplun	Do.	...
28	" Chikitsak	Belgaum	Do.	400
29	" Chitragupta	Karád	Do.	200
30	" Daivadnya Samáchár	Bombay	Monthly	300
31	" Dakshin Vritt	Kolhápur	Weekly	150
32	" Dhárwár Vritt	Dhárwár	Do.	1,000
33	" Dnyán Ságar	Kolhápur	Do.	335
34	" Ganga Lahari	Násik	Do.	200
35	" Hindu Panch	Thána	Do.	600
36	" Hitechchhu	Bijápur	Do.	60
37	" Holkar Sarkár Gazette	Indore...	Do.	422
38	" Jagaddarsh	Ahmednagar	Do.	300
39	" Jagad-hitechchhu	Poona	Do.	5,200
40	" Jagannitrá	Ratnágiri	Do.	150
41	" Kalpataru...	Sholápur	Do.	250
42	" Kannada Panch	Bágalkot	Do.	100
43	" Karmanuk	Poona...	Do.	1,500
44	" Kesari	Do.	Do.	4,200
45	" Khándesh Chitragupta	Dhulia	Do.	175
46	" Khándesh Vaibhav	Do.	Do.	50
47	" Kunbi Vritt	Kumta	Do.	...
48	" Mahárashtra Kokil	Bombay	Monthly	1,500
49	" Mahárashtra Mitra	Sátára...	Weekly	350

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—continued.			
80	The Mahárástrá Vritt	Sátára	Weekly	150
81	„ Moda Vritt	Wái	Do.	350
82	„ Mutsaddi	Ahmednagar	Do.	...
83	„ Nagar Samáchár	Do.	Do.	150
84	„ Násik Vritt	Násik	Do.	200
85	„ Nyáyá Sindhu	Ahmednagar	Do.	170
86	„ Pandhari Mitrá	Pandharpur	Do.	104
87	„ Poona Vaibhav	Poona	Do.	1,100
88	„ Prabodh Chandrika	Jalgaon	Do.	200
89	„ Prabodh Ratná	Bárdi	Do.	235
90	„ Pratod	Islámpur	Do.	300
91	„ Rághava Bhushana	Yeola	Do.	140
92	„ Ratnákar	Kaládgi	Do.	100
93	„ Satyá Shodhak	Ratnágiri	Do.	250
94	„ Satyá Sadan	Alibág	Do.	75
95	„ Shám Sundar	Sholápur	Do.	...
96	„ Sholápur Samáchár	Do.	Do.	260
97	„ Shri Shiváji	Poona	Do.	300
98	„ Shubh Suchak	Sátára	Do.	255
99	„ Sudhákar	Pen	Do.	250
100	„ Sumant and Satyá Sudha	Kárwár	Do.	100
101	„ Suryodayá	Thána	Do.	300
102	„ Vanapriya	Chikodi	Fortnightly ...	100
103	„ Venguria Vritt	Venguria	Weekly	150
104	„ Vidushak	Karád	Do.	300
105	„ Vidya Vilás	Kolhápur	Do.	375
106	„ Vijay	Sháhápur	Do.	200
107	„ Vividh Dnyán Vistár	Bombay	Monthly	500
108	„ Vrittadhára	Dhár	Weekly	100
109	„ Vrittasár	Wái	Do.	285
110	„ Vritt Sudha	Sátára	Do.	200
111	„ Vyáparottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	750
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,800
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,680
91	„ Surat Akhbár	Surat	Do.	600
92	„ Sury Prakásh	Do.	Do.	350
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	394
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	350
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chának	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Furead	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ...	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afshán	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tiráhár	Bombay	Fortnightly ...	800
119	„ Praja Mitrá	Ahmedabad	Weekly	500
120	„ Rájyabhakti	Bombay	Do.	687
121	„ Samáchar Bahádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies Issued.
	GUJARA'TI—continued.			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saurishtrá Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	568
129	„ Stri Mitrá	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	200
131	„ Svadesh Vatsal	Ahmedabad	Monthly	300
132	„ Udichya Hitechchhu Patrá	Do.	Do.	550
133	„ Vidnyán Vilás	Rájkot	Do.	825
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitrá	Bombay	Monthly ...	450
	ANGLO-KA'NARESE.			
136	The Kannada Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
137	The Karnátak Patrá	Dhárwár	Weekly	400
	KA'NARESE.			
138	The Chandrodayá	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	190
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
144	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh..	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	830
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do.	200
154	„ Mukhbir	Do.	Do.	250
	PERSIAN.			
155	The Ihlil	Kardchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
156	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
157	The Baroda Vatsal	Baroda	Weekly	900
	SINDI.			
158	The Aftab-i-Sind	Kardchi	Weekly	...
159	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Pirbhat	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ as u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Akbar*, it is printed with a mark over it to indicate that it is short, thus—ā.

Part I.—*Politics and the Public Administration.*

Abolition of Provincial Governments and direct government by the Viceroy over all India recommended.

1. The *Jám-e-Jamshed* (88), in its issue of the 25th November, in recommending that all Provincial Governments should be done away with and that the whole of India should be governed by the Viceroy direct, writes:—When local Governors, Commanders-in-Chief, and Councils were first appointed all over India, the provinces were far apart from the real governing centre. Local satraps had power and exercised it, and sometimes began wars and conducted military operations. Those times have passed away, distance has been immensely reduced and the reins of the Indian Government can now as well be held in the hands of the Viceroy as the reins of the British Government are held by Lord Salisbury. All the personal arguments that were previously used in favour of splitting up India into numerous satrapies turn pale before the one argument of complete unity we have now advanced. To attain this national aim no financial arguments, no race, religious or language arguments, should be allowed to sway the decision to make unity the basis of our future policy. Three kinds of bank notes, five or ten law codes, and fifteen kinds of government cannot be good for one nation, the subjects of one Queen. If we could fight their separate wars under three separate Governments and make three kinds of treaties, we might ask for three or more Governments. But we cannot disunite in this manner. Therefore the Government, and the whole Government, must be one. We say again, the numerous petty Governments in India were established in a by-gone age, and suited that backward age in a kind of way. They are wholly unsuited for the India of to-day. By splitting up the Government into small-sized lucifer matches we lose the strength which unity and amalgamation would give, and we waste in small details of government large and solid pecuniary benefits.

Remarks on the rumoured intention of His Excellency Lord Lansdowne to resign.

2. The *Bombay Samáchár* (97), in its issue of the 24th November, while discussing the probability of His Excellency the Viceroy resigning office in the near future, says:—The resignation of His Excellency Lord Lansdowne depends wholly on the issue of the forthcoming general elections in England. His Excellency will surely resign if there is a probability of the success of the Liberals. His Excellency formerly belonged to the Gladstonian Liberal party. A few members of this party have joined the Conservatives and are known by the name of Unionists, to which party Lord Salisbury belongs. The resignation of Lord Lansdowne before the general elections will be ever gratefully remembered by the Anglo-Indians here, as it will enable Lord Salisbury to appoint a new Conservative Viceroy over India. It is reported that Lord Stanley, the Governor of Canada, is also to resign about this time. This additional patronage will make the party of Lord Salisbury stronger than ever, and the Premier will gratefully remember this condescension on the part of his noble adherents.

Approval of the appointment of the Honourable G. N. Curzon as Under Secretary of State for India.

3. The *Rást Goftár* (90), in its issue of the 22nd November, writes:—The Honourable G. N. Curzon, member for Southport, succeeds Sir John Gorst as Under Secretary of State for India. Our old friend, Mr. J. M. Maclean, was in the running for the post. He is just the man who would have suited the India Office with his prejudices against the natives of India and his devotion to Anglo-Indian interests. Mr. Maclean came out to Bombay originally as an adventurer in the field of journalism, and having retired from this city with a fortune he has been enabled by his ability and pluck to fight his way up to Parliament. He now wishes to soar higher. His "many friends in India" may regret his failure, but his appointment would have given no satisfaction to the natives of India who are most concerned in it. If the choice lay between Mr. Curzon and Mr. Maclean, Mr. Curzon would be preferred. If the young politician's performance proves equal to his promise, there will be no reason to be dissatisfied with him. He has travelled through India and has written a sober and reliable book on the Central Asian question. He has also made himself a sort of authority on the affairs of Persia in their relation to England and Russia. On imperial questions,

such as the defence of India and the advance of Russia, his opinion and advice will, we believe, be found useful by Government. He has proved himself capable of taking a clear and intelligent grasp of political problems of great pith and moment, and he may now usefully apply his mind to the problems of Indian home politics. If he can take of them the sober and judicial view which characterizes his writings relating to Persia and Central Asia, this country will have no reason to be sorry for the appointment.

4. The *Jagadhitechchhu* (39), in its issue of the 21st November, says that it is exceedingly glad to hear that Mr. Curzon, and not Mr. Maclean, has been appointed Under Secretary of State for India, that India would have had to suffer very much in case Mr. Maclean had been appointed to that post, and that it need not say anything more about Mr. Maclean as the tone of his articles on Indian matters when he was the editor of the *Bombay Gazette* must be within the memory of many of the readers of that paper. Mr. Curzon, adds the paper, is young and very clever, and considering his youth he has rendered very valuable services to the State and written important letters to the London *Times* about Russian policy in Central Asia, and therefore it cannot too highly compliment such a man on his appointment as Under Secretary of State for India.

5. The *Gujarâti* (85), in its issue of the 22nd November, observes:—It is some satisfaction to know that the appointment of the Under Secretary for India has been conferred upon the Honourable Mr. Curzon and not upon Mr. Maclean, who is an avowed enemy of the Natives. The Honourable Mr. Curzon has not given any proof of his feelings towards the Natives, and if in his new office he does some good to this country, we shall be but too glad to give him his due measure of praise. [The *Svadesh Bandhu* (130), in its issue of the 25th November, expresses similar sentiments.]

6. The *Kaiser-e-Hind* (89), in its issue of the 22nd November, writes:—

Disapproval of the appointment of Mr. Curzon as Under Secretary of State for India.

India has no reason to congratulate herself on the nomination of Mr. Curzon as Under Secretary of State in the place of Sir John Gorst, relegated to the treasury. The honourable aristocrat of thirty-two is, no doubt, a clever Oxford man. That is not much of a recommendation for an under-ministerial post in these days. For that matter His Lordship of Hatfield might have had scores of young Oxons or Cantabrians, as clever, or even more clever, than the gentleman on whom Dame Fortune has thus smiled. But, they say, Mr. Curzon is, besides, a much travelled man: in short, that he is one of our "globe-trotters." Now, globe-trotters, especially those who have done their trotting in India in three months or six weeks, are the positive *bete noir* of Anglo-India. From Messrs. Schwann and Caine downwards they are looked down with a sneer and a scoff. But Anglo-India, so far as we have noticed it, has not on this occasion uttered a word in disparagement of this special qualification. We infer from this that, so long as globe-trotters belong to the tribe of the terrible Tories and the fire-eating Jingoes, there is nothing special to raise objection against. It is only when the traveller is known to belong to the opposite party in politics that globe-trotting in India is considered a positive disqualification for the office! It is the Radical Paget of the imaginative Mr. Kipling who is the red rag to the bull of the Tory Anglo-Indian. It is he who becomes the target for the paper pellets of the free-shooters of vociferous public organs. In short, Anglo-India will tolerate the veriest mediocrity whom the Prime Minister may appoint, provided he belongs to the ancient order of the chaotic Tories or the modern order of the Primrose Dames. The nomination of Mr. Curzon has been received by the Anglo-Indians with a distinct approbation, though here and there we notice a mild growl at the rejection of the cut and thrust member for Oldham. In fact, in certain quarters it has been received with cheers. The cheers are not unintelligible. For, is not Mr. Curzon the writer of a book on Central Asian politics? Has he not twice travelled in India? Did not he cross the Bolan and stand on the heights of the Khojak, espying the city of Kandahar in the near distance? Did not he also peep into the Khyber? Has not he travelled from Tiflis and Tehran to Merv and Bokhara? And do not the Government of India, that is to say, Sir

Frederick Roberts and Sir Mortimer Durand, require at this juncture, when the "filibustering" Russians are creating such a confusion in the regions of the Pamir, an Under Secretary who understands the geography and politics of Central Asia? Why, he is just *the* man for the place. It is no providing of a brainless Dowb or a bottomless nephew from the revenues of India. Rather it is one of those rare instances of the sagacity of the Premier to put the square man in the square hole! So the Simla pyrotechnists and their *confrères* at Westminster must sing "amen," and hail the Honourable George Curzon, member for Southport and Under Secretary of State for India! So far as to the opinion of Anglo-India. But what about India—the India of the teeming millions—the India which has been made to pay during the last five years an income-tax of 4½ per cent. on salt—the India which since the days of the Penjdeh scare and Upper Burmah annexation has been mulcted to the tune of 45 krors of rupees under the pretext of righting the "scientific frontier" so-called against external aggression? We may say at once that this oppressed India is entirely disappointed with the nomination; for, it can bode no good to her. On the contrary, it is the signal of worse and more portentous events to follow which shall engulf her in greater financial difficulties. It means a reign of greater military activity at both ends—at Westminster and Simla. It means that the foreign policy of the Government of India will henceforth be under the complete thumb of Lord Salisbury. Mr. Curzon, who lacks official experience, must in the very nature of things be a plastic tool in the hands of the Prime Minister. In the case of Sir John Gorst there was at least this safety that his masterful will and intrepid spirit would not permit even the imperious will of the great Salisbury to overawe him and directly interfere in the affairs of India. He was a most useful buffer in that sense. That buffer has been removed, and so far the appointment of Sir John Gorst to the treasury is a distinct loss to this country. India may depend on it that in the military policy of the empire she will now be solely governed by the Simla hierarchy. Mr. Curzon's book on our frontier question and on the question of external defences is simply a paraphrase of Sir Frederick Roberts' minutes and despatches since 1885-86, Sir Charles Dilke was his second edition, and Mr. Curzon is the third replica of the same. But the difference between the experienced, sagacious and broad-minded Sir Charles and the neophyte whom the Premier has just taken under his special wing is great. The imperialistic tendencies of the former have no sympathy for us. But despite the fact there could be no question that India would sooner trust to him than to Mr. Curzon. It is sad to reflect that she will now be ground down in the matter of military expenditure between the upper and nether stones of the two Foreign Offices situated at the ends of the two continents. The rupee has again dwindled down to 1*s.* 4 1/16*d.* So that there is certain to be a larger expenditure on the sterling payments than budgetted for during the current financial year. Whether the democrats will win the elections and carry their supreme will in the new House of Representatives is yet a question. The ups and downs of silver cannot be forecast even for forty-eight hours. But while silver is again thus hanging in the balance, and while the Pamir question remains unsettled, with the cost of the new military railways that are to be taken immediately in hand staring us in the face, it is hopeless to expect that the coming budget will be a satisfactory financial statement, even if railway receipts and ordinary heads of revenue show between them an increase of three krors. With the appointment of Mr. Curzon at this juncture, the coming Indian financial outlook must certainly be predicted to be depressing.

7. The *Poona Vaibhav* (57), in its issue of the 22nd November, has the following comments on the appointment of the Honourable Mr. Curzon to the Under Secretaryship for India :—Although Mr. Maclean was one of the candidates for this place the Honourable Mr. Curzon has been given preference. The qualifications which have decided Government to choose Mr. Curzon are worthy of attention. The honourable gentleman has visited India once and has expressed his thoughts on Indian matters more than once. If such qualifications make a man fit to be Under Secretary of State for India, very low must be the place which Indian politics occupy in the minds of the English people.—The *Native Opinion* (15), in its issue of the 22nd November, expresses similar sentiments, and adds that the new Under Secretary of State for India has a very limited knowledge

of Indian affairs and does not excel Mr. Maclean of newspaper celebrity at all in this respect. The latter, though an acknowledged enemy of the advancement of India, has spent several years in this country and possesses much useful information on Indian questions, and would have made a better Under Secretary of State for India. The Honourable Mr. Curzon is famous for his numerous contributions to newspapers and is reported to be a good speaker. Besides these qualifications he was for some time Private Secretary to Lord Salisbury. Perhaps, this last qualification must have weighed much in giving the honourable gentleman preference over Mr. Maclean.

Remarks as to the probable successor to the Commander-in-Chief for India.

8. The *Gujarát Mitrá* (86), in its issue of the 22nd November, observes :—His Royal Highness the Duke of Connaught was thought by some as likely to be the next Commander-in-Chief for India, and this appointment would surely have been very gratifying, because much good would be done by the stay of one of the sons of Her Majesty the Queen-Empress in India, as he would be able to see for himself the treatment given to the Natives by the Anglo-Indians, who, awed by his presence, would probably behave themselves better, and his evidence would be more fruitful of good results than any number of memorials or public demonstrations. But this appointment is not likely to take place owing to the impending danger from Russia, and the name of Sir George White is mentioned in connection with the would-be vacancy. The appointment of Sir George is very rightly objected to, not only by some people in England, but also by His Excellency the Viceroy, on account of his want of experience of this country, and we hope that Her Majesty will, in the interests of India, appoint some able military officer of Indian experience who may be proposed by the Viceroy.

Approval of the appointment of the Honourable Mr. S. Subramania Iyer as an Acting Judge of the Madras High Court and remarks in connection with it.

9. The *Mahratta* (5), in its issue of the 22nd November, writes :—We congratulate the Honourable Mr. S. Subramania Iyer on his elevation to the bench of the Madras High Court. Mr. Iyer is too well known to require any introduction, and being a man of the people we sincerely thank the Government of Lord Wenlock for their happy choice. In one sense the appointment of Mr. Iyer is no gain to the cause of general activity, first, because he succeeds an Indian, and, secondly, because Mr. Iyer's elevation involves a loss of one of the public working men. Mr. Iyer's appointment, coming so close upon a similar appointment in our own province, suggests a very important question, to which we shall soon have to pay early attention. It may be stated as follows: When educated gentlemen, who by their devotion to public affairs have come to occupy important positions in the public, are taken up into the service, how are the vacancies so created to be filled up? If popular leaders can be induced to barter freedom for complete dependence for purely personal gains, our movements may very soon be endangered. Of course, we know we have not the means wherewith we can compel our own people to adhere to the principle of self-sacrifice if the gentlemen themselves have no sufficient respect for that principle. But we certainly can exercise sufficient discretion in the beginning and so prevent such occurrences in future. The Honourable Mr. Iyer was to be elected President of the Nagpur Congress, but his present elevation would preclude him from joining us. If we remember correctly, Mr. Iyer was once prevented from attending a Congress sitting because he then expected to get the Government Prosecutorship. We are extremely sorry to make this reference, and had it not been for our desire to see public interests well guarded, represented and cared for we should not have alluded to it just now. It is our misfortune that service absorbs our best intelligence and leaves few able advocates for the public cause. But because we do suffer from that misfortune we cannot allow it to grow. One by one our enthusiastic leaders are leaving us and we therefore ought to be wise in time. A few months ago the *Amrit Bazar Patrika* exposed the fact that organs of public opinion were being bought over by Government, and it now strikes us that this process may be extended and we therefore think that means must be found out by which we can place our

useful men above temptation by giving them both money and honour. We need not say that any solution of the difficulty will be most welcome everywhere.

10. The *Subodh Patrika* (18), in its issue of the 22nd November, while writing on the same appointment, says:—In making the selection of Diwán Bahádur S. Subramania Iyer, C.I.E., to a seat on the High Court Bench, the Madras Government has shown great skill, for by doing so it has obliged the Indian National Congress to seek out a new President at the eleventh hour. A thing exactly like this happened at the time of the meeting of the Congress in 1889. When gentlemen who could be of great use to their country by remaining independent accept Government service, it will not be far from correct to suppose that the advancement of this country is still a thing of the future, and that there is no unselfish love born for their country in the minds of the people of India as yet.

Remarks on the speech made by His Excellency Lord Lansdowne at Gwalior.

11. The *Gujarátí* (85), in its issue of the 22nd November, observes:—There was very little worth noticing in the several speeches made by His Excellency Lord Lansdowne during his recent tour, but the praises bestowed on the Council of the Gwalior State for investing a portion of the surplus moneys in Government securities and the counsel given to the other Native States to follow suit cannot be passed without comment. The advice is selfish and betrays want of discretion on the part of the highest representative of the Queen-Empress in India. On the contrary, one would expect such a functionary to advise the Native Chiefs to use their surplus cash in promoting the cause of education in their States, in constructing public works of utility such as railways, irrigation works, &c., and opening banks for the relief of the agriculturists and advancing them sums at nominal interest instead of hoarding it up in an unproductive way. If the Chiefs, after utilising their money in the manner aforesaid, have still more cash in hand, they ought not certainly to invest it in Government paper, but lay it by, ready for emergencies and contingent expenses. It is commonly said that Government put pressure on Native Chiefs to make them invest their money in Government securities against their will, and if so, very strong protests should be made against it from all sides. [The *Svadesh Bandhu* (130) of the 25th November expresses similar sentiments.]

12. In alluding probably to the same subject, the *Rájyabhakta* (120), in its issue of the 24th November, says that from the advice given by His Excellency the Viceroy to Native Chiefs to invest their surplus capital in Government paper, people are not to suppose that Government are afraid of Native Chiefs if the surplus remain in their hands, but it is only for the welfare of the Chiefs and their subjects to make it productive of interest as the rulers do not know how to spend their money on proper objects such as education and arts, and adds that if the Chiefs themselves are dependent on the British rule there is no necessity for their having money with themselves.

Remarks in connection with the limit to which the tours of the Governors of Bombay are generally extended.

13. The *Subodh Patrika* (18), in its issue of the 22nd November, writes:—The annual cold weather tours of the heads of Government through the districts are, no doubt, excellent things of their kind, inasmuch as they afford opportunities of personal inspection of the people, listening to their grievances and gratify the people themselves with the attention they receive at the hands of their rulers. There is, however, a tendency for these tours to limit themselves to particular districts to the disappointment of the others; and if business and sport are always equally kept in view they must more or less continue to do so. Thus it happens that, except in times of famine or other dire distress, some parts of the country rarely come in for a turn of the gubernatorial visit. On this side, Gujarát, Káthiáwár, Sind as well as the Southern Maratha Country are sure of a gubernatorial visit once in a lustrum at least. But a district like Ratnágiri, for instance, can hardly reckon on one for a certainty. Such omission is hardly ever intentional, But for all that, it is a subject for

legitimate complaint. All parts of the gubernatorial charge have equal claims on the attention of the Governor for the time being, and the usefulness of these annual tours is curtailed if they do not include them all in their programme.

Remarks on the speeches made by His Excellency Lord Harris during his recent tour in Sind.

14. The *Mahratta* (5), in its issue of the 22nd November, writes:—We congratulate the people of Sind on their having succeeded in drawing out the Governor to speak on a few very important subjects touching the administration. His Excellency gave the public to understand what steps Government had taken and intended to take to meet the wishes of the province with regard to the working of the several departments under it; and should His Excellency Lord Harris be able to carry through the several schemes he refers to as engaging the attention of his Government, he will have done substantial work. The success of a five years' *régime* of a Governor depends upon three essential conditions. He must feel, he must speak, and he must act. So far as action is concerned, a Governor is not a master of himself. Several circumstances come in to hasten on or to retard progress and the people are quite prepared to make due allowance for such circumstances. Feeling and expression, however, are matters over which every member of Government has complete control, and it is more from these than from action that the public forms its opinion about the administration of a Governor. Lord Harris has been amongst us for nearly half the tenure of his office, and we must confess that he has not secured much popular sympathy with his feelings or their expression. It must, however, be said to His Excellency's credit that he has done nothing by which he has alienated any sympathies. Judging from his utterances during his prolonged tour this season, it appears quite possible that he will be able to win people's affections. Sir James Fergusson was generous and courteous, his successor Lord Reay was sympathetic in addition to being generous and courteous, and His Excellency Lord Harris is more straightforward and outspoken. If it turns out in the end that he combines sympathy with our aspirations we shall not have much reason to be sorry for having to pass five years under him. During the last two years, we are constrained to say, little respect has been shown to public opinion, less confidence has been placed in its genuineness and no encouragement has been given either to its growth or even to its focussing, so that, we fear, if His Excellency is not pleased to modify his policy the net result of his five years' rule will be almost nothing. The latest instance we can cite of this disregard and discouragement of public opinion is that of police reform. In replying to the address of the Sind Sabha His Excellency told his auditors that his Government had the subject of police reform under their consideration, and that proposals regarding the bettering of pay, the reorganisation and the re-distribution of the force had already been submitted to the Government of India. This is all right so far as it goes, and we are all thankful for what has been done. But we are sorry that much good work has been left out, and it is mostly that which the people have been asking Government to do. We fear the opening of the upper branches of the service to Natives, the abolition of police probationerships, the elevation of Inspectors to the graded posts of Superintendents and the division of the department into protective and detective branches have not found their place in the scheme. We shall be very glad to learn that our fears are ill-grounded, but we have little hope of receiving such assurance. His Lordship, in his usual open manner of addressing, would have said so if these or any of these had found a place in the scheme. The Government of Bengal appointed a commission to ascertain public wishes and everybody expected that a similar enquiry would be instituted here. But nothing like it was done and nothing like it will probably be done. In replying to the address of the Mahomedan Association, His Lordship referred to commissions of enquiry. His Lordship said: "There are people who are inclined to think that a commission is a panacea for every grievance; but I think if you were to study the results of commissions, you would find that, as a rule, the outcome is disproportionate to expectations. Undoubtedly, a vast amount of interesting tradition is unearthed and placed on record, but the practical results of a commission are, as a rule, incommensurate with the labours which they entail." There are many who would feel disposed to subscribe to the outspoken views of His Excellency, but we must say that, from the point of view of the ruled,

enquiry by a commission is nevertheless important. In the first place, it gives recognition to the fact of the existence of public opinion; then it encourages a study of important public questions; and lastly, if the commission is a mixed commission, as generally every commission is, it affords an opportunity to Government to associate some of our choicest men with equally good men in the service, and thus helps the people to understand the motives and actions of Government. Government cannot, and generally do not, dispose of schemes of administrative reforms without consulting its officers. They advise Government, and the latter act upon this advice, so that schemes formulated upon such advice are naturally based upon one-sided information only. His Excellency's disinclination to make open enquiries by commissions is therefore likely to be construed into approval of the system of government by officials only—a system that can never be condemned too much. It is the subsequent indifference of Government that reduces the value of the labours of commissions, and if this defect is avoided there is, we believe, nothing to be said against them. In another part of the same reply His Excellency refers to the transformation which Indian society is undergoing on account of the effects of British rule. His Excellency refers to the class of Zamindárs only. But what applies to them applies to all classes. One far-reaching effect of British rule in India has been the tearing asunder of the compact, well-organized and regulated fabric of Indian society, and the gradual substitution in its place of a society that is growing at random—a society without historical traditions, without any bonds of nationality, and, above all, without any elements in it that bring stability to or vitality in the nation. The process might be going on in all parts of the world, and with very good results also. But in this country the results of this slow process of transformation have been dangerous in the extreme—dangerous both to Government and to the well-being of the nation. Those who seek protection against this transformation demand that the officers responsible for the administration of the country should perform their duty, viz., that of increasing the chances of making British rule in India permanent. The reply of His Excellency that they must put up with what they find is, therefore, equivalent to saying that they must not protest against suicide, nor against the dangers to British rule. Evidently His Excellency has not yet studied the problem of social transformation in India. Should he do so, he will surely lend a helping hand to the Zamindárs.

15. The *Gujarát Darpan* (84), in its issue of the 22nd November, writes:—At Hyderabad His Excellency the Governor advised the municipality to supplement their income by a house-tax rather than by octroi duties. The Governor is anxious to have the house-tax in preference to octroi duties, because the burden of taxation should be taken as much as possible from the shoulders of the poor and laid upon the shoulders of those who can afford to bear it. Here there is a clear begging of the question. The Government assumes that the greater and the costlier the house, the greater the means of its occupant. Nothing can be more fallacious than this. The descendant of a rich family, now reduced to poverty, lives in his ancestral mansion which he has not sold off, and a rich merchant, returned loaded with wealth from abroad, occupies a very humble dwelling. The scale of taxation according to the classification of houses is very illogical in this case. There are diverse races inhabiting every town. There are the biggest of buildings in the narrowest lanes, while on high roads there are only small shops and houses. The municipal advantages enjoyed by them are very disproportionate. Those gentlemen who are on the schedules committee of the Surat Municipality should take all the local conditions into consideration and then broach any scheme they wish to propound. A house-tax on the value of the materials used in a house cannot be surpassed in absurdity by any tax whatsoever.

16. A correspondent, writing to the *Phœnix* (6) in its issue of the 18th November, says:—We often do things that appear to us very clever, but the public looks upon them entirely from a different point of view. The Darbár recently held at Hyderabad by His Excellency the Governor while on a visit to that place seems to have given much vexation and trouble both to those who arranged it and those who were invited to it. The questions of rank and

Alleged slight shown to the Mirs on the occasion of the Darbár held by His Excellency Lord Harris at Hyderabad (Sind).

precedence are nice, and, no doubt, oftentimes difficult to deal with; but any man with an ordinary amount of tact can settle them to the satisfaction of all concerned. The Collector and the Daftardár had to make all the arrangements of this Darbár, and both of these officers seem to have displayed little tact in settling the questions of rank and precedence. To begin with, their Highnesses the Amirs of Hyderabad have much to complain of on this score. In the Darbár held by Sir Charles Pritchard (then Mr.), the late Commissioner in Sind, some mistake had been made in the providing of seats for their Highnesses. This mistake was brought to the notice of Colonel Trevor, who wrote back to say that it was unintentional and that in future care would be taken to avoid all such mistakes. This letter of Colonel Trevor was sent to Mr. Woodburn by way of a reminder in order to prevent the repetition of mistakes, but Mr. Woodburn, instead of attending to it, forwarded it to the Commissioner in Sind. Mr. James, however, lost his temper over it and replied that he understood that the Mirs intended to absent themselves from the Darbár and thereby slight His Excellency, and that he would take care to give them such seats in the Darbár as their conduct deserved. Imagine the folly of this reply! The Mirs, of course, had to submit to this indignity, but I am sure no member of the public would give credit to Mr. James for such impetuous thoughtlessness. The Zamindárs and the Jághirdárs also complained of the precedence which men of inferior rank got over them. The municipal commissioners, whom it has always been customary to seat on the right side of the Governor, were on this occasion seated in one of the far-end corners of the hall. But the crowning piece of what, for want of a better term, may be called want of judgment has yet to be recorded. All those who were invited to the Darbár did not attend; some of necessity remained absent, and the absentees have been called upon by the Collector and the Daftardár to show cause why they should not be deprived of their *kursis* for having failed to attend the Darbár to which they were invited. Is there any sense in this action? Is there a general intention to heap indignities upon whomsoever you can lay your hands on? If not, what is the meaning of this rigmarole? It is absurd to suppose that any one could have wilfully absented himself. Some may have been unavoidably absent from the town; some may be old, infirm, or too ill to stir out; and yet it is to be taken for granted that their absence was wilful and that it was intended as a slight to His Excellency! I should, on the contrary, suppose that those who attended the Darbár did honour to themselves and those who remained away did not share in that honour. His Excellency did not care two pence who attended the Darbár and who did not, and it is supremely ridiculous to take notice of any person's absence. No one will wonder if any one of the persons called upon to show cause replies that he has plenty of *kursis* of his own and does not care a fig for the Collector's *kursi*. Mr. Woodburn is a new man, no doubt; but the Daftardár, who is his right hand, should have more sense about him than he seems to possess. It is his duty to give the best possible advice to the Collector, because consideration and kindness should be a motto of all ruling authorities.

17. Writing on the same subject, the *Phœnix* (6), in its issue of the 21st November, says:—Ceremonial gatherings bring together a number of lay figures for introduction to a big personage, who takes in them just as much or just as little interest as he would in any other pack of an equal number of dummies. Some people highly prize the privilege of appearing as such figure-heads, and we wish them joy. But it cannot be lost sight of that these gatherings are a perfect nuisance to those who have to arrange them, and to the noble personages who have to accept and acknowledge the introductions. It is coming now to be generally recognised that the bickerings and heart-burnings which these occasions leave behind them are not worth the little good expected of them. But for that very reason it is incumbent on the officials in charge of the ceremony to omit no detail which could add to the general satisfaction. Universal satisfaction it passes the wit of human agents to devise, and the jealousies about precedence cannot always be allayed. But in arranging precedence, precedents are always helpful. No one, for instance, would have complained if Mr. Woodburn had used a little common sense, and elected to allot to the Mirs the seats to the right hand of the Governor *because* his predecessor had deliberately done so. But Mr. Woodburn has chosen to be original. He has wantonly inflicted an unmerited indignity

on chiefs whose interest and intention alike are to testify their loyalty to the suzerain Queen. He has inconsiderately acted as the Mehmands acted on the occasion of the Jubilee. That *contretemps* happily ended only with the indignant withdrawal of His Highness the Holkar from the Jubilee festivities and an original suggestion from our irate *contemporary* that he should be birched for his pains; and probably the Mirs will meekly submit to the affront without a remonstrance. They who once ruled the land are now helpless. Their power for good is gone; it is not equally clear that their power for mischief is destroyed. Sind is a frontier province. It is too early yet to forget the panic of an inroad from the Pathans of Las Beyla after the disaster of Maiwand, and Maiwands in the future are by no means so unlikely, considering the lively interchange of international courtesies now proceeding between England and Russia. Even down-trodden worms in the dust can sting; and England's difficulties will be the opportunities of those whom her unbending haughtiness has, in mere wantonness of exuberant strength, insulted. God grant poor India uninterrupted peace for at least half a century! She needs it very badly, Heaven only knows; but our officials have to deal with human nature and passions, and it is not politic to play with them. The Mirs are not the unresisting snipes and ducks of Arabji-vahi whom His Excellency has been butchering with great self-satisfaction. When tact and gentleness are absent in the management of these gatherings, they are apt to be purely mischievous.

Proposed sitting of the Indian National Congress in England ridiculed.

18. Under the heading of "Stray Notes" the *Shivaji* (67), in its issue of the 20th November, publishes a paragraph in which the Indian National Congressionists are ridiculed for entertaining the idea that if they go to London and there discourse eloquently their grievances the English people will be foolish enough to sympathise with the National Congress and to bring about the ruin of their Indian Empire which they have acquired with so much trouble, and the people of India are advised to give up the thought of travelling over to England and to do what they can in their own country, especially by protecting and patronising indigenous industries. It is also said that the English people are well aware that the people of India are forbearing and will put up with any infliction, and that if they are ready to disregard the prohibition of their religion about going by sea to foreign countries they will soon become Christians, and there is no wisdom in being hasty in giving them new political rights.

A meeting at Poona dissenting from the Indian National Congress.

19. A correspondent writes to the *Dnyán Prakásh* (13) in its issue of the 26th November, saying that a meeting of about fifty Hindus was lately held at Poona in a Hindu temple under the presidency of Ráo Bahádur Náráyan Bhikáji Joglekar, and that after some speeches in which the speakers condemned the National Congress for siding with Government in passing the Age of Consent Act, it passed a resolution to the effect that a National Congress of the type of the present Congress does not represent public opinion. The correspondent, in giving particulars of the proceedings of the meeting above mentioned, regrets the ignorance betrayed by the leading spirits therein about the real nature, doings and objects of the Indian National Congress, and blames them for their hastiness and obstinacy.—The *Sudhárak* (19) says that the meeting was attended by about twenty persons, and that they, after blaming the National Congress and Mr. Hume, its General Secretary, for consenting to the Age of Consent Act, passed a resolution that they did not want the Congress.

Mr. Alexander Rogers, ex-Revenue Member of the Bombay Council, and the Land Indebtedness Commission.

20. The *Native Opinion* (15), in its issue of the 26th November, writes:—A London correspondent of the *Bombay Gazette* says that Mr. Alexander Rogers, ex-Revenue Member of the Bombay Council, who is spending his retirement over an elaborate treatise on the revenue laws of this presidency, has offered his services in connection with the Land Indebtedness Commission that is to assemble in January. Those who are aware of his views in general and the attitude he took up in 1877 at the time of the debates over the Land Revenue Code, of which he was the father, and the real character of which enactment has been recently exposed by Mr. Seymour

Kaay, M.P., in the House of Commons, and those who remember the numerous unsuccessful *debuts* the late Honourable Mr. Mandlik had with him in the Council in defence of the time-honoured rights of the people, will not, we dare say, view with satisfaction his nomination as a representative of Bombay on the Commission. Officers with an open and unbiassed mind are not wanting on the active Bombay establishment, and instead of Mr. Rogers one of them can easily be selected. This disposes of one of the two seats allotted to Bombay on the Commission, and it is to be hoped that the Government of Lord Harris will nominate a non-official Native. We would, however, suggest the selection of one entirely unconnected with the Poona Sárvajanik Sabha. This we venture to do, not on account of any ill-feeling towards those connected with that institution, but because it has committed itself in favour of the Deccan Agriculturists' Relief Act. We want a person with an open mind—a person who, holding no settled views, will go to work with the single aim of arriving at the truth upon a careful consideration of the evidence that is placed before him—one who will, in short, be an unbiassed and impartial judge. Such a person it will not be difficult for the Government to find, if it cares to have him.

Disapproval of the treatment of Natives by Anglo-Indians and a suggestion to the people of India to present a memorial to Her Most Gracious Majesty the Queen-Empress of India.

21. The *Broach Mitrá* (98), in its issue of the 25th November, exhorts the people of India to present a suitable memorial to Her Most Gracious Majesty the Queen-Empress of India regarding the ill-treatment said to be given by some of the Anglo-Indians to the Natives and the kind of justice done to the aggrieved in such cases by the British Courts of justice, and says that the memorial must be so carefully and argumentatively written as to produce a good impression upon Her Majesty and to induce Her Majesty to take prompt measures in the matter. The *Mitrá* adds that the Natives have every reason to complain, because though the British law makes no distinction between Europeans and Natives, the Anglo-Indians think that they belong to a superior race and do not hesitate to ill-treat the Natives in various ways.

Distinction alleged to be observed in administering criminal law in cases against Natives and Europeans and its result.

22. The *Indu Prakásh* (14), in its issue of the 23rd November, writes:—The lax manner in which the criminal law has of late come to be administered in cases of deaths or injuries caused to Natives at the hands of Europeans shows its inevitable result in a surprising frequency of such cases, and the more frequent such cases are, the more painfully patent appears the impossibility of obtaining adequate justice. There is at present not a province which has not its case or two of death or severe bodily injury done to a Native by a European, and in each case the offender gets off scot-free or with a much lighter sentence than would have been imposed on a Native in a similar case. It is very unsatisfactory that a feeling should be abroad that under the British Government there is one law for the white and another for the black. The equality of the law is one of the just boasts of the British Government. But we are bound to say that the result of several recent cases has created in the public mind serious misgivings about this attribute of the Government. There is a feeling of personal insecurity which we have heard expressed by persons in good positions. The privilege of trial by jury which the Ilbert Act bestowed is availed of in each case, and it has been found almost impossible to get a European jury to convict a European offender of any grave offence, especially a capital offence. The failure of the juries to bring in a verdict of guilty even in clear cases puts a premium on the commission of such offences. Where in some cases it happens that a conviction takes place and some sentence is passed, the European public raises a hue and cry, gets up meetings and petitions, and leaves no rest to the Government until some relief is obtained. Recently a case occurred in Bengal which has been spoken of as the Assensole or Raniganj case, in which a poor cultivator lost his life from a gun-shot from the hands of a European *shikári* who was in search of water-fowl, and the Magistrate convicted the European offender and inflicted the heavy sentence of a fine. The European section of the Raniganj public held meetings of protest, but no attention was given to the fact that a poor Native had been the victim of the game. The case for the defence

was that the man was drowned, and that was persisted in by the protesting public in the teeth of the medical evidence showing no marks of drowning and patent marks of a gun-shot.

Remarks in connection with a murder case recently tried by the Chief Justice of the Madras High Court.

23. The *Jagadhitechchhu* (39), in its issue of the 21st November, refers to the evidence of European witnesses and the Judge's summing up in a murder case recently tried by the Honourable Sir Collin, Chief Judge of the Madras High Court, in which the accused, a European soldier, was sentenced to suffer three years' rigorous imprisonment, and says that if the Honourable Mr. Justice Bayley of the Bombay High Court properly consider the proceedings in this as well as in similar other cases he will see that the adverse remarks made by him on Native evidence in the Ahmednagar shooting case were quite mistaken and most ungenerous. The paper requests the Madras Government to prosecute all the witnesses who have perjured in the case in question, and suggests the well-wishers of India to print and distribute freely in England the proceedings in this case in order to show Englishmen how Natives are ill-treated by Europeans in India.

Remarks on the disturbance in the Kurnool District in the Madras Presidency and a suggestion to Government.

24. The *Rájyabhakta* (120), in its issue of the 24th November, observes :— The recent disturbance in the Kurnool District, in the Madras Presidency, does not reflect credit on the British Government and shows that the people were driven to this measure by extreme poverty. It is apparent that the people of India are so poor that in times of famine they have no other resource but to attack the rich. It is said that the rioters in this instance did not disperse till they were fired at. This is much to be regretted, because Government, which levy various taxes on the people, ought liberally to come to their rescue on such occasions. If no provision is made for the famine-stricken people the disaster may spread throughout the country, to the disadvantage of the rulers and the ruled. If the famine fund had not been used by the Government of Lord Lytton for military purposes, it would surely have been of great service at the present day.

Alleged famine in the Dhárwár District and a suggestion relating thereto.

25. The *Rasik Ranjani* (141), in its issue of the 19th November, says :— When we read and hear of the appearance of famine in various provinces this year we are very much afflicted, and we have no doubt that the same calamity will befall our province. As there has been no rain throughout the year in the tálukás of Gadag, Ron and Navalgund in the Dhárwár District nothing need be said about the condition of the crops. Thousands of cattle have already fallen a prey to death for want of fodder and the fate of the surviving, many of which have been driven to districts better favoured with rain, is very hard, so that a butcher even does not buy cattle worth hundreds of rupees for eight annas. We have made some suggestions to the District Deputy Collector for making provision for the dying cattle. But they are of no avail, for why should he trouble himself with matters which do not immediately concern the interests of those whose salt he eats? Is it not hard that the interests of the rayats, who are made to pay dearly for the benefit of Government, should not be looked to? Behold the humanity of Government, who have done nothing to rescue cattle falling into the jaws of death in large numbers for want of grass! A similar fate seems to await the people if the Government do not take timely steps. The people have become pale with horror at the sudden rise in the prices of corn. We therefore pray Government to start relief works to enable the poor to keep somehow their body and soul together.

Social and political reform and its chances of advance in India.

26. The *Sudhárak* or the Reformer (19), in its issue of the 23rd November, while congratulating the advocates of social reform in India on the progress that their cause has made and is making in the country, expresses regret at the impediments which the reform party has to encounter at the hands of those young men of the present generation who, having received Western education and being enlightened in their minds by it, are hypocritical in their conduct and take the lead of the orthodox people and

encourage them to oppose reform tooth and nail, and says that though there are obviously many ways in which Indian people are suffering in consequence of their subjugation by the English, it would seem, after mature consideration, that subjugation, whether by the English, the French or any other European nation was certain in the circumstances of mental weakness and bodily infirmity which the Hindus were in before the advent of the English in India, and that the English are better rulers than any other nation and that if India is ever destined to rise from her fallen condition she will do so rather under the civilizing influences of the British rule than under the government of any other people.

A protest against the Age of Consent Act.

27. The *Shri Shivdji* (67), in its issue of the 20th November, refers to a complaint which was lately made by a man of the Kásar caste at Poona to the District Magistrate against his son-in-law under the Age of Consent Act, and which after trial was found to have been made maliciously and without proper cause, says that the Act in question is a mischievous piece of legislation and provides malicious persons with a powerful instrument of annoyance and torture, as is amply proved by the facts that since the passing of it about five cases have been tried by District Magistrates under it and that all of them have been found to be frivolous and malicious, and exhorts public associations to unite together and memorialise Government praying for the repeal of the Act.

28. In alluding to the same case the *Ahmedabad Times* (93), in its issue of the 25th November, observes:—The Government of His Excellency Lord Lansdowne was certainly ill-advised in passing the Age of Consent Act, but we must blame its supporters more, because they were not shrewd enough to see through the real object of Government, which was to create a difference of opinion among the Natives and thus to prevent them from uniting in asking for further political rights. The law has been passed only recently and the various prosecutions under it, that have since occurred in different parts of the country, are enough to give an idea of the mischief with which it is fraught, notwithstanding the provision that the legal machinery will be put in motion only on the information of the relatives of the girl, and we fear that if the Act be not soon repealed serious consequences will ensue, and much scope will be given for the satisfaction of private grudge.

A case of heroism shown by certain Native convict women in saving seven lives from drowning considered worthy of a reward from the Royal Humane Society and a request to Government in the matter.

29. The *Rdst Goftdr* (90), in its issue of the 22nd November, writes:—It is a great pity that public attention has not been drawn to the heroism of certain Native convict women who by their courage and skill saved from drowning the survivors from the ill-fated *Enterprise*. The historiette of the cyclone which overtook the *Enterprise* in view of the haven of Port Blair on the morning of the 2nd November will have an ever-lasting human interest, and will be rescued from oblivion by the memorable deed of heroism which the Anglo-Indian prints, strangely and yet after their kind, have dismissed with a bare mention. That surveying cruiser was hurled on by wind and waves to South Point Reef and wrecked with her whole complement of officers and men, barring seven Natives who were saved from "death's inexorable jaws" by clinging till day-break to that iron-stone rock for dear life. These brave men then breasted the swollen surge and attempted to swim to land. For a time they kept their heads above the "contentious waves," but it was not long before the "lusty strokes" of their arms waxed faint, and not a single soul would have survived to tell the tale, if some convict women, seeing them oppressed with odds by nature and her terrific forces, plunged at once into the waters, without holding any parley even with the natural fears of their sex. The courage as well as the wit of these females (which latter is said by misogynies never to fail the sex at a pinch) "mounted with the occasion," for in the absence of the ordinary means of rescuing the drowned, they planted their feet in the sea, and forming a chain of the hands which their God and the God of the seven unfortunates had given them, brought them ashore in spite of the raging surf and its buffetings. Heroism is much the same everywhere, and must have its substantial rewards and its ungrudging meed of praise without any difference between European and Native, between Manipur and the Andamans.

When Native women—and Native women degraded by crime and brutalised by violence—display such self-sacrifice and such courage of "unshaken root," their hearts cannot be made of anything but the right stuff. The Native press must *for its own credit* make organised efforts to move the Royal Humane Society in the matter, and to induce Government to lighten the load of these convict women's punishment, if not commute it altogether.

Remarks on the dilatoriness in the disposal of cases in the Sadar Court in Sind.

30. The *Phœnix* (6), in its issue of the 21st November, writes:—Among the least unfounded complaints that have been made against the Sadar Court in Sind and its accomplished Judge, Mr. Macpherson, the one most urgently calling for attention is the interminable delay interposed between the arguments of cases and judgments. In the celebrated case of Jarudyse *versus* Jarudyse, generations appeared to have come and gone without expediting the speed of that snail-paced Court—the Court of Chancery. But the fault did not appear to lie with the bench, so much as with the traditionally consecrated procedure of an institution which was a survival of by-gone days. The Sadar Court in Sind, however, is not encumbered with the same unwieldy apparatus as the Chancery Court, and yet if the present pace of judicial decisions is to be maintained, suitors may reckon on death alone to deliver them from the entanglements of law. It is no use being general and vague; and we propose to substantiate the charge we make by a single telling instance—the case of Aga Sultán Mahomedsháh *versus* Nur Mahomed Lalun. It is now nearly four years since Mr. Inverarity was brought down by the adherents of the Aga Khan to address arguments to the Sadar Court on behalf of his client. It is more than three years since he closed the argument, and possibly forgot all about the facts of the suit. But yet the Sadar Court Judge cannot make up his mind. His is that kind of subtle cleverness, apparently, which invents arguments for and against litigants which would surprise the litigants themselves, and having started himself on that track, His Honour bends his wits to combat these imaginary points That is excellent mental gymnastics and would have done credit to an initiate in the Schools; but Mr. Macpherson forgets that all the world is not Scotch, and what seems to amuse a Scotchman without limit may not be equally agreeable to the suitors. Perhaps we are doing Mr. Macpherson injustice; perhaps the tardiness is not constitutional; perhaps the wear and tear of our climate has told on him, in which case Mr. Macpherson's duty ought to be clear, though we need not specify it.

A complaint against the conduct of Ráo Sáheb Moro Raghunáth Bivalkar, Second Class Magistrate, Pen, towards one Mr. Trimbak Dáji Shet.

31. One Mr. Trimbak Dáji Shet writes to the *Sudhákar* (69), in its issue of the 21st November, to say that on the 18th idem, while he was sitting in the verandah of the Second Class Magistrate's Court at Pen in the Kolába District with the intention of witnessing a case which was to come on that day for trial before Ráo Sáheb Moro Raghunáth Bivalkar, a Second Class Magistrate, he was sent for by the latter and ordered to leave the Court and threatened with imprisonment if he dared enter the Court compound again. The courts of justice, including the High Court at Bombay, being open to the public, the Magistrate, adds the correspondent, has acted illegally and high-handedly in asking him to leave his Court, and that having no money to prosecute the Magistrate and get redress of the wrong done to him he has written this letter in order that it may come to the notice of the proper authorities and others may not meet with similar treatment at the hands of the Magistrate.

Opinions of two medical journals on the Rájábái Tower tragedy case and an appeal to the sense of justice of the Bombay Government.

32. Writing on the *Lancet* and the Rájábái Tower tragedy at Bombay the *Kaiser-e-Hind* (89), in its issue of the 22nd November, observes:—Having said enough last week on the subject we are loath to say anything more on it. But we once more appeal to the sense of justice and fair-play of the Bombay Government, and especially of His Excellency Lord Harris, to say whether after the declaration of opinion by two such competent medical authorities, they would still refuse to repair the injustice they have done to the family of the deceased and the community at large, and whether in the interests

of public safety itself they consider it advisable to allow the Police Surgeon to still occupy the post which he now fills. However unkind and relentless fate may have been to the unfortunate ladies, it cannot be denied that it has been still more unkind and cruel to that surgeon himself. Either he must vindicate his medical reputation or voluntarily retire from the post in which he can no longer command the confidence of an enlightened public. One word more and we have done for the present. What a silence of the grave have our two daily English contemporaries of Bombay maintained on this scathing exposure! Will they not boldly come forward and say their say?

33. The *Rást Goftár* (90), in its issue of the 22nd November, writes:—The two leading medical journals of the world, after a careful and scholarly review of the Rájábái Tower tragedy case, emphatically proclaim that *outrage—dark and dastardly outrage—and not odious premeditated suicide*, was the cause of the death of the two victims of hallowed memory. No doubt, conflicting and perplexing statements and misstatements, gathered and made in the excited times, shrouded the catastrophe and raised a mystery over it, and had a great deal, if not entirely, to do with misleading our Anglo-Indian friends and Government. But now that abler and more qualified minds have cleared away the mysterious and misleading elements, and presented the real issue in its true light, will not—we earnestly ask our Anglo-Indian friends and Government—will they not rectify their grave error of judgment and make a partial reparation, even at this late hour, to the memory of the dear departed—a memory so persistently trodden down, so ruthlessly dragged in the mire? We also ask them to make that '*amende honourable*' so characteristic of all English gentlemen, which it is still possible for them to make, tardy though it be, for the grievous wrong they have unwittingly inflicted on a whole community—and that a loyal, tolerant and educated community. Now that the heat of the strife is gone, and not mere legal technicalities but scientific and practical facts are marshalled before them in plain unvarnished language by authorities the most competent in the world to pronounce on them, will not our straightforward Anglo-Indian brethren do their duty?

34. The *Kaiser-e-Hind* (89), in its issue of the 22nd November, writes:—

Approval of the retention of Mr. Hamilton as a Presidency Magistrate at Bombay.

Last week it gave us pleasure to inform our readers of the agreeable fact of the further extension of service of Mr. Cooper as Chief Presidency Magistrate, and this week it gives us equal pleasure to observe that the Government has very wisely resolved to allow Mr. Hamilton to retain his seat on the police bench. It would have been a serious mistake had His Worship been relegated to the mofussil. The mofussil would have gained nothing, while Bombay would have distinctly suffered by his transfer. Mr. Hamilton has proved a most efficient and popular Magistrate. He has been discharging his duties without fear or favour, and the way in which he has now and again sternly curbed the energy of overzealous policemen is beyond all praise. Magistrates of his sterling character are a real buffer between the poor and police-ridden folk on one side and the police itself on the other. We again offer our congratulations to the Government for its wise discretion, and we also congratulate Mr. Hamilton on his good fortune.

35. The *Jagaddidarsh* (38), in its issue of the 22nd November, says that

A question as to why distinction should be made between Natives and Europeans.

though, properly speaking, Mr. Sorábji Padamji, First Assistant Collector, Ahmednagar, should have received charge of the office of the Collector, Mr. Waddington, when he retired from the service on pension from the 20th instant, Mr. Stewart, Second Assistant Collector, has received it, and asks why such a distinction should have been made.

Part II.—*Legislation.*

36. The *Indian Spectator* (2), in its issue of the 22nd November, writes:—

Certain amendments in the Vaccination Bill now before the Bombay Legislative Council suggested.

We do not at present care to rush into the controversy between the advocates and the opponents of vaccination. Government apparently have made up their mind to pass the Vaccination Bill. But it is not too much to expect that they should listen to reasonable suggestions.

Now, we have a few suggestions to make. Section 14 allows the Government to have vaccination "performed with lymph taken from a human being," and empowers vaccinators to take such lymph from vaccinated children "for the performance of *other vaccinations*." Now, we know that to save expense to Government vaccinators often resort to this practice. It was very common in Bombay and Karáchi for several years, and perhaps is so still. The children of the poor especially are utilised for this purpose, and a great deal of hardship is inflicted on their mothers, who have to go about with the vaccinator or to attend again and again at the vaccine station. The children also suffer severely. We have heard some of them shriek agonisingly when the vaccine is taken from their yet raw wounds. In the name of humanity we beg to suggest that, if it is at all thought necessary to retain the second part of Section 14, it should be laid down that the lymph should not be taken from a vaccinated child for the performance of more than one vaccination. Section 24 provides that if any parent or guardian intentionally omits to produce a child whom he has been summoned to produce by a magistrate on the complaint of a vaccinator, he shall be punished with simple imprisonment for a term which may extend to three months, or with fine which may extend to one thousand rupees, or with both. We think that the sentence should be of fine only, and that the maximum amount should be not more than one hundred rupees. In Section 22 the penalty for inoculation is three months' *rigorous* or simple imprisonment, or two hundred rupees fine, or both. That offence, if it may be called such, is evidently considered a higher offence, as even rigorous imprisonment may be awarded to punish it. For this reason the amount of the fine in Section 24 should be less, and not five times more than in Section 22. We also think that the imprisonment awardable under Section 22 should be simple, and not rigorous. This is the minimum of concessions to public opinion we have ventured to press upon the attention of Government. Our own demand would go much further. It may be said that these provisions have been in force in Karáchi and Bombay, and have done no harm. But we have no evidence that they have done no harm. The cries of the poor seldom penetrate the legislative chamber, and it is mainly the poor who are affected by these cruel sections. Besides, Karáchi and Bombay are advanced cities, with an influential public press. The new Act will be introduced into less advanced areas, and, if the Government wishes to popularise vaccination, it had better not commence with laying down such stringent penalties.

Disapproval of the Vaccination Act itself.

37. The *Mahratta* (5), in its issue of the 22nd November, writes:—We fear the proposed Vaccination Act may prove an engine of oppression in the hands of the Sanitary Department. In a province where education is spreading and people are taking kindly to measures of reform, it is impolitic to force reform by legislation. We know that the Sanitary Department has been urging Government to take up this piece of legislation for several years past, but their prayer has been very wisely let alone. His Excellency Lord Harris would be acting wisely if he dropped the matter altogether, or at least held it in abeyance until the province was prepared for it. The Sanitary Department has not yet been able to make out a case in support of the measure, and until they are in a position to do so it would be unwise to legislate in the matter. From the latest sanitary report it appears that the provinces which have shown best results in the vaccination of infants have not done so by compulsion but by persuasion and administrative improvement. We understand that in the Berárs 78 per cent. of the children born during 1889-90 were protected against small-pox. The Panjáb came next with 64 per cent. and our own province came third. In our own province the percentage of infants protected was so high as 54 and the proportion of persons of all ages protected to the total population was 33 to 35 per thousand. If these results could be achieved without any compulsion the present Bill will only make vaccination unpopular, and progress will be made, if at all, at the cost of public contentment. Official reports bear testimony to the fact that there is little opposition to vaccination. In this province Bombay and Poona are the only two places where animal lymph is used throughout the year; elsewhere human lymph is generally used, so that the first step necessary to protect children against small-pox is to make arrangements for the general supply of animal

lymph. People object, and very properly, to allow their children to be vaccinated with lymph from human subjects, and so long as this prejudice lasts this objection cannot be got over. In England itself the work of the anti-vaccination society is being most successfully pushed on, and it is idle to expect that Indian people should shut their eyes and ears to that work. We know the Government of Bombay is at this time specially strong in its *personnel*, but we also know that the members who constitute it are extremely judicious. The Village Sanitation Act, which was passed a couple of years ago, is lying unattended to, and we have little doubt that the compulsory Vaccination Act also, if passed, would be lying similarly neglected. It does nobody good to have the statute books swollen, but, on the contrary, too many Acts do a good deal of harm to the cause of progress. The Sanitary Department must show some work and the Government is bound to help it in this matter. But we hold that the cheap and ready method of having one or two Acts thrown out of the legislative machinery is in no way indicative of the progress or success of the department. What we want is real work, and this can only be obtained if Government be prepared to spend more money from their own resources. As a matter of fact, we find that Government are not prepared to do it, and so long as sympathy in the form of substantial aid cannot be extended, it is not only useless but positively harmful to keep up appearances of activity by planning, preparing and passing legislative measures of the kind now proposed. We are sorry that the Bill has not attracted sufficient notice, and as vaccination forms part of the duties of self-governing boards we would, while urging the consideration of the measure, suggest the necessity for combined action. Lord Harris has only very recently told us that to make a successful prayer we must be unanimous, or nearly so, in making it. Let us, therefore, make this a test case and try to be unanimous in opposing the measure. It must at the same time be clearly understood that municipalities, if they protest against the measure, must be prepared to incur additional expenditure for providing sufficient animal lymph, for they can then well say to Government that the concession prayed for is not merely factious, but that if sufficient time be allowed and the work of vaccination properly conducted, vaccination will soon become so general as to avoid the necessity of compulsion.

PART III.—*Education.*

Disapproval of the system of appointing Professors in local colleges as examiners in the University examinations.

38. A correspondent, writing to the *Gujarátí* (85) in its issue of the 22nd November, says :—I am of opinion, and I lay no claim to originality, as the opinion has been expressed by many abler men before me, that Professors of any of the colleges in this presidency should not be appointed examiners here, but that other educated gentlemen in the presidency or Professors of any of the colleges in other presidencies should be selected as such, for if a Professor of any of the colleges here is appointed an examiner, the students of that college have a decided advantage over others. They know what questions are likely to be asked, what questions are not to be asked, what interpretations, where high authorities do not agree, the examiner likes most, and what method the examiner thinks the students should follow in answering the questions. It is also difficult for conscientious Professors to do their duties as examiners. They are bound as Professors to tell the students what points are important, what questions they should expect in their examinations, in what way they should answer their questions and many other important things, whilst as examiners they are bound not to let the students know the questions they are to get in the examinations. The same men should not also be appointed as examiners so often that students can know beforehand the questions they are to get in their examinations from the nature of their questions asked for many years past.

A suggestion to hold an Educational Conference in the Bombay Presidency similar to that held in Berár.

39. The *Vrittasár* (79), in its issue of the 23rd November, approves of the Educational Conference annually held by educational officers and school-masters in Berár, says that many advantages would be derived if the Director of Public Instruction, Bombay, held a similar conference in the Bombay Presidency, and requests the Deputy

Educational Inspectors to send to the Director through the Educational Inspectors their opinions as regards time, place and programme of business of the conference in order that the scheme may meet with speedy success.

Part IV.—*Railways.*

Proposed memorial to Government regarding the alleged grievances of the high-caste Hindus travelling on Indian railways.

40. The *Rájyabhakta* (120), in its issue of the 24th November, is glad to hear that one Pandit Vyatgiri Ganesh Shástri of Benares, residing near Durga Ghát Kapileshwar, has, with a view to sending a memorial to Government praying for the redress of the grievance of high-caste Hindus having to travel by railway in the same compartments with Bhangis and other low-class people, obtained numerous signatures from Rájputana and other parts of Northern India, and says that he is on a visit to Bombay. The paper exhorts the people here to sign the memorial, or, if this be not possible, to communicate to him their sympathy with its object.

Part V.—*Municipalities.*

Proposed imposition of a house-tax in Hyderabad (Sind) and the conduct of the Collector-President of the local municipality in the matter.

41. The *Pirbhat* (161), in its issue of the 7th November, says :—We have published the proceedings of the special and general meetings of the Hyderabad Municipality held on the 30th ultimo and the 3rd instant. All the business that was transacted at these meetings excites surprise. The more we think about them, the more unintelligible the matter becomes to us. Very often we wonder whether the municipality is but a mockery and local self-government only child's play, and the municipal commissioners are puppets made by our benevolent Government to be used by subordinate officials as mere toys. From what has taken place at the last two or three meetings of the municipality one can unhesitatingly answer all the above questions in the affirmative. The Collector of the district, who is the President of the municipality, has been from the very beginning informing the municipality that the Commissioner in Sind wishes that the houses in the town should be taxed, and that if the proposal to levy the house-tax be not carried into effect by the municipality Government will be displeased and that for that reason the municipal commissioners should consider well before expressing their opinions. We are at a loss to understand how the Collector could utter such and so many words. Either he seems to have forgotten his position, or it seems that the obligations imposed by law upon the municipal commissioners have escaped his memory, otherwise it is not likely that such a high functionary would ever have used such words to our independent municipal commissioners. Do not these words mean, "Oh municipal commissioners, whether you like it or not, whether it be in accordance with your own views or not, whether your conscience and reason justify it or not, whether it is the opinion of your voters or not, or whether you yourselves think it right or not, you should give your opinions in favour of the tax, because it is only then that Government will be pleased." We are at our wits' ends to understand how such a disagreeable hint came to be given by a gentleman belonging to such a civilised and advanced country as England, the people of which are well-known to be intimately acquainted with their duties and never fail to discharge them irrespective of any consequence. The independent character of the people of England is known all over the world. Seeing that an Englishman does not like independence in others, we are surprised and begin to doubt whether all that we have read in histories or heard from our friends is not untrue. It is far from the dignity of rulers to induce people to respect orders of Government officers and to tread under foot their responsibilities and the dictates of their consciences. Probably our Collector was under the impression that our municipal commissioners were not men blessed with a conscience, that they were incapable of exercising their own judgment and that they would yield to any action that was desired. But the resolute determination of our municipal commissioners must now have convinced him that he was labouring under a misapprehension. Though our people are always

ready to please Government officials in all reasonable ways, yet when there is a matter of judgment or where the interests of their voters are at stake they know how to maintain their ground respectfully and fearlessly. Our municipal commissioners have clearly shown themselves worthy of the responsibilities imposed upon them. It is true that in the controversy about the house-tax many unpleasant matters have come to light. But we are exceedingly glad to see that our municipal commissioners possess a great regard for their voters and have their interests so well at heart that they try to help them even at the cost of the good-will of the officials. As the Collector is at present displeased with the conduct of the municipal commissioners it is likely that he will not appreciate the independence of character shown by that body. But we are certain that after the agitation is over he will, on dispassionate consideration, come to the conclusion that the municipal commissioners were bound to do what they have done, and he will no doubt congratulate himself on the fact that he has been given conscientious members on the municipal board. The Collector not only warned the municipal commissioners to be very careful in giving their opinions, but also held out threats to them. He also hinted at the suspension of the municipality. But Mr. Barrow went even a little further. He said that if the municipality would not carry out the proposal, Government would abolish it and take the reins of municipal administration in its own hands and then it was not known what burdens would be imposed upon the people! What does this imply? What is the good of calling meetings or asking the opinions of municipal commissioners? Why did not the Commissioner in Sind write that he had imposed a house-tax, that his orders should be enforced, and that no one should oppose them? To impose any tax without the consent of the municipal commissioners is contrary to the principles enunciated in the municipal code. We know that Mr. Barrow is very popular among the inhabitants of the town. He is a kind-hearted, well-wishing and sympathising officer, and it is difficult to understand how he passed the remarks he did. At the last general meeting the Collector asked the opinion of each member separately. His object in doing so was to see who opposed his proposal. He told every one who expressed his opinion against the imposition of the house-tax that his vote meant that the Collector's proposal should be set aside. Such a persuasive artifice does not become the Collector of a district and President of a District Municipal Board. To forget one's own official position simply to carry out a proposal does not show seriousness of character. We are compelled to say that we are much displeased to see the chief officer of the district behaving with levity, and we hope that all that he said was said in an excited state of mind and referred to those particular occasions only, and that it is not his nature to conduct himself in that manner.

42. The *Indian Spectator* (2), in its issue of the 22nd November, writes:—

Alleged pressure brought by Government on municipalities to abolish or reduce octroi duties, while Government levy the salt-tax.

Several municipalities are being pressed to abolish or reduce octroi duties and to impose the house-tax, on the ground that octroi duties are *unfair* to the poor and the house-tax will fall on the rich. We are inclined to this view generally. But may we ask Government if the salt-tax is fair to the poor?

Part VI.—*Native States.*

43. The *Gujarátí* (85), in its issue of the 22nd November, observes:—The Native States being subsidiary to the British Government, the criminal law which obtains in British territory should apply to the Native States as well, so that there may be one criminal law for the whole country. If an offender who is a British subject cannot escape punishment by obtaining shelter in a Native State, it is very strange that an offender subject to one Native State should find protection and freedom from the clutches of the law in another. Rághav Khavás, in whose hands the Jám of Navánagar was at one time a mere puppet, has been dismissed from the service of the State and is charged under various sections of the Indian Penal Code. A warrant was about to be issued against him, but in order to evade the law he fled

Disapproval of the conduct of the Thákor Sáheb of Morvi for harbouring Mr. Rághav Khavás of Navánagar.

from the Navánagar State, and it is indeed very astounding to find that the Thákor of Morvi, who is a K.C.I.E., has given him shelter on account of the Khavás possessing enormous wealth and being a friend of the Thákor. We request Mr. Ollivant, Political Agent, Káthiáwár, to carefully enquire into this matter, which has taken place during his absence, censure the Thákor if necessary, and to ask him to hand over Rághav to the Jám for trial. If Rághav, who is accused of a large number of crimes, be allowed to go scot-free in this manner, other Native States will follow the example of Morvi and crime will be on the increase and unchecked. We bring this matter also to the notice of the Government of His Excellency Lord Harris and recommend an enquiry into it.

Alleged mismanagement of the Táluka Court, Jetpur, in the Soráth Pránt in Káthiáwár.

44. A correspondent of the *Rájyadhakta* (120), in its issue of the 24th November, while writing about the unsettled state of the judicial machinery at Jetpur in the Soráth Pránt of the Káthiáwár Agency, says that about four Daftardárs of the Táluka Court have resigned one after another without assigning any reason, that the petty chiefs constituting the Court are very irregular in holding their sittings and arbitrary in their conduct towards the litigants, that their Daftardár disposes of work as he chooses by writing out orders and circulating them among the Judges for their approval according to his own convenience, and that there are at present on the register certain cases which have been pending for the last ten years. The correspondent also complains of the absence of a municipality in the town although a handsome sum of about Rs. 25,000 is annually collected from various ábkári and contract taxes, and requests Government to appoint a commission to enquire into the state of affairs above reported.

The house-tax levied in the Mánsa State, in the Mahi Kántha Agency, and its consequences on the schools there.

45. A correspondent of the *Hitechchhu* (87) of Ahmedabad, in its issue of the 26th November, says that the inhabitants of the Mánsa State, in the Mahi Kántha Agency, not having obtained any redress from the Bombay Government in the matter of the new tax of an anna a month on every house, have resolved not to send their children to school and that therefore the schools have remained empty for the last few days.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 1st December 1891.

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[CONFIDENTIAL.] No. 49 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th December 1891.

List of Newspapers and Periodicals

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dayán Chakshu	Poona	Do.	500
12	„ Dayánodayá	Bombay	Do.	375
13	„ Dayán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Dayán Ságar	Kolhápur	Do.	335
34	„ Ganga Lahari	Násik	Do.	200
35	„ Hindu Panch	Thána	Do.	600
36	„ Hitechchhu	Bijápur	Do.	60
37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagadádarsh	Ahmednagar	Do.	300
39	„ Jagad-hitechchhu	Poona	Do.	5,200
40	„ Jaganmitrá	Ratnágiri	Do.	150
41	„ Kalpataru...	Sholápur	Do.	250
42	„ Kannada Panch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,200
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	40
47	„ Kumtha Vritt	Kumta	Do.	...
48	„ Maháráshtra Kokil	Bombay	Monthly	1,500
49	„ Maháráshtra Mitra	Sátára...	Weekly	250

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8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dayán Chakshu	Poona	Do.	500
12	„ Dayánodayá	Bombay	Do.	375
13	„ Dayán Prakásh	Poona	Bi-Weekly ...	540
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
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27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
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37	„ Holkar Sarkár Gazette	Indore...	Do.	432
38	„ Jagaddárah	Ahmednagar	Do.	300
39	„ Jagad-hitechchhu	Poona	Do.	5,200
40	„ Jaganmitrá	Ratnágiri	Do.	150
41	„ Kalpataru...	Sholápur	Do.	250
42	„ Kannada Panch	Bágalkot	Do.	100
43	„ Karmanuk	Poona...	Do.	1,500
44	„ Kesari	Do.	Do.	4,300
45	„ Khándesh Chitragupta	Dhulia	Do.	175
46	„ Khándesh Vaibhav	Do.	Do.	50
47	„ Kunbin Vritt	Kumta	Do.	...
48	„ Mahárástra Kokil	Bombay	Monthly	1,500
49	„ Mahárástra Mitra	Sátára...	Weekly	350

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—continued.			
80	The Maháráshtra Vritt	Sátára	Weekly	150
81	„ Mala Vritt	Wái	Do.	350
82	„ Mutaaddi	Ahmednagar	Do.	...
83	„ Nagar Samáchár	Do.	Do.	150
84	„ Násik Vritt	Násik	Do.	300
85	„ Nyáyá Sindhu	Ahmednagar	Do.	170
86	„ Pandhari Mitrá	Pandharpur	Do.	104
87	„ Poona Vaibhav	Poona	Do.	1,100
88	„ Prabodh Chandrika	Jalgaon	Do.	200
89	„ Prabodh Ratná	Bársi	Do.	225
90	„ Pratod	Islámpur	Do.	300
91	„ Rághava Bhushana	Yeola	Do.	140
92	„ Ratnákar	Kaládgi	Do.	100
93	„ Satyá Shodhak	Ratnágiri	Do.	250
94	„ Satyá Sadan	Akbág	Do.	75
95	„ Shám Sundar	Sholápur	Do.	...
96	„ Sholápur Samáchár	Do.	Do.	260
97	„ Shri Shiváji	Poona	Do.	300
98	„ Shubh Suchak	Sátára	Do.	255
99	„ Sudhákar	Pen	Do.	240
70	„ Sumant and Satyá Sudha	Kárwár	Do.	100
71	„ Suryodayá...	Thána	Do.	300
72	„ Vanapriya...	Chikodi	Fortnightly ...	100
73	„ Vengurla Vritt	Vengurla	Weekly	150
74	„ Vidushak	Karád	Do.	300
75	„ Vidya Vilás	Kolhápur	Do.	275
76	„ Vijay	Sháhápur	Do.	200
77	„ Vividh Dnyán Vistár	Bombay	Monthly	500
78	„ Vrittadhára	Dhár	Weekly	100
79	„ Vrittasár	Wái	Do.	265
80	„ Vritt Sudha	Sátára	Do.	200
81	„ Vyápárottejak	Bombay	Fortnightly ...	300
	ANGLO-GUJARA'TI.			
82	The Din Mani	Broach...	Weekly	350
83	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
84	„ Gujarát Darpan	Surat	Bi-weekly ...	500
85	„ Gujaráti	Bombay	Weekly	2,450
86	„ Gujarát Mitrá	Surat	Do.	750
87	„ Hitechchhu	Ahmedabad	Do.	500
88	„ Jám-e-Jamshed	Bombay	Daily	1,600
89	„ Kaiser-e-Hind	Do.	Weekly	2,502
90	„ Rást Goftár	Do.	Do.	1,680
91	„ Surat Akhbár	Surat	Do.	600
92	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
93	The Ahmedabad Times	Ahmedabad	Weekly	250
94	„ Ajab	Surat	Monthly	1,200
95	„ Akhbáre Sodágar	Bombay	Daily	1,000
96	„ A'ryá Dharm Prakásh	Do.	Monthly	3?4
97	„ Bombay Samáchár	Do.	Daily	1,800
98	„ Broach Mitrá	Broach	Weekly	250
99	„ Broach Samáchár	Do.	Do.	700
100	„ Buddhi Prakásh	Ahmedabad	Monthly	600
101	„ Chának	Surat	Do.	500
102	„ Deshi Mitrá	Do.	Weekly	900
103	„ Dnyán Vardhak	Bombay	Monthly	700
104	„ Furaad	Do.	Do.	450
105	„ Gap Sap	Do.	Fortnightly ..	500
106	„ Gorakshak	Do.	Weekly	...
107	„ Gul Afsháu	Do.	Monthly	1,200
108	„ Hindi Punch	Do.	Weekly	225
109	„ Hindusthán	Ahmedabad	Do.	716
110	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
111	„ Kaira Vartamán	Kaira	Weekly	100
112	„ Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
113	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
114	„ Kelavni	Baroda	Monthly	500
115	„ Madhur Vachan	Bombay	Do.	1,412
116	„ Nure Elam	Do.	Do.	330
117	„ Nyáyadarshak	Ahmedabad	Weekly	340
118	„ Pársi Tikshár	Bombay	Fortnightly ...	800
119	„ Prajá Mitrá	Ahmedabad	Weekly	500
120	„ Rájyabhakti	Bombay	Do.	687
121	„ Samsher Bábádur	Ahmedabad	Do.	300
122	„ Satyá Mitrá	Bombay	Do.	300
123	„ Satyavakta	Ahmedabad	Do.	1,600

No.	Names of Newspapers.	Place of Publication.	Periods.	Number of Copies issued.
	Gujara'ti—continued.			
124	The Satyodaya	Dohad	Weekly	75
125	„ Saurâshtrâ Darpan	Jámnagar	Monthly	1,000
126	„ Shrimáli Shubhechchhak	Do.	Do.	300
127	„ Sneha Sindhu	Kaira	Weekly	150
128	„ Stri Bodh...	Bombay	Monthly	588
129	„ Stri Mitrâ	Do.	Do.	697
130	„ Svadesh Bandhu	Mahudha	Weekly	300
131	„ Svadesh Vatsal	Ahmedabad	Monthly	309
132	„ Udichya Hitechchhu Patrâ	Do.	Do.	350
133	„ Vidnyán Vilás	Rájkot	Do.	325
134	„ Vidya Kalpalatika	Jámnagar	Fortnightly ...	1,000
135	„ Vidya Mitrâ	Bombay	Monthly ...	450
	Anglo-Ka'narese.			
136	The Kannada Suvarte...	Bombay	Weekly	300
	English, Marathi and Kánarese.			
137	The Karnátak Patrâ	Dhárwár	Weekly	400
	Ka'narese.			
138	The Chandrodayâ	Dhárwár	Weekly	200
139	„ Karnátak Vritt	Do.	Do.	...
140	„ Lok Bandhu	Do.	Do.	190
141	„ Rasik Ranjini	Gadag	Do.	300
142	„ Satya Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
143	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
144	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
145	„ Bráhma Patrika	Poona	Weekly	200
146	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
147	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
148	„ Charkhári Akhbár	Rewáh..	Fortnightly ...	23
149	„ Dhár State Gazette	Dhár	Weekly	280
150	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
151	„ Gwalior Gazette	Gwalior	Do.	830
152	„ Jouhar	Bombay	Do.	...
153	„ Kushful Akhbár...	Do.	Do, ...	200
154	„ Mukhbir	Do.	Do.	250
	Persian.			
155	The Ikbil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
156	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
157	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
158	The Aftab-i-Sind	Karáchi	Weekly	...
159	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
160	„ Muin-ul-Islám	Do.	Do.	290
161	„ Prabhát	Do.	Do.	
162	„ Sind Samáchár	Do.	Do.	...
163	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
164	A Colonia Goana	Bombay	Weekly	...
165	O Anglo-Lusitano	Do.	Do.	1,500
166	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = a in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Avunedaya* or the well known *Attire*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Remarks alleged to have been made by the Czarewitch on the British rule in India.

1. The *Maháráshtra Mitra* (49), in its issue of the 26th November, reproduces the following remarks alleged to have been made by the Czarewitch on British rule in India:—The Native Princes and Chiefs in India enjoy no liberty whatever, for they are kept under strict control by political officers appointed by the British Government to advise them. These officers employ various means to compel the Princes to visit England, where they do not get proper respect and honour, though the British Government professes in public documents and assemblies that these Princes are dear to it as if they were its children. Something like this took place when His Highness the Holkar visited England in 1887. The political officers are supported by the local Governments in their designs against the Princes, whose household matters even are interfered with by them. The political officers introduce no reforms, nor do they increase the revenues of the States, but manage to get the lion's share of the State income, the ruler being reduced to beggary and being otherwise very badly treated. The princely incomes enable these officers to vie in splendour with the most powerful Princes and Chiefs. It would be a wonder to expect the latter to be quite contented with their situation, and it is not wise to try their patience any longer at this rate. It is true that the Native Princes and Chiefs are thankful to the British Government for being allowed to retain their respective principalities, but their feelings must be those of a goat tied firmly near a tiger's cage.

A suggestion to Government to keep the people of India contented in order to assure themselves of success in war with Russia.

2. The *Ary&vart* (22), in its issue of the 28th November, says:—Russia is a very powerful country and the British Parliament will not sanction the raising of large loans to fight with her, for, if the British Government is defeated it will lose India and will have to pay the debt. The Indian Government also cannot raise money for the same purpose by imposing new taxes upon the people, who are already overtaxed and discontented. In order to secure success in a struggle with Russia and permanency to their rule in India, Government should make their administration dear to the Natives by abolishing all the taxes that are now levied.

Obituary notice of Lord Lytton.

3. The *Kaiser-e-Hind* (89), in its issue of the 29th November, writes:—The death of Lord Lytton remains unsung and unregretted in India, on whom his fatal imperialistic policy heaped woes unnumbered. The author of the Second Afghan War and the black Press Act dies unforgiven by this country. The little good he did in some directions may be said to have been long since forgotten. It will now be completely interred with his bones. But the evils which he wrought on this unfortunate country and its law-abiding and contented people are destined never to be effaced. The wounds he inflicted are yet unhealed or only partially healed; while the unhappy memory of the wrongs and injuries committed is as fresh as ever. These rankle in the heart of the people he turned into gall and wormwood. Peace and contentment, which reigned supreme till his advent, soon fled from the land. They have not yet returned, and there is no saying when they may. For, deep have been the seeds of discontent his Government sowed in the soil. They germinate periodically only to intensify the unhappiness and aggravate the original miseries. They are the direful spring of the innumerable evils witnessed in the country these last fourteen years. The heart bleeds and the hands ache to describe even a millionth part of the history of that disastrous Viceroyalty. A *dilettante* in the art of practical government and a doctrinaire to boot, Lord Lytton allowed himself by some "irony of fate" to be almost wholly guided in his administration by other doctrinaires, more pedantic than himself, but who plumed on their Indian experience, which he did not possess. But their experience was sterile. To the people it was like the Dead Sea Apple—all ashes and bitter to the taste. It was the experience of a proud oligarchy wrapt in its own infallibility, but utterly ignorant of the feelings and innermost thoughts of the people. Nay

more. It was extraordinarily unsympathetic—so unsympathetic, indeed, that it recked not while men's bones whitened in millions in one large province in the North and presented an equally ghastly scene in the South, till the groans and shrieks of the dying and the dead aroused the country and its echoes reverberated across sea and land six thousand miles away and melted the hearts of the philanthropists of Mansion House. These forced the hands of the cold-blooded oligarchy and brought measures of relief to allay the horrible pangs of the famine in which the sciolists had till then refused to believe. The selection of Lord Lytton as Viceroy was a political and an inexcusable blunder of the first magnitude on the part of Benjamin Disraeli, as much as his precious "rectification of the haphazard frontier" was another. But India seems to be fated to be the toy of successive Ministries, and so long as party faction and party fury prevail, it would be hopeless to look forward to a change in her political circumstance. In this respect there is not much of a difference between the pharisaism of the Tory and philistinism of the Liberal.

4. The *Indu Prakásh* (14), in its issue of the 30th November, expresses sorrow at the death of Lord Lytton in the following manner:—The death of Lord Lytton remains unregretted in India, for the evils which he wrought on this unfortunate country and its law-abiding and contented people are destined never to be effaced. He with his imperialistic policy heaped innumerable woes on the people of India and has sullied the most Christian Government of Her Most Imperial Majesty the Queen-Empress of India with his unpropitious acts. His death will be mourned by his relations and his sympathisers only; for in India the unhappy memory of the injuries and wrongs he committed is as fresh as ever. The death even of an enemy is worth a mournful thought, and only on this ground will the generous heart feel a pang of pain. These generous beings have even felt sorry for the mistake which Lord Lytton committed of losing very unfortunately the opportunity of conferring great benefits on a large portion of mankind which was fortunately offered him. The path of life of those who have got some power over their fellow-beings is always beset with great difficulties. Such persons are obliged to discharge their duties towards the public with great caution, impartiality and generosity. If they do so, then alone they become popular and are honoured by the people; but when such people not only misuse their powers, but abuse them, they become liable to public censure, as has become the life and memory of Lord Lytton. May there come no Lyttons over India in future to rule her!

5. The *Indian Spectator* (2), in its issue of the 29th November, writes:—

Approval of the appointment of Mr. Subramania Iyer as an Acting Judge of the Madras High Court.

The appointment of Mr. Subramania Iyer to act for Mr. Justice Mutuswami Iyer as Judge of the Madras High Court will be welcomed much outside of the Southern Presidency. We congratulate the Government on this excellent selection. [Several other newspapers of the week also approve of the appointment.]

6. In alluding to the appointment of Mr. S. Iyer as Acting Judge of the Madras High Court, the *Kaiser-e-Hind* (89), in its issue of the 29th November, writes:—

Mr. S. Iyer's appointment as an Acting Judge of the Madras High Court and its significance in respect to the attitude of Government towards the Indian National Congress.

No worthier or better choice could have been made, for Mr. Iyer has long since established his reputation at the Madras bar for great legal acumen, marked ability, and an admirably sweet temper. Again, in public affairs, especially those relating to the great problems of Indian administration on which the National Congress has been rivetting the serious attention of the rulers for the last seven years, Mr. Iyer has been known to hold most sound views and express them with a sobriety of language which leaves nothing to be desired. Mr. Iyer, in short, possesses all the qualifications, though in a less brilliant degree, which distinguish our own highly esteemed citizen, the Honourable Mr. Justice Telang. We miss in our Madras friend the ripe Sanskrit scholarship of our Bombay Judge; also his unrivalled knowledge of the Hindu law to which the late Chief Justice, Sir Michael Westropp, himself no mean authority on the subject, more than once paid rich tribute. Mr. Iyer also lacks the ringing eloquence of Mr. Telang. But barring these qualifications,

he is as much admired and respected in Madras as Mr. Telang is in all India. Thus Mr. Iyer's presidential services are lost to the Congress. But it is a matter of deep satisfaction to observe that the Government, unlike the prejudiced and even malignant Anglo-Indian, is not blind to the sterling merits of our leading Indian gentlemen, even if they be ardent Congressmen. This shows clearly that it is sagacious and liberal-minded enough to utilise the services of such men, whenever the State has need of them. It did not deter by a feather's weight the Government of Bombay from offering Mr. Telang a seat on the High Court bench, albeit his permanent and abiding sympathy with our great "unconventional convention." And it has not deterred the Madras Government from imitating the example of the sister administration by offering Mr. Iyer the vacant Judgeship. Thus the emphatic declaration of Lord Lansdowne last year, that the Government is not inimical to the Congress, derives fresh emphasis from the fact of Mr. Iyer's appointment. It deals a direct blow to that section of Anglo-Indians which is perennially endeavouring to curse that magnificent organization. The fact is that the Government, in this respect, now sees clearly as the noonday sun that the Congress is a power and an influence which will have to be respected and attended to as years roll on. For, what, after all, is its aim and object? This only: the promotion of national interests. And no Government, much less the Government of India, could deny that national interests are identical with the interests of the State. It is, therefore, a satisfaction to know that one important result of the agitation of the Congress is the clear perception of its aim and object by our rulers. Is it possible to conceive that if the Congress were a body of sedition-mongers, as was persistently and maliciously alleged by its enemies, the Government of India would ever think of seeking for Judges from the ranks of its leading men? It has, however, been stated in some quarters that there is a diplomacy on the part of Government; that it endeavours by such means to spirit away, as it were, all the most active workers of the Congress, so that we may see the disruption of that body in a few short years; that is to say, as soon as there are no important leaders left. This is a statement which, on the face of it, is fallacious and needs no attempt on our part to prove its fallacy. The world of India is large enough. As elsewhere, so in this country, the tide and ebb of leading men is certain to have its natural course. The ebb must be followed by a tide, and the tide by an ebb. In this unceasing process new leaders must spring to the surface as old leaders recede, or retire, or die away. It is, therefore, absurd to suppose that the Congress would at any time be found without leaders. The wish may be father to the thought; but, humanly speaking, it is doomed never to be realised. So that on our part we dismiss without another thought the motive of astute diplomacy attributed to the Government.

7. The *Poona Vaibhav* (57), in its issue of the 29th November, says that some of the newspapers have misrepresented the object of the meeting recently held in the Murlidhar's temple at Poona for recording its dissent from the Indian National Congress, and that they have tried to deride it by ridiculing its proceedings and its promoters, and remarks:—Those who convened the meeting are not opposed to the National Congress movement. They have simply passed a resolution to send a memorial to Government, informing it that the Congress should not be considered as representing the people so long as it did not carry out certain reforms in its mode of work. The Congress has not yet done any good to the people, who are offended by its leaders having supported the Age of Consent Act and allowed the meetings of the Social Conference to be held in its pavilion. We have yet received no return for the large amount of money spent annually in holding the Congress. The leaders of the movement have also grown apathetic, inasmuch as they do not make persistent efforts to draw the attention of Government to the resolutions passed by that body. The Congress is sure to die on account of the apathy of its promoters, including Mr. Hume. To suspend the next year's meeting of the Congress and to hold its gathering in England in 1893 is virtually to bring it to an end so far as India is concerned. The present deplorable state of the Congress has been caused by the Social Conference, and we cannot help saying that we do not want the former

The Indian National Congress found fault with.

so long as the meetings of the latter are allowed to be held in the Congress pavilion or are held even in the city in which the Congress assembles.

8. The *Mahrátta* (5), in its issue of the 29th November, writes :—In suggesting that the National Congress should pass a resolution expressing regret at the conduct of the Government of India in passing the Age of Consent Act, inasmuch as public opinion was not taken notice of, our suggestion is misunderstood on purpose, and we are represented to discount the political importance of the Congress by asking it to take up a social question. This is the only blind likely to be successful which it is within the power of those who are less friendly to our interest. We are sorry the heat of the controversy has not yet abated to allow our public men to think soberly in the matter. Enthusiasm for social reform has, perhaps, blinded them, and they have themselves declared their incapacity to occupy the responsible position of public leaders. In other provinces, however, very few public leaders suffer from the fault of being unnational social reformers, and we appeal to them to think over the matter and make up their minds to adopt our suggestion. To avoid misunderstanding, we might be permitted to state clearly that we do not want the Congress to discuss the merits of the measure. We do not want the Congress to sit in judgment upon the conduct of those who supported the measure, nor of those who opposed it. We have not the least desire to throw the apple of discord, but we certainly wish that the Government of India should not be allowed to trample public opinion under foot with impunity, without even a word of disapproval from the assembly of the nation. It is a piece of legislation carried in the full teeth of the opposition of the whole empire and ought to serve as a typical case for demanding reform of the Legislative Councils. It is a measure that vividly illustrates the despotic character of the rule over us, and, above all, it is an insult to the Congress itself. Government thereby declares that we may create public opinion as much as we like, we may express it as strongly as possible, but Government will defy it as it likes. We ought to be ashamed to put up with such a national insult. The British committee of the Congress recently declared that instead of taking up merely broad questions of principles for agitation in England, they would rather take up concrete cases illustrative of those principles. If so, where can we find a better case, more glaringly violating one of the first principles, or rather the very principle on which the Congress is based and for which it works ?

A suggestion to bring before the coming Indian National Congress a resolution expressing regret at the conduct of the Government of India in passing the Age of Consent Act.

9. The *Dnyán Prakásh* (13), in its issue of the 3rd December, says :—We have no desire whatever to revive in any form at the Indian National Congress the question of the passing of the Age of Consent Act by Government, since the Congress can well impress on Government the inadvisability of ignoring public opinion which has been done in connection with several important matters besides the Consent Act, without alluding to the latter Act. No advantage would be gained by again rousing the public feelings against the Act. It is true that Government set aside the suggestions of both the parties—the supporters and the opponents of the Act—in passing the measure, still we cannot see much reason to find fault with Government, for in the heat of the controversy both the parties had so much lost their equanimity of temper that Government did well in ignoring the suggestions of both.

10. The *Pratod* (60), in its issue of the 30th November, says that on the 29th idem a crowded meeting of the people of the táluka was convened at the town of Islámpur under the presidency of the local Jághirdár, Mr. Trimbakráo Anandráo Mantri, in a tastefully decorated pavilion specially erected, for the purpose of electing delegates for the forthcoming Congress at Nágpur ; that the meeting was also attended by outsiders from the cities of Sátára, Poona, Kolhápur, &c. ; that several speeches were delivered on the subjects to be brought before the Congress for consideration, such as the forest question, the salt duty and income-tax, the concession of the elective principle, &c. ; and that the proceedings terminated with the customary distribution of *gulcupdis* and display of fireworks.

A crowded meeting at Islámpur in the Sátára District to elect representatives to the next Congress at Nágpur.

11. The *Portuguez Britannico* (166), in its issue of the 28th November, writes:—The appointment of a Commission once again to enquire into the question of land indebtedness and the working of the Deccan Agriculturists' Relief Act is a recognition on the part of Government that as yet little or no success has attended the efforts which have been made to give relief to the rayats and to save them from the unrelenting grip of the money-lender. Much as we wish that a satisfactory solution of the difficulty may be arrived at, we cannot help feeling that the hydra of land indebtedness will never be conquered with the weapons which have hitherto been employed against it, and which, so far as we can see, it is intended to employ against it in the future. We have a very robust faith in the efficacy of legislation for many of the evils which afflict society and oppress the commonwealth, but we cannot believe that legislation of any kind will give any relief worthy of the name to agriculturists, and our experience of the past is opposed to such a belief. We fail to see that there is anything specific in the fact that agriculturists are in debt any more than in the fact of other classes of people being in debt. The law that marks the relative positions of creditors and debtors should therefore, we think, be the same whether it applies to the indebtedness of individuals or of classes or of the nation itself. We do not wish to make light of the question of land indebtedness, nor do we mean that agriculturists do not deserve the consideration and sympathy they are having at the hands of Government. We consider it rather a slur upon the Indian administration that the state of things now prevailing should have been permitted to exist. We desire that the agriculturists should be relieved; but while commending the zeal of the Government to help them, we think that a satisfactory solution of the difficulty cannot be arrived at so long as those who are appointed to enquire into the matter enter upon their task with the idea fixed upon and determined that legislation of some kind is the only remedy for the troubles of the rayat, and, in the circumstance, we cannot but consider that the Commissions appointed from time to time in connection with land indebtedness are an unnecessary waste of public time and money. The effect of legislation so far has been to place in the hands of Civil Judges greater liberty of action when dealing with money-lenders and thus making it more and more difficult for money-lenders to recover their dues. This is, no doubt, relief to agriculturists, but it is so only nominally, because money-lenders, like other business-men, live with the times, and in proportion to the difficulty they experience in recovering their loans they make the terms under which they part with their money more and more stiff. The operation of the Small Causes Courts here and elsewhere need only to be cursorily glanced at to satisfy ourselves that the greater leaning which is now shown to the so-called victims of Márwádis is no protection to the public, or, at all events, to that section of it which is compelled to have dealings with these usurers, and that with all the legal difficulties which hedge him in the Márwádi does as thriving a business as before. Each additional difficulty thrown in the way of the Márwádi resolves itself eventually into a burden on the borrowers; and while dishonest men are enabled to frequently gain by the leniency of the Court to debtors generally, honest men whom circumstances force into the clutches of the usurers have to pay dearly, because they are made to pay for the accommodation they receive and for the dishonesty of the others.

Legislation with a view to relieve the rayats from indebtedness considered quite useless, and the Land Indebtedness Commission considered a waste of time and money.

12. The *Gujarát Darpan* (84), in its issue of the 29th November, writes:—The appointment of the Land Indebtedness Commission by the Government of India to examine the working of the Deccan Agriculturists' Relief Act will not, we are sure, lead to the removal of the evils which the Government is called upon to face every now and then. The principle underlying the Act stands condemned by the favouritism which the law shows to one class of individuals against another. So long as there is no agency which can take the place of the money-lender, it is only creating additional barriers between capital and labour by Acts like these. The greater the insecurity, the greater the interest. The rayat has to resort to his sáwkár when

Disapproval of the appointment of the Land Indebtedness Commission, and a suggestion to repeal the Deccan Agriculturists' Relief Act if Government is not prepared to open agricultural banks.

he is pressed for money, whether he has to pay the Government rents, or to buy seed, or to marry his children. The sáwkár will not satisfy his needs if there is a third party who would interfere and say that his demands were unjustifiable. With all the sympathy for the wretched condition of the rayat we are constrained to say that the Government, if it is not prepared to create another agency in the place of the sáwkárs, would do well to abolish the Act. New circumstances create new necessities. If agricultural banks can step into the place of the Márwádis it would be nice to give them a trial. There is much divergence of opinion about the merit of the Act, and therefore the report of the Commission will be very anxiously awaited.

13. The *Rást Goftár* (90), in its issue of the 29th November, writes:—

Immediate extension of the Deccan Agriculturists' Relief Act to other districts recommended, and the appointment of the Land Indebtedness Commission considered useless.

The appointment of a special Commission by the Government of India to enquire into the working of the Deccan Agriculturists' Relief Act and examine the soundness of the principle underlying it, is a natural sequel to the complaints recently made to Mr. H. E. M. James by the impoverished land-owners of Sind and referred to in an address presented to His Excellency Lord Harris the other day while on a visit to that province. Since the introduction of the Act in 1879 enquiries have been made not less than four times into the economic results of the Act. We wonder what special reasons have prompted the Government of India to institute a fresh enquiry now after the able and exhaustive one made by Mr. Woodburn so late as 1888. That the Indian rayat does not fail to break down unless he is specially protected by the law is now accepted as a melancholy fact, and we think it the duty of a humane and civilized Government like the British to lose no time in extending the operation of the Act now prevailing in the Deccan to all the agricultural districts in the Empire. That the sáwkár is a power in the mofussil is also a notorious fact, and it is a sheer act of inhumanity to indefinitely wait and watch the land-owner made a constant prey of by the Indian Shylock. We must confess that we have no faith in Commissions, "special" or general, and much less in the one in which Native interests, which are the only interests really concerned, are entirely unrepresented It has now become a fashionable custom with each successive Viceroy to prescribe the nostrum of a commission as a ready-made remedy for all cries and complaints. What good has come out, we ask, of the Finance Commission, the Education Commission, the Civil Service Commission, andhalf-a-dozen other Commissions that were appointed with the avowed object of satisfying Native wants and Native grievances? And are not the ponderous reports lying on some dusty shelves of the India Office to be honeycombed by the ravages of Time? We repeat the Native proverb that a mountain will be dug to drag out a mole.

14. The *Indu Prakásh* (14), in its issue of the 30th November, writes:—

Remarks in connection with the appointment of two members by the Bombay Government on the Land Indebtedness Commission.

We are glad that the Government of India has, after all, appointed a Commission to enquire into the indebtedness of agriculturists and its relief, the operation of the Deccan Agriculturists' Relief Act, and the desirability of its extension. The Commissioners nominated are men entirely unconnected with Bombay, and will have the advantage of bringing a mind thoroughly fresh to the enquiry. All of them are judicial officers, and, therefore, habituated to weigh evidence. In their hands the enquiry may well be trusted to have an unbiassed course. The Bombay Government is to nominate two Bombay men. The question that naturally suggests itself is, who should be the men? The Sárvajanik Sabha of Poona recommends that both the men should be Natives, one representing the debtors and the other the money-lenders. It will, perhaps, be difficult to find men who will exactly represent such divergent interests. But the names the Sabha suggests, viz., those of Ráo Bahádur Nulkar, the Honourable Mr. Javerilál Umiáshankar, Mr. D. E. Watcha and Ráo Bahádur Bhide, are highly eligible. We should like the Bombay men, too, to be as far as possible entirely independent, that is, not having had anything to do with the Act before. Perhaps, one Englishman of the position of a District Judge, Mr. Batty for instance, and one non-official Native gentleman would make a good addition.

15. The *Native Opinion* (15), in its issue of the 3rd December, writes:—

Remarks in connection with the protest made to Government by the female mill-operatives of Ahmedabad against the curtailment of their hours of work.

A strong protest against the rule of eleven hours' work for female mill-operatives has been sent to Government by the female workmen in the Ahmedabad mills. Less work necessarily must mean less wages, and if owing to a fall in the daily amount of work done the owners substitute male labour in the place of the females, hundreds of the latter must lose their means of subsistence though the masters may in no way be losers. The very presentation of a protest against this Government rule is ample evidence of the fact that the female operatives never liked the present curtailment, and the last Commission of enquiry has had also opined to that effect. And yet there is the curtailment, and how mischievously it works is now being borne testimony to by those concerned in the matter. The retention of the existing rule means the deprivation of bread in so many cases, and we have no doubt that His Excellency the Viceroy will feel induced to remove the grievance. We are glad our contemporary of the *Bombay Gazette* has raised its voice on behalf of these poor, helpless workers, and it is expected that due consideration will be given to the cause of complaint.

16. The *Kaiser-e-Hind* (89), in its issue of the 29th November, writes:—

Remarks on His Excellency the Viceroy's exhortation to the feudatory Native States to invest their surpluses in Government securities.

The only observation in His Excellency the Viceroy's speech at the Gwalior banquet which needs some notice is Lord Lansdowne's exhortation to the feudatories who have a full and overflowing treasury to invest their surpluses in Government securities. It is, no doubt, well meant. Hoarding silver and gold or coins is an ancient and immemorial practice. It was justified so long as insecurity prevailed in the country. But the empire is now consolidated. The *pax Britannica* has secured the blessings of security of life and property, so that the feudatories should not be afraid to draw out their hoardings and convert them into profitable investments or divert them to productive channels. It is just possible to conceive that there may be still a lurking suspicion in their mind that hard cash or solid bullion or nuggets of gold are better than paper. But if such be the case, let the princes turn the surpluses to such use as the lending of a part to poor classes of agriculturists or constructing productive public works. We think nothing could so much increase the prosperity of their States and their peoples as a vigorous prosecution of the last. Light feeders and railways are still a crying necessity in many a territory belonging to the feudatories. Let them be constructed and brought into a line with the chain of British Indian railways. Unfortunately here, too, the policy of the Government of India is of a character to throw reasonable doubts. Take the latest instance of the new railway projected by the Mahárája of Mysore. On the one hand, the Government exhorts them to build railways; but, on the other hand, when they begin to do so, a most objectionable interference is caused in their management. The State is not allowed to borrow freely in the market. It is asked to borrow from such syndicates as the Government of India itself may dictate! This is arbitrary enough. But what is worse is this. The syndicate must be guaranteed! Now this is benevolent despotism in the matter of railways with a vengeance. Is it not strange that while the Government of India actually deplores the old system of railways on the guarantee principle, because it has experienced the ruinous costliness of guarantees, it should in the same breath sternly demand of Native States like Mysore that they shall not build railways out of their own surpluses or out of moneys borrowed in the open market, unless such moneys were borrowed from syndicates whose capital and interest would be guaranteed? This is not the kindness of a paternal Government, but the unkindness of a cruel stepmother. How can the princes feel confidence after such arbitrary interference in recommendations of the character suggested by the Viceroy? [The *Surya Prakásh* (92) of the 28th November expresses similar sentiments.]

17. The *Prabhát* (161), in its issue of the 21st November, says:—

The tours of Government officers, the object for which they were originally intended, and the alleged mischief now resulting from them.

The object with which the annual tour of officers was originally prescribed was that if they travelled throughout their beat once a year and exercised a direct supervision over the working of their subordinates, the latter would do their work zealously and cautiously, and would not allow it to fall into

arrears. It was also expected that, by this means, the superior officers of Government would be enabled to point out to their subordinate táluka establishments their errors and shortcomings and to see that similar mistakes were avoided in the future. It was further supposed that the subjects would rejoice to see that they were not being neglected by the higher officers, that from time to time they visited their villages in order to make themselves acquainted with their condition, and that they were ready to hear their grievances and to redress them. It was also thought that the rulers would be enabled to know much more about their subjects and with that knowledge to determine many questions impartially and satisfactorily. But the lapse of time has frustrated all the real objects of the tour, and associated with it so many mischiefs that one would rather like to see it altogether stopped. The work of every táluka visited by an officer on tour must necessarily suffer. The táluka officials and their subordinates are anxious to procure supplies for the officer and his staff. All day and night they pray that he and his establishment may go away pleased with them. A few days before the advent of the officer, the zamindárs and patels are called upon to collect a certain number of sheep, fowl and goats, and to arrange for a *modi* (a dealer in flour, ghi, &c.,) selling provisions at the officer's camp. These arrangements entail no pecuniary expense to the táluka officials. They cost them only a few words, while the whole burden falls upon the subjects. But owing to the anxiety to procure supplies which the táluka officials feel the office work of the táluka suffers. Of course, the daily routine business is disposed of, but even that is done hastily and inattentively. Hence the tour, instead of facilitating the despatch of the official business, as was originally intended, hinders it. The object of the tour was to promote the convenience of the people, but now it has become a source of annoyance to them, because it is only in the touring season that they are plundered. Now, judging fairly, we are bound to say that the superior officers of Government are ignorant of the malpractices committed by their official subordinates and private servants. Their butlers and cooks charge them for everything though they themselves receive many articles gratis. Thus the officers labour under a misapprehension that for every article used by them money is actually paid. One may say that the táluka officials purposely try to serve the Sahib's office establishment, because they know that they will be useful to them on many occasions, and it is they who examine their records. But this does not explain the cause of the táluka officials supplying provisions to the Sahib's butler, knowing that he, in his turn, charges his master for every article required for his use. But is it not a fact that if the officers are not duly supplied with the provisions, they get hot and hear the complaints of their butlers and cooks to the effect that they cannot get things even on payment, and that so and so does not help them in getting supplies? The Sahib does not even institute an enquiry to ascertain whether his butler's complaint is true or false. Then the táluka official's misfortune begins. Some Sahibs even go a little further. As soon as they arrive at their camp, they ask their butlers and cooks in the presence of the táluka establishments whether they have received all the articles required by them. Have not the members of the táluka establishment, then, reason to serve the Sahib's butlers and cooks and to fear them?

Comments on a letter alleged to have been written by the Collector of Hyderabad (Sind) to those who were absent from the Darbár held at Hyderabad at the time of the visit of His Excellency Lord Harris to that city.

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Disapproval of the alleged arbitrary conduct of revenue officers while on tour.

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Disapproval of the alleged arbitrary conduct of revenue officers while on tour.

rule. Their chief aim in doing this seems to be to get everything without paying for it. At present, when everything has become dear, such conduct of the officers is likely to produce much discontent.

Remarks in connection with the Honourable Mr. Mackay's speech at St. Andrew's dinner at Calcutta about the duties of Englishmen to India.

22. The *Native Opinion* (15), in its issue of the 3rd December, gives a small extract from the Honourable Mr. Mackay's speech at St. Andrew's dinner at Calcutta, which, it says, is full of sentiments of love for this country, and observes :—Mr. Mackay tried to impress upon his audience their dutifulness to India for the many good things Englishmen enjoy, whether out here or in England. The question is whether this dutifulness is fully realised. They might remember India as the land that supplies an Englishman and his relatives with so many fat berths, or contributes so much to the competence of so many fortune-seekers, or they might remember India as their pleasure-ground; but is India ever remembered as a country to which they are bound to make a return for all the good things they enjoy? We do not say that all sense of duty is dead; but that the said sense is lukewarm, nay, in many cases almost dead, cannot be denied. Look at the position of the British Colonies; they are not only self-governed, but will allow no British interference. In view of the infantine state of their industries there is protection in them, but we cannot claim as much liberty. Manchester governs us in this matter. The expenditure on the colonial army is borne by England, but though India pays for her own military defence and also contributes towards imperial schemes of defence in Persia, China and even Central Asia, India's sons are denied even the privilege of bearing arms. The Indian tax-payer pays into the treasury krors of rupees, but in its expenditure he has no voice—nay, he must pay more money, if the tax-collector makes a fresh demand. In the matter of legislation the Indian has no representative voice, even if such legislation is to touch his very social status. Thus the contrast is evident, but how many Englishmen (of course, with a very few honourable exceptions) have attempted to improve this condition of things, even partially? We thank Mr. Mackay for his insistance upon the duties of Englishmen to India, but how many Englishmen have remembered and do remember India in the way implied in Mr. Mackay's words?

Remarks against Mr. Macpherson, Judge of the Sadar Court in Sind.

23. A correspondent, writing to the *Phœnix* (6) in its issue of the 25th November, finds fault with the decisions of Mr. Macpherson, Judge of the Sadar Court in Sind, and concludes as follows :—In short, Mr. Macpherson has been a splendid failure as a Judge of the Sadar Court and has most wonderfully succeeded in giving the greatest dissatisfaction to the public of Sind, who being frightened by his exalted position have been as quiet as lambs. But even to the meekness of Sindhis there is a limit. "The evils of submission," says Macaulay, "are obviously greater than those of resistance. A time comes when fear itself begets a sort of courage and warns others not to presume too far on the liberty of mankind." It, however, must not be forgotten that none of Mr. Macpherson's defects is intentional or known to himself. He is a gentleman of a very good heart and great suavity of manners in private life. His conscientious impartiality is also undoubted. As remarked by you, his weaknesses are constitutional and brought about solely by the wear and tear of service, in which no man could have worked harder or with better intentions. But alas! What have we to do with intentions? It is the net result of one's actions that makes or mars the good of the public. Shrewd people have been suspecting that all the present agitation against the constitution of the Sadar Court is more or less an agitation against Mr. Macpherson's continuance on the bench of that Court. The system is condemned, because if the only Judge provided by it happens to be erratic there is no remedy against the calamity. It is thought that as soon as Sind obtains a satisfactory head to the judicial administration the cry for the reform of the Sadar Court will cease. Therefore Mr. Macpherson will be doing a great favour to the people of Sind if he quietly retired now, and the Government will be doing no less a service to the people by appointing a Judge like Mr. Hosking, for instance. In his notoriously learned judgment in the case of James Grant, Mr. Macpherson told us

that he did not enhance the sentence because, among other things, there was no demand for it by the press. Now, besides the many other hints thrown broadcast which Mr. Macpherson may have picked up before this, the press demands that Mr. Macpherson should quit, and, if he is consistent, he should do the bidding without any hesitation. And if the Government cannot provide him with a lucrative berth out of Sind, they can certainly give him pension. But even if that cannot be had, a subscription can be easily started which will be contributed to very cheerfully by a lot of people.

A request to Government in connection with the condition of the famine-stricken in Madras.

24. The *Native Opinion* (15), in its issue of the 29th November, writes:—Serious as the condition of the famine-stricken in Madras is, it behoves the Government of that presidency to take time by the forelock and put forth every effort to face an impending calamity. Whatever be the cause of a dead silence with regard to these matters in the Madras papers to hand, it seems that the situation is the most deplorable. That in view of this state of things the Governor of Madras should leave the presidency to enjoy a holiday in Calcutta is an aggravation of the situation that no British constituency would ever tolerate. And that there should be officials and Governors who, in spite of a dreadful visitation in which almost a whole presidency is involved, should make it convenient to enjoy a round of picnics either on the hills or in their presidential palaces, is a matter to be regretted. The reason why the late Duke of Buckingham was so popular in Madras is not far to seek. During the last famine, *i.e.*, in 1877-78, were it not for the Duke's appeal to the British public for pecuniary help in defiance of the Supreme Government's instructions to the contrary, the catastrophe would have been terrible. Be that as it may, the present Supreme Government, in view of the serious nature of the calamity, ought to adopt such measures during this time of pinch as will ward off every danger. Granted that the Native view of the situation, as some may be led to suppose, is a little more exaggerated, surely neither the writers in the *Madras Mail* nor the Government officials would in any way be interested in bringing popular obloquy on their own superiors. Expenditure on the frontiers may or may not be justifiable, but surely the well-being of a people is of greater value to their Government than the bugbear of a threatened Russian invasion. We have no desire to run down any Government; our only hope is that in the benignity of his heart His Excellency Lord Lansdowne will see his way to adopt adequate measures for the relief of the poor sufferers.

Suggestions to avert the evils of famine in the Sátára District.

25. The *Chanddnshu* (26), in its issue of the 29th November, says:—The people of several districts are this year on the verge of famine, and the same is the case with the people of Tásgaon, as their crops have almost withered for want of rain. The time for the collection of land assessment is drawing near. The Government should have by this time ascertained through their officers the real condition of the people and taken due measures in that respect. But to our great astonishment the Government do not seem to have done anything to provide for the contingency. We would therefore suggest that relief works should be at once opened, that the collection of land assessment for this year should be postponed to the next year, that special rules should be framed for granting loans to agriculturists and that the sale of the estates of agricultural classes in execution of decrees of civil courts should be put off for one year. We pray, therefore, His Excellency Lord Harris will take timely notice of the matter.

A request to Government to stop the export of corn from the Bijápur District.

26. The *Sári Siddheshvar* (143), in its issue of the 26th November, while writing on the famine in the Bijápur District, says:—India is allowed to export corn in very large quantities even when she is suffering from a terrible famine: while Russia has taken good care to prohibit the export of food grains on account of the drought that has visited that country. The export of corn has added greatly to the miseries of the famine-stricken people of the Bijápur District. The prices of

all kinds of eatables have gone up and consequently the death-rate has risen so high that some villages have been nearly depopulated.

27. The *Rámdás* (17), in its issue of the 28th November, writes :—In the present famine in the Bijápur District cattle are getting lean and sickly owing to the great dearth of forage. They are offered for sale in the market at Bijápur at unusually low prices. Butchers purchase them on a large scale, and the slaughter-houses are being over-stocked with these unfortunate creatures. We think that the flesh of such animals is unwholesome. There is the probability of a contagious disease breaking out from a supply of bad meat. We therefore hope that the Collector and the Civil Surgeon of the district will, in time, take precautionary measures for the prevention of such a contingency, by putting a stop to the sale of such cattle for the slaughter-house. We also hope that they will pass an order to the effect that butchers, before they slaughter cattle, should have them inspected by the proper authorities.

A request to the District Collector and the Civil Surgeon of Bijápur to prevent the slaughter of emaciated and sickly cattle.

28. The *Native Opinion* (15), in its issue of the 3rd December, writes :—Our readers, perhaps, have not forgotten Shriman Swámi, and his advocacy of the preservation of horned cattle in this country. To what straits Indian agriculture was reduced during the dire visitation of 1877-78, and how poor and helpless agriculturists had to yoke themselves to their ploughs for want of cattle, is pretty well known now. The famine of 1877-78 is now only a matter of history, but the very same difficulties that put the agriculturist on his mettle then, are likely to stare him again in the face, and both himself and the Government had better do something for the preservation and even the improvement of his cattle. With increasing agriculture and the necessity of cattle for the rations of European soldiers, the prices of the latter have gone up considerably and the poor cultivator often finds it beyond his means to purchase good, healthy cattle for the purpose of agriculture. The beef-eater may laugh at the idea as being out of the pale of practical politics, and ask Government to give no heed to the claims of the agriculturist, but a sensible Government that knows too well the principal source of its revenue, cannot lightly pass over the claims of the husbandman. The Secretary to the Gorakshani Sabha has just sent to Government a representation re-iterating these claims. The improvement of the breed means the extension of grazing grounds, but under the existing forest laws, what is generally known as *Gdirds* has almost disappeared, and thus the means of subsistence for cattle has been considerably narrowed. We believe he is perfectly justified in his contention that large grants of pasture grounds must be allowed to improve the breed.

A request to Government in connection with the preservation and improvement of the breed of horned cattle.

29. The *Gujarátí* (85), in its issue of the 29th November, writes :—Government could not have appointed a more worthy and capable gentleman to serve on the Board of Trustees of the Port of Bombay during the absence of Mr. Varjivandás Mádhavdás than Mr. Vijbhukandás Átmárám. He is one of the distinguished partners in the firm of Messrs. Nárandás Rájárám and Company. Mr. Nárandás is well-known for his high character, honesty and probity and his great commercial aptitude; and it is only his modesty and unassuming manners that prevent him from taking part in public affairs. The firm to which these two gentlemen belong is among the three foremost which export cotton and seeds to Europe, and has made a name for itself in the commercial world of Bombay. It is, therefore, gratifying to find that Government have used their discretion on the present occasion to the entire satisfaction of the public. Mr. Vijbhukandás is widely known as a very capable man of high character, and has always actively sympathised with the latter-day social and political movements. It is a source of genuine pleasure to us to find an earnest desire on the part of Mr. Vijbhukandás to devote his talents and energy to public life, and his present appointment will, it is hoped, be a stepping stone to higher honours and distinctions.

Approval of the appointment of Mr. Vijbhukandás Átmárám on the Board of Trustees of the Port of Bombay.

30. The *Gujarát Darpan* (84), in its issue of the 29th November, disapproves of the intention of the Bombay Government to send for a short time the District Judge of Surat to assist the District Judge of Ahmedabad, says that the arrangement will put the litigants at Surat to great inconvenience, and adds that a number of cases in connection with the Baila Mill which has gone into liquidation have remained undisposed of for the last four years, and that the creditors of the mill are put to much pecuniary loss thereby.

The intention of the Bombay Government to send the District Judge of Surat to Ahmedabad to assist the District Judge there disapproved.

31. The *Hitechchhu* (87) of Ahmedabad, in its issue of the 3rd December observes:—The potters at Ahmedabad have discontinued to sell bricks and pottery to people since the last week owing to the order issued by the Collector of that district to levy a fee of Rs. 1,000 per acre of the land from which they remove earth. The potters are entitled to use earth without extra fees in accordance with Rule 71 of the Revenue Code. This strike of the potters has put the residents of that city to great inconvenience. The bricklayers and some labourers have been thrown out of employment. Some of the potters sent in a petition to the Collector in this connection in August last, but the matter has not been finally disposed of as yet. That officer and his assistants are absent from the city at a time like this, when their presence is badly required, while the Talátis are pressing the potters to pay the extra fee. The land from which earth is removed by potters does not become useless for agricultural purposes, because they deposit on it refuse and other matter which in time serves as a good manure, and the Government does not suffer any loss as the potters have to go on paying Government the fixed rate of assessment until they restore the land to its original condition. Owing to their poverty and ignorance the potters have resorted to the extreme step of stopping all sales of pottery. It is reported that the authorities have reduced the fee from Rs. 1,000 to Rs. 250 per acre in order to induce them to resume work; but, we fear, the object of the authorities in making this reduction is simply to increase the revenues by illegal and oppressive means. We also recommend the people of Ahmedabad to send a memorial to Government on the subject, as otherwise the prices of earthenware will be considerably enhanced. [The *Ahmedabad Times* (93), in its issue of the 2nd December, expresses similar sentiments and adds that the local municipality is said to have resolved to serve notices on potters having even small kilns within city limits to remove them outside the town, and that the people believe that the municipality has taken this step in order to compel the potters to purchase lands at heavy prices.]

Potters' strike at Ahmedabad.

32. While severely criticising the conduct of the police with regard to the Antroli robbery case, during the investigation of which the police are alleged to have caused by violence the death of one Subráya Shetti, suspected of having been concerned in the robbery, while he was in their custody, the *Kanara Vritt* (47), in its issue of the 26th November, observes:—It is impossible to reconcile the statements of the police with the facts discovered by the evidence adduced by the complainant before the Magistrate. The police say that they released the deceased as soon as they found him innocent. It is true that they set him free; but how could they consistently with the law release him without placing him before a Magistrate? The Mámlatdár, who was ordered to report on the case, took great pains to collect sufficient evidence to arrive at the truth, but he found great difficulty in doing so for various reasons, one of which was that the policemen suspected of causing the death were not suspended and that the time allowed to the Mámlatdár for submitting his report was limited. Government should, in the interests of justice, try to find out the persons who caused the death of poor Subráya Shetti.

Remarks in connection with the enquiry of a serious charge against the police of Kanara in the Kánara District.

33. A correspondent, writing to the *Prabhát* (161), in its issue of the 14th November, says:—The recent alterations in the time table for the working of trains on the Sind-Panjab Railway has inflicted great hardship on the people of the Naushahro division. The post received for that division from the Panjáb side is detained one day at

A complaint about the delay in the arrival and despatch of mails at certain places in Sind.

Paulji Station. Thus letters despatched from Sukkur reach Naushahro and Bhiria in 3 and 4 days respectively instead of 2 and 3 days as before., We hope the Deputy Post Master General will see to this and take steps to remove the delay complained of.

PART II.—*Education.*

Alleged irregularities in some of the recent examinations of the Bombay University.

34. The *Gujaráti* (85), in its issue of the 29th November, writes:—This year students are rightly complaining of the stiffness of the Gujaráti passage set for translation in the English paper. The absence of any uniform standard from year to year in drawing up question papers is strikingly illustrated by a cursory comparison of the passage set last year with the one of which the candidates are now bitterly complaining. The Gujaráti passage this year consists of 18 lines and carries 30 marks, while last year 25 marks were assigned for translating 6 lines only. The monstrous disparity in standard becomes more apparent when it is remembered that the passage set at the last Matriculation is more fitted to test the knowledge of students appearing for the higher University examinations. The question, therefore, naturally arises, who is to be held responsible for the consequences of such eccentric vagaries on the part of examiners? The rule generally followed is to ask the Gujaráti examiner to select a suitable passage and give it to the English examiners with a standard translation of the same. It is confidently reported that the Gujaráti examiner had nothing to do with the selection of the passage set for translation and that the one he had selected was ignored for reasons best known to the gentleman who is said to have adopted such a high-handed procedure. We submit that this procedure is highly irregular, and if a student could be found courageous enough to question its validity in a court of law we are inclined to think the examination will have to be quashed. There is also a report that the English paper was not drawn up after due consultation among the several examiners. If this report be correct, we think the Syndicate ought to enquire into the matter. When specific regulations are laid down upon the subject, and if examiners are to disregard them with impunity, it is useless to prescribe any rules or even to hold examinations only to worry and harass innocent students. There are also complaints about the M.A. Examination. Rumour says that the Sanskrit papers were drawn up by one examiner only, and that, too, at the eleventh hour, because his colleague was not in Bombay. If this report be well-founded, we believe it is time for the Syndicate to be up and doing their duty. The public are not quite satisfied with the way in which the affairs of the University are being administered, and the recent instances of irregularity which are now being strongly commented upon both in public as well as in private cannot increase the prestige and popularity of our University. The Syndicate is a body of busy and sufficiently hard-worked gentlemen, and it is now beyond dispute that it is from the very nature of things incapable of supervising the details of administration on account of the multiplicity of duties that devolve upon them. What is required is specialization of functions and division of labour, and we think the only way to improve matters is the appointment of a Board for supervising examiners. The necessity of such an institution is being increasingly felt as years roll on, and it is to be hoped the University Examinations Committee will be able to suggest, and the Senate to carry out, the needed reforms before the next twelve months are over.

Suggested removal of the Poona High School from the city to the camp and the future disposal of the Vishrimbág Palace.

35. The *Dnyán Prakásh* (13), in its issue of the 3rd December, writes:—We understand that a deputation of influential gentlemen of the camp at Poona waited upon Sir Dinshaw Manekji Petit, Bart., on the 29th ultimo and requested him to assist them in erecting a new building for the local Government High School in some central position convenient alike to students from the city and the camp. Sir Dinshaw with his usual generosity promised his assistance, but advised the deputation to ascertain the wishes of Government in the matter. We consider that the proposed removal of the institution from its present habitation is, from a practical point of view, unnecessary, as the percentage of students from

the camp is, we believe, very small, and because the parents of such as attend the High School are comparatively well-to-do people. If Government accede to the wishes of the deputation there arises the question as to the future disposal of the Vishrámbág Palace. If the palace is utilized for other than educational purposes, those who contributed towards the restoration of the building have a right to expect a grant from Government, either in excess of or equal to the sum subscribed by the public, either towards the proposed new building or to any other similar public institution.

Part III.—*Municipalities.*

Remarks in connection with Government interference with local self-government bodies in the matter of taxation.

36. The *Native Opinion* (15), in its issue of the 29th November, writes:—Local self-government in Gujarát does not seem to flourish well under new influences. The public has been assured by His Excellency Lord Harris that the house-tax is one of the most harmless of taxes, and that all municipalities should adopt it in place of octroi duties. His Lordship is obviously of opinion that the house-tax does not press so much upon the people as the octroi; but the prevalent belief is that, of the two, the octroi alone is the less oppressive. Perhaps His Excellency thinks that the house-owners do not realise in their turn from their tenants what they actually pay to the municipality in the shape of the house-tax, but such a view, if held, is a mistake. Hitherto our belief has been that the bludgeon clauses even in the District Municipal Act were to be employed *only* when a municipality failed to carry out requisite works of sanitation, and the preference or otherwise of one kind of taxation over the other was a matter to be entirely left to the discretion of a corporation. But in this, experience is contrary to our wishes; indeed, every kind of taxation in a mofussil municipal unit may require the sanction of the Government, but the point must be conceded that a municipality knows what kind of taxation would suit its circumstances better than outsiders. This side of the question has not, it seems, been taken into account, and certain legal quibbles have been allowed to ride roughshod through the wishes and desires of the people. However, if the execution of Government decrees were to be the measure of the efficiency of municipal government, then one may safely say that all self-government is a mere mockery. We think where a municipality might fail in carrying out requisite sanitary works, there alone the bludgeon clauses should be put into force. The view Government seems to take of the matter is, however, disappointing, and no great hope may be entertained of local self-government in our midst being allowed an untrammelled existence. The object of local self-government was relief to officials from the pressure of official work, but from the sort of existence this tender plant is allowed, it is clear that the view of Lord Ripon did not and does not find much favour with the official world.

The alleged unfavourable attitude of His Excellency Lord Harris towards local self-government.

37. The *Kesari* (44), in its issue of the 1st December, thinks that the policy of His Excellency Lord Harris is not very favourable to local self-government, as is shown by the conduct of Government towards the Poona Municipality, by the recent appointment of an official President to the Sholápur Municipality, and by the still recent supersession of the Dhandhuka Municipality for one year.

Remarks in connection with the conduct of the Bombay Government towards the Dhandhuka Municipality.

38. The *Jám-e-Jamshed* (88), in its issue of the 30th November, writes:—There is a great deal to be said in favour of handing over Indian municipalities to Government. The long experience which many towns have had of local self-government is neither cheerful nor satisfactory, and will never be either the one or the other. We therefore take this opportunity to congratulate the people of Dhandhuka, municipal commissioners and all, on getting themselves out of a troublesome position. Let Government manage the municipality by all means and let them work Section 43 of Bombay Act II of 1884. Municipal commissioners have been only buffers for forcing up municipal taxation in too many cases, beyond the reasonable power of the tax-payers to contribute. The Government theory at present is that the poor should be provided with everything

free. Hence they are absolved from taxation on food supplies which are consumed in the town, and are expected to receive free water, free conservancy and free medicines. A beautiful theory, indeed, but where are the rich who are to supply all these essentials of life for nothing? The people consist only of different gradations of poverty, and Government are their best municipal rulers. Self-government be blowed! So long as Government retain the power of posing as municipal critics, so long will ridiculous notifications such as that which has been levelled at Dhandhuka be published. But let the order of things be reversed; let Government lay on taxation and perform the executive duties, and let the people who are being municipalized be the critics. Then and then only will we find any really useful municipal government in the country.

Remarks on the supersession of the Dhandhuka Municipality.

39. The same newspaper, while writing on the supersession of the Dhandhuka Municipality by the appointment of an Assistant Collector of Ahmedabad for one year, observes:—Under the supervision of the Assistant Collector the working of the municipal board has been entrusted to the Táluka Mámlatdár; but this officer has various duties to perform and has also to travel all over the táluka at times. It is very doubtful whether the municipal work will give satisfaction at all in these circumstances. By such an arrangement the municipality is not likely to derive any benefits, nor will it learn the lesson which Government want to teach it. In short, it is quite possible that even under the new arrangement the people of Dhandhuka will have ample ground for complaining against the management of the municipality.

40. The *Kdsid-e-Mumbai* (112), in its issue of the 30th November, approves of the recent Government Resolution regarding the suspension of the Dhandhuka Municipality, saying that many of the municipal commissioners are against the house-tax and the abolition of the octroi duties and have no sympathy for the poor, but they seem to forget that the abolition of the octroi duties will do some good to them. The *Kdsid* adds that several municipalities in Gujarát have failed to carry out the noble objects of Lord Ripon in conferring the boon of local self-government.

Part IV.—*Native States.*

Proclamation of Government withdrawing the powers of the Chief of Jat and remarks thereon.

41. The *Bodh Sudhdhar* (2), in its issue of the 2nd December, says that the wording of the proclamation published by Government withdrawing powers of administration from the Chief of Jat is ambiguous, and conveys a meaning that the Chief has also lost proprietary right in the State, that at last the public will have to submit quietly to the opinion of Government taking the wording in this latter sense, that the Chief will never receive back either his powers or his State during his lifetime, and that therefore all those interested in the welfare of the State should get the ambiguity cleared by the Government. The paper further advises the Chief not to attempt to regain his lost status and waste funds, but to appoint an heir to the State.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 8th December 1891.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 5TH DECEMBER 1891.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Remarks in connection with the festivities held at Indore in honour of His Excellency the Viceroy.

1. The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 30th November, refers to the recent festivities held at Indore in honour of His Excellency the Viceroy, and remarks :—As a representative of Her Majesty the Queen no guest of our Native Princes is higher in rank than His Excellency the Viceroy. The large amount of money spent on his recent reception may secure his permanent good-will towards the State. If it did not lay us open to the charge of disloyalty, we would say that if half of the amount spent at Indore and other Native States on feasts in honour of His Excellency the Viceroy had been spent in giving relief to the famine-stricken people in the Madras Presidency, the Native Princes, the Viceroy and other officers would have earned the blessings of God. But who can say this and act accordingly?

Disapproval of a circular order issued by the Commissioner in Berár about preference to be given to the sons of Government servants in giving employment.

2. The *Vaidarbhá* (2), in its issue of the 28th November, disapproves of the circular order issued by the Commissioner in Berár that in employing men in Government service preference should be given to the sons of Government servants when the merits of the candidates are found equal, saying that recommendations, which already play a great part in filling up Government posts, will now be given more weight to under this circular, and that the province will not be benefited by it, as it is feared that the qualifications of candidates will hereafter be ignored on the strength of this circular, although the circular itself does not expressly authorize such a course.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 8th December 1891.

[CONFIDENTIAL.] No. 50 of 1891.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th December 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	Maráthi.			
21	The Arunodaya	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Din Mitra...	Yeola	Monthly	...
34	„ Dnyán Ságar	Kolhápur	Weekly	335
35	„ Ganga Lahari	Násik	Do.	200
36	„ Hindu Punch	Thána	Do.	600
37	„ Hitechchhu	Bijápur	Do.	60
38	„ Holkar Sarkár Gazette	Indore...	Do.	432
39	„ Jagadádarsh	Ahmednagar	Do.	309
40	„ Jagad-hitechchhu	Poona	Do.	5,800
41	„ Jaganmitrá	Ratnágiri	Do.	150
42	„ Kalpataru...	Sholápur	Do.	250
43	„ Kannada Punch	Bágalkot	Do.	100
44	„ Karmanuk	Poona...	Do.	1,500
45	„ Kesari	Do.	Do.	4,300
46	„ Khándesh Chitragupta	Dhulia	Do.	175
47	„ Khándesh Vaibhav	Do.	Do. ...	50
48	„ Kumtha Vritt	Kumta	Do.	...

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—*continued.*			
49	The Mahárástra Kokil	Bombay	Monthly	1,500
50	„ Mahárástra Mitra	Sátára	Weekly	250
51	„ Moda Vritt	Wái	Do.	350
52	„ Mutaaddi	Ahmednagar	Do	...
53	„ Nagar Samáchár	Do.	Do.	150
54	„ Násik Vritt	Násik	Do.	300
55	„ Nyáyá Sindhu	Ahmednagar	Do.	170
56	„ Pandhari Mitra	Pandharpur	Do.	104
57	„ Poona Vaibhav	Poona	Do.	1,100
58	„ Prabodh Chandrika	Jalgaon	Do.	200
59	„ Prabodh Ratná	Bárai	Do.	235
60	„ Pratod	Islámpur	Do.	300
61	„ Rághava Bhushana	Yeola	Do.	140
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satya Sudha	Kárwár	Do.	100
70	„ Suryodayá	Thána	Do.	300
71	„ Vanapriya	Chikodi	Fortnightly ...	100
72	„ Venguria Vritt	Venguria	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	375
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	285
79	„ Vritt Sudha	Sátára	Do.	200
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach	Weekly	350
81	„ Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrá	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Jám-e-Jamshed	Bombay	Daily	1,600
87	„ Kaiser-e-Hind	Do.	Weekly	2,502
88	„ Rást Goftár	Do.	Do.	1,680
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	394
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	350
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitrá	Do.	Weekly	900
101	„ Dnyán Vardhak	Bombay	Monthly	700
102	„ Fursad	Do.	Do.	450
103	„ Gap Sap	Do.	Fortnightly ...	500
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Nyáyadarshak	Ahmedabad	Weekly	340
115	„ Pársi Tiráhár	Bombay	Fortnightly ...	800
116	„ Praja Mitrá	Ahmedabad	Weekly	500
117	„ Rájyabhakti	Bombay	Do.	687
118	„ Samsher Báhádur	Ahmedabad	Do.	300
119	„ Satyá Mitrá	Bombay	Do.	300
120	„ Satyavakta	Ahmedabad	Do.	1,500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
121	The Satyodaya	Dohad	Weekly	75
122	„ Saurâshtrâ Darpan	Jámnagar	Monthly	1,000
123	„ Shrimáli Shubhechchhak	Do.	Do.	300
124	„ Stri Bodh...	Bombay	Do.	566
125	„ Stri Mitrâ	Do.	Do.	697
126	„ Svadesh Bandhu	Mahudha	Weekly	200
127	„ Svadesh Vatsal	Ahmedabad	Monthly	300
128	„ Udichya Hitechchhu Patrâ	Do.	Do.	550
129	„ Vidnyán Vilás	Rájkot	Do.	525
130	„ Vidya Mitrâ	Bombay	Do.	450
	Anglo-Ka'narese.			
131	The Kannadâ Suvarte...	Bombay	Weekly	800
	English, Maráthi and Kánarese.			
132	The Karnátak Patrâ	Dhárwár	Weekly	400
	Ka'narese.			
133	The Chandrodayâ	Dhárwár	Weekly	200
134	„ Karnátak Vritt	Do.	Do.	...
135	„ Lok Bandhu	Do.	Do.	190
136	„ Rasik Ranjini	Gadag	Do.	300
137	„ Satyâ Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
138	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
139	The Bháratâ Bhráta	Rewáh...	Fortnightly ...	400
140	„ Bráhma Patrika	Poona	Weekly	200
141	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
142	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
143	„ Charkhári Akhbár	Rewáh..	Fortnightly ...	23
144	„ Dhár State Gazette	Dhár	Weekly	280
145	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
146	„ Gwalior Gazette	Gwalior	Do.	830
147	„ Jouhar	Bombay	Do.	...
148	„ Kushful Akhbár...	Do.	Do.	200
149	„ Mukhbir	Do.	Do.	250
	Persian.			
150	The Iklil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
151	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
152	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
153	The Aftab-i-Sind	Karáchi	Weekly	...
154	„ Múawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
155	„ Muin-ul-Isláru	Do.	Do.	290
156	„ Prabhát	Do.	Do.	
157	„ Sind Samáchár	Do.	Do.	...
158	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
159	A Colonia Goana	Bombay	Weekly	...
160	O Anglo-Lusitano	Do.	Do.	1,500
161	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Remarks on some of Lord Cross's recent utterances at Hanley.

1. In noticing the address on India recently delivered by Lord Cross, the Secretary of State for India, before an assembly at Hanley, the *Jám-e-Jamshed* (86), in its issue of the 11th December, remarks:—The three open declarations in the address are "old as the hills," and have been repeated so often, both inside and outside the House of Commons, that familiarity with these official sentiments causes them now to fall on, and fall off, the public ear, like water on a duck's back. The first declaration is that "justice was the great keystone of the British policy in India." There is a foundation of truth to this statement, and it was meant to be gratifying to the ears of the audience. They liked it, it tickled them, and elevated their moral consciousness. It left them thinking what a lucky find it was for the Government to pick up the front-door great keystone of justice, when the chances were that the back-door keystone of injustice might have been discovered. Lord Cross is himself the depository of this "great keystone" justice; but, perhaps, he would like to leave out a goodly slice of the home charges, the whole of the cotton dues, and a moiety of the expense of the frontier and its defences! Perhaps, Lord Cross will contend that these small matters of account are mere matters of opinion and have nothing to do with justice. Unfortunately, such small accounts as a few millions a year cannot be referred to a professional actuary to ascertain the proper person to bear the burden. The tribunal that decides these matters has a beneficiary interest in the decision; and it is here that the great keystone comes in as the emblem of justice. The people of Hanley were not prepared to put questions to a Secretary of State, and as they were good Englishmen they evinced better manners than ask either pertinent or impertinent questions. Notwithstanding pay and pension and other international financial spots on the sun do not come in to cause two opinions to spring up, there is probably more justice in India than in any other country under foreign rule, excepting, perhaps, Egypt, where cormorants have been driven off and their places supplied by honest men, and the revenue is carefully conserved by a Baring. The second declaration of Lord Cross is that "further aggrandizement was not wished for." This is a sentiment which first found vent about the beginning of the present century. But if any map-reader will secure a map of British India as it existed in 1820 and compare it with the map of 1891, the red line of conquest or annexation will be found to have undergone a most remarkable expansion. There appears to be no such thing as demarcation in a national sense. The present boundary line of British India embraces territory which at the beginning of the century was known only to intrepid travellers. Burmah is the last great annexation. The "aggrandizement" was almost more than Lord Dufferin could swallow. He looked at Burmah and then at France alternately for about six months. He felt then, as Lord Cross feels now, that he wanted no "further aggrandizement," but there was Burmah, a toothsome bone, lying on the ground before a French Poodle and a British Bull, and with a growl and a spring Lord Dufferin walked off with it just to prevent further contention. The most unsafe political prophecy is that which declares that "further aggrandizement" is not wished for. There are Germany, England, France and Portugal busily employed in Africa, with what? Are they declaring themselves surfeited with aggrandizement, or are they all on the political prowl, trying to pick up all they can? The cynics of the European nations have invested these African explorers with the name of "Earth Hungerers," and they do not seem to resent the name. Their intentions are their justification, for, are they not going to open out equatorial Africa and civilize a nation of savages? This is another great keystone of the policy of justice—a very great keystone, we should say. In view of the political fact that British India is much too big to be managed, is Lord Cross perfectly sincere that "further aggrandizement is not wished for"? We are putting a Native Infantry Regiment into Hongkong, but that does not mean that Lord Cross intends to annex that province. He does not wish the aggrandizement, but when Chinese subjects and British bayonets are brought within electric distance, an accidental discharge—purely accidental—may occur. The assurance of Lord Cross that

Government wished for no further aggrandizement may be read as indicating that while the British Government will not make voluntary efforts to aggrandize they cannot resist the involuntary, and be compelled to swallow more than they want, as Lord Dufferin did. Lord Dalhousie kept the red ink bottle always ready for use on his desk, and he used it pretty freely to extend the boundary of British India, but it is probable that, like Lord Cross, he devoutly declared that he too wished no further aggrandizement. The third declaration of Lord Cross is that "Government desire to maintain the closest friendship with Native States." This assurance may be accepted. Is there not good reason why this assurance should be given? All the existing States are feudal States, advised, if not watched, by British Residents. The internal policy of all the States is being recast in purely British Indian moulds. Perhaps, this is reasonable and was to be expected. These States are losing their oriental feature and are fast becoming practically British States. They are no longer a weakness to the Empire, while unitedly they are becoming a tower of strength. The sword of every Rája is stamped with fealty to the British throne, and will never be drawn except in defence of the ruler of Hindustán.

Disapproval of the praises sung by His Excellency Lord Lansdowne of Lord Dufferin's Indian administration at the unveiling of the statue of the latter.

2. In noticing the graceful tribute paid by His Excellency Lord Lansdowne to the services of the Marquis of Dufferin at the ceremony of unveiling the statue of the latter at Calcutta, the *Hombay Samáchár* (95), in its issue of the 11th December, says:—His Excellency remarked that Lord Dufferin achieved success in strengthening the North-West frontier and in ridding the eastern boundary of the Indian Empire of the danger that overhung it, by the conquest of Burmah, but this statement is not correct. Under the plea of the defence of the North-West frontier the plan of depriving the Mahárája of Kashmere of his authority was formed by Lord Dufferin, and it was very unfortunate that Lord Lansdowne's administration, that had to carry out this plan, had to bear the brunt of popular displeasure. However, of late some scant justice has been done to the Mahárája. Lord Dufferin's other acts for the defence of the frontier have also proved worthless. Credit is given to the late Viceroy for securing the friendship of the Amir of Afghanistan, but Abdul Rahman is said to be displeased with the British Government and to be anxious to enter into a commercial treaty with Russia. Thus Lord Dufferin's policy as regards the Amir has proved abortive, and a similar result has followed the vast expenditure of money upon the frontier defences and the new military posts occupied in the north beyond Kashmere, and, as Lord Lansdowne has observed, the dangers of war and insolvency stare India in the face. The occupation of these posts has had little effect on the Russians, who have made progress in the Pamirs and other countries. The conquest of Burmah has proved a costly affair, without giving substantial benefits in return for the trouble. The French are trying to occupy Siam and it will be difficult to dissuade them from doing so. There is not a single act of Lord Dufferin's administration that could be credited with having conferred substantial benefit on the country. [The *Jám-e-Jamshed* (86) of the 12th December expresses similar sentiments.]

Suggestions to Government with a view to keep the people of India contented.

3. The *A'rydvart* (22), in its issue of the 5th December, says that if Government are convinced that the safety of the rulers depends on the rayats' contentment and allegiance, they should cease charging any fees for dispensing justice, and should collect the income-tax from the rich and intelligent classes and exempt all illiterate people from its incidence.

Alleged greed of Europeans for money and their attempts to get it.

4. The *Jagaddárak* (39), in its issue of the 6th December, observes:—Whenever Europeans discover a new source of money they do not lack the necessary means or devices to come by it. Moreover, they are fully convinced of the inability of the barbarous and rude people of India to see through their designs. They take shelter under the principles of political economy whenever other pleas fail them. But these principles are applied to India alone and not to England, for in the welfare of India they are more interested than the people of India themselves are. The rule that forbids the

imposition of import duties on foreign commodities as prejudicial to the principles of free trade and the interests of the country, is held good in the case of India, but not in that of England. What can be at the bottom of all this? What else can it be save their thirst for money? Government preached abolition of transit duties to our Native States, which hesitated at first, but were afterwards made by political authorities to yield to the advice. And when the Native States discovered ere long the mistake which caused them a great loss to their revenues, they thought of reimbursing the loss by establishing municipalities. Our kind Government now advises municipal corporations to levy direct taxes in preference to indirect dues, for example, to levy a house-tax and similar other taxes but not to impose duties upon goods. What is then the motive of Government in inducing municipalities to levy direct taxes only, while indirect taxation prevails in England? None other than to rob us of our money. The Natives are aware of their loss in this matter, which has caused much discontent among them.

Remarks in connection with the circular letter addressed by Mr. Hume to the several standing committees of the Indian National Congress about the ensuing Congress to be held at Nágpur.

5. The *Mahrátta* (5), in its issue of the 6th December, writes:—Mr. Hume in his circular letter about the Nágpur Congress seems to suggest that the Indian business of the Congress in India should be wound up and business should be opened in England. It is suggested that most of the Indian work has been accomplished and what remains to be done is work in England. From the time the idea of closing Indian work was suggested for the first time we have opposed it and we oppose it still. We have held that if a choice lies between giving up Indian work and taking up English work, we would rather postpone the latter than give up the former. The first point requiring our earnest attention is whether the annual sittings of the Congress should now be discontinued. Our opinion on this point is that they should not be discontinued. The next point is whether the Congress, in its contemplated constitution and expressed aims and objects, is a league started for a special purpose and to continue to exist until that purpose is gained. We know that it is no league and cannot and ought not to cease to live at any time. The third point is whether the work of the Congress is in its nature terminable or will it be perpetual? Our reply to this question is that the work is not terminable but perpetual. These being our views about the Congress movement, we very naturally, but respectfully, protest against what Mr. Hume says about the work of the Congress in the circular letter published. We feel sure we shall be only expressing the sense of the whole nation, if we say that the Congress work is only just beginning. The Congress was not an attempt at formulating our demands, nor was it any effort to supply any common platform. Our demands were already formulated; the educated classes had already a common platform. The grand demonstration we made in the Bombay Town-hall before Lord Ripon was our first Congress. It was more voluntary, more representative, more imposing, than any one of our gatherings. Another such gathering or any annual gathering like that is the goal of our ambition. At our Congress we not only want to have the accredited and responsible representatives of the people, but we want Princes and Chiefs and we want the responsible representatives of Her Majesty the Queen-Empress and the English nation. We want the rulers and the ruled through their representatives to talk to each other and settle administrative problems. We want to combine in the assembly the interests of both the governors and the governed. The work of the Congress will be achieved only when we have such a Congress and not before. British rule in India is a marvel of political achievements, and educated India will not feel satisfied until under the British rule it developes India into a nation enjoying the fullest benefits of self-government. In other words, we do hope to find out a constitution for our Government in which our foreign rulers will have as important a share as the people of the land themselves. The Indian National Congress will have its work done when this goal is reached, and not before. We have not the remotest doubt that we are capable of such a developement, and we are, therefore, not prepared to give up our noble work. Difficulties will and must come in, but we must be determined upon overcoming them. The history of political activities distinctly points in

this direction, and Mr. Hume's circular letter contains freshest evidence on the point. Until very recently Mr. Hume had to spend full twelve months in getting through the Congress business of the previous year and arranging for the next. We learnt the work under him and in the circular under reference he speaks of our work. What are the difficulties which Mr. Hume anticipates? The first difficulty is that of money, the second difficulty is about his presence, and the third, which he does not refer to but one which he is not unmindful of, is that of keeping the Congress work on loyal and constitutional lines. These are formidable difficulties, but not insurmountable. On the testimony of Mr. Hume himself we have been spending out, on an average, a lakh and half rupees every year. No Congress has failed and no Congress will ever fail for want of funds. We know there is some complaint about these recurring heavy burdens. It is pointed out that if the Congress be located in some central city a good round sum of fifty thousand can be saved in buildings, furniture, sheds, &c. It is also known that the delegates would very gladly bear their feeding charges. Thus there is room to save, and a committee of the Congress can very well suggest how the expenses can be brought down to a minimum. There is then the difficulty of finding out money for the Indian Agency in England. This is a matter separate by itself, and we think it is quite possible to raise a fund out of the interest of which the Indian Agency in England can be decently maintained. Government makes us find out money for costly wars, and inasmuch as our field is as wide as that of Government, there ought to be no difficulty in establishing a Grievance Insurance Fund. The second difficulty is about the personal presence of Mr. Hume. This difficulty ought not to be underrated. But we think it would be to our lasting shame if we gave up the movement because we could not find a worthy successor to Mr. Hume. Are we reduced to such a helpless condition? Has not the whole empire one man to spare? Where are our Bannerjis? Where are our Iyers, Iyengars and our A'cháryas? Where are our Ayodhyánáths, Mehtás and Badrudins, our Deccan Brahmans? Have they all left the land? Have they sold themselves to their private interests? Is the Brahman spirit of self-sacrifice so dead that the Deccan cannot put forth one capacious Brahman patriot to take up the work? No, they are not gone. The Brahman spirit of sacrifice is not dead. We hope that even if other provinces plead helplessness the Deccan at least will not, and men will be found here ready and willing to step into the shoes of our worthy Hume Rishi. The third difficulty is not at all great. In everything we do we have always been loyal, and we have learnt to be constitutional. There is not a single officer of Government or Anglo-Indian organ that has ever been able to stigmatize any of our public movements with disloyalty or unconstitutionalism. None need be afraid of that.

Proposed meeting of the Indian National Congress in England in the year 1893 and remarks thereon.

6. A correspondent, writing to the *Bodh Sudhákar* (9) in its issue of the 9th December, disapproves of Mr. Digby's suggestion not to hold a meeting of the Congress in India in the year 1892 and to apply the funds collected for it to defrayal of the expenses of the Congress to be held in England in the year 1893, saying that the people of India, unlike other civilized nations, require to be often reminded of their duty, and that if they once lose sight of the Congress agitation in India for the year 1892 it will be very difficult to collect funds from them for the Congress proposed to be held in England in the year 1893, and that therefore the meeting of the Congress for the year 1892 should be held in India; some people already entertain misgivings about the success of the Congress movement on account of the tantalising policy of Government and the increasing public grievances. The correspondent adds that if the movement be persistently carried on for about ten years more the people will begin to appreciate its real worth, and the Government also will on their part not refuse any more to concede their demands.

Alleged apathy of the people of India towards the Indian National Congress, and its cause.

7. The *Poona Vaibhav* (57), in its issue of the 6th December, says:—Much apathy is exhibited this year throughout India towards the Indian National Congress. It is said that a serpent never fails to seek an opportunity of taking revenge for the injury done to it by a person who accidentally treads upon its tail. If such is the case

with a reptile, how will the people be ever pleased with a Government which has inflicted a serious wound on their tender feelings by passing the Age of Consent Act, and with the reformers and the Secretary of the Congress who supported the Government in passing that Act? The dislike for the three individualities will never be removed from the mind of the present generation.

A public meeting held at Poona to elect delegates for the forthcoming Indian National Congress.

8. The *Dnyán Prakásh* (13), in its issue of the 10th December, says that the large public meeting held recently in Hirábág at Poona under the presidency of Ráo Bahádur Vásudev Bápuji Kánitkar to elect delegates for the ensuing Indian National Congress, conclusively proves that whatever differences of opinion and quarrels may exist among the people of Poona they are perfectly united in political matters affecting the whole of India, that after a long discussion on the circular letter recently addressed by Mr. Hume to different standing committees of the Congress, it was unanimously resolved in the meeting to inform the Congress that its meetings should be held in India every year and not postponed for a few years as desired by Mr. Hume, and that the proceedings of the meeting were brought to a close after electing about 40 delegates for the coming Congress and giving cheers for Her Majesty the Queen. The *Dnyán Prakásh* thanks Messrs. Tilak, Námjoshi and V. V. Lele, the promoters of the meeting, for the satisfactory manner in which the business of the meeting was conducted.

Advice to people to forget Lord Lytton's many evil deeds, now that he is dead, and remember him for his two meritorious acts.

9. The same newspaper says:—That no one should have mentioned the good acts of Lord Lytton while noticing his death shows how he is remembered by the people in India. Man should, however, be charitable enough to appreciate the merits of his opponent even though he be his worst enemy. Almost the whole of Lord Lytton's administration was full of faults, but still there were one or two good deeds which should never be forgotten. It was he who protested against the reduction in the Civil Service age limit, and he was so outspoken on this point that it took people by surprise. Another meritorious act of his was that he interfered with the authority of the High Court in the case of Fuller, who had committed a murder and was unjustly let off by the High Court with a fine of Rs. 30. Some people blame His Lordship for his having meddled with the authority of a tribunal which is independent of Government, but had he not done so and enhanced the sentence justice would have failed to do its duty. Both these acts are uncommonly good, but they were outweighed by his bad deeds and were therefore naturally forgotten. None should speak evil of the dead, and so let us forget the evil deeds of Lord Lytton and remember him for the abovementioned two good acts.

Remarks in connection with the appointment of Mr. Subramania Iyer as an Acting Judge of the Madras High Court.

10. The *Sárí Shivdjí* (66), in its issue of the 4th December, says:—Mr. Subramania Iyer can hardly be blamed for preferring the honour of an acting appointment on the Madras High Court bench to that of the President of the ensuing Indian National Congress; for, scarcely one Native gentleman will be found throughout the whole of India who will not care for a reward from Government. Hundreds of well-to-do Natives have until now become enemies to the interests of the people simply for the sake of empty titles from Government. Men like Mr. Iyer will not altogether forget their duty to the people even though they may enter Government service. So long as Government hold out money inducements and succeed in turning away the minds of educated Natives from movements intended for public good, India cannot be expected to make much political progress.

Remarks in connection with the Land Indebtedness Commission appointed by the Government of India.

11. While writing about the Land Indebtedness Commission, the *Rást Goftár* (88), in its issue of the 6th December, observes:—We have little faith in the utility of commissions. We have had ample experience of Indian commissions by this time. Not only have they utterly failed in their object, but have generally done more harm than good to the interests concerned. Facts and figures have been collected at a heavy cost of time and money, prejudicial to the best interests. We are grieved to state that it has become a fashionable vice with

the Supreme Government to consider, like quacks, the institution of a commission a sovereign and universal remedy for all complaints and ailments. The practical results of past commissions were quite incommensurate with the gigantic labours they entailed. The unsuspecting Mahomedan Association of Karáchi approached His Excellency Lord Harris, on the occasion of his recent visit to that town, with a prayer that a commission might be appointed to enquire into the indebtedness of the landed nobility of Sind and His Excellency himself confessed in his reply the futility of all commissions. He said: "There are people who are inclined to think that a commission is a panacea for every grievance. But I think if you were to study the results of commissions, you would find that *as a rule the outcome is disproportionate to the expectations.* Undoubtedly, a vast amount of interesting tradition is unearthed and placed on record, but the practical results of commissions are, as a rule, *incommensurate with the labours they entail.*" This was said by His Excellency the Governor of Bombay on the 8th of November last, and on the 20th of the same month the *fiat* was issued by the Government of India appointing a commission for the *very* purpose! Commissions have been now too often tried and found wanting. The best thing we can say of one is, in the words His Excellency the Viceroy used at the recent St. Andrew's dinner, neither an "appropriate" nor a "consistent" remedy. It is a most "fanciful" and "orthodox" treatment to which the question can be submitted. It evades a real complaint, and is a sorry makeshift for allaying the public cry. The Government of India is trying an original method of performing the play of Hamlet, *omitting* the hero of the drama. Such a practice is not novel now; we have grown too familiar with it by this time. The Supreme Government has not thought it fit in its perfect sapience to put even a couple of Native unofficial members on a commission appointed with the proclaimed object of removing Native hardships and Native complaints. The Native public will never have the least confidence in the results of a commission in which Native members are conspicuous by their absence. All such enquiries, though they may result in all the plenitude of figures and facts, must prove abortive. An investigation in which a judicial member was not associated has been declared to have been partial, but we think that one in which the Native element is not sufficiently represented is not only a nullity but a magnificent and extravagant farce. There is, however, some satisfaction to find that experts like Ráo Bahádur Krishnáji Lakshman Nulkar, Mr. Stephen Hammick, and Mr. Lely, the popular Collector of Surat, have been now appointed on the Commission at the recommendation of the Bombay Government. These gentlemen possess a special local knowledge of the agricultural districts, and their advice and help will be of no little value to their colleagues. The prayer of the Poona Sárvajanik Sabha that both the sáwkár and the rayat should be represented on the Commission was, we think, simply absurd. The Commission is called upon to institute the enquiry with an open mind, and the very thing we ought to deplore is that the Commissioners should have any particular pre-notion, inclination or bias.

12. The *Indu Prakásh* (14), in its issue of the 7th December, says:—In giving the history of the Deccan Agriculturists' Relief Act the Government of India has given much importance to the minutes of officers who were favourable to it, while it has tried to lessen the importance of the minute written by the Honourable Sir Raymond West, who is not only against it but is for its total abolition. While enquiring into the working of the Act the Commission which has recently been appointed should not fail to take the evidence of Sir Raymond and others of his opinion, and of those sáwkárs and agriculturists who have been either benefited or ruined by its operation. It seems that Government intend to benefit the agriculturists at the expense of the sáwkárs, without in any way allowing their own interests to suffer. Besides, the sympathy which they show for the depressed condition of the agriculturists is not shown by them to people following other avocations.

Disapproval of the constitution of the Land Indebtedness Commission.

13. The *Gujarátí* (83), in its issue of the 6th December, writes:—The names of all the members on the Commission which is to enquire into the indebtedness of the agricultural rayat have been published. We cannot say we are satisfied with its constitution. It is not a little surpris-

ing that a Commission which is to investigate the present state of the relations between the sáwkárs and their debtors has not amongst its members a sufficient number of experienced representatives of the community most directly concerned. The Honourable Mr. Krishnáji Lakshman Nulkar is undoubtedly an able, cool-headed and independent gentleman, and his presence on the Commission is a guarantee that the views of the people in the Deccan will be duly considered before its report is finally drawn up. We only hope the health of the honourable gentleman will be equal to the demands made upon it by the enquiry. Though we are not very hopeful about the results of the labours of the Commission, we are prepared to wait for the present.

Remarks on the Bombay nominations on the Land Indebtedness Commission.

14. The *Indu Prakásh* (14), in its issue of the 7th December, writes:—The Bombay nominations on the Land Indebtedness Commission are quite unexceptionable. Ráo Bahádur K. L. Nulkar is the very best Native representative that could be put on the Commission. His is precisely the first name that occurs to one's mind when thinking of an eligible representative of Native interests in such popular enquiries. To get two Native members was, we had foretold, impossible; but in the absence of a Native representative of Gujarát Mr. Lely is a very eligible man to choose. He has been connected with Gujarát during nearly the whole of his service, and as a district officer of broad sympathies and independence of character he has had rare opportunities of knowing the true condition of the people. Mr. Hammick, too, is a judicial officer of wide experience. Thus the Bombay nominations combine all the elements requisite to make a good commission, and may be trusted to make the enquiry satisfactory in all respects. The Commission meets at Poona on the 15th instant. The enquiry will thus be soon begun in right earnest, and it is now the duty of the representatives of the people, the friends of the rayats as well as of the sáwkárs, to put the Commissioners in possession of all the facts necessary to arrive at a correct decision. The Sárvajanik Sabha of Poona may be trusted to take the lead in placing before the Commission one set of materials, mainly those relating to the rayats' case. The sáwkárs must likewise make an effort to put their case properly. Thus an organised effort must be made on both sides to marshal forth true evidence and to assist the enquiry in every way. The issue at stake is a large one. The Deccan Agriculturists' Relief Act is a measure which is as much abused by its opponents as it is praised by its friends. It is unquestionably an exceptional measure, and has caused much dissatisfaction in some quarters.

15. The *Gujarát Darpan* (82), in its issue of the 6th December, writes:—It appears to have been agreed between the Governments of India and Bombay that the Land Indebtedness Commission shall differ from other commissions in its constitution. The members selected by the Bombay Government are also officials. We would have preferred the appointment of non-officials like the Honourable Mr. Javerilál, Ráo Bahádur Behechardás Viháridás and Ráo Bahádur Nulkar. Their presence on the Commission would have ensured for it that measure of public confidence which it should command. Still we can assure our friends in the Deccan that the selection of Messrs. Lely and Hammick from among the Revenue and Judicial branches of the Civil Service is, so far as it goes, a happy one. Both these gentlemen have resided long in our midst, and no officers have been more popular than they. Even the temporary absence of our Collector, who had begun to take a very keen interest in our local affairs, will be much felt. Mr. Hammick has earned a reputation as a very genial, retiring and judicious person. Again, both of these civilians cannot have committed themselves to this or that side of the question, since their service has chiefly been confined to the province of Gujarát. The principal question for the Commission to consider being what departure from the ordinary procedure in Judicial courts is necessary in favour of the rayats, these officials by their training will be of much help to the Commission.

16. The *Gujarát Mitra* (84), in its issue of the 6th December, writes:—We heartily congratulate Mr. F. S. P. Lely, the popular and energetic Collector of Surat, on the honour done to him. His Excellency the Governor in Council is pleased to place the services of Messrs. Lely and Hammick at the disposal of the

Government of India in the Home Department as members of the Special Commission appointed to enquire into the working of the Deccan Agriculturists' Relief Act, XVII of 1870. Both the officers are tried servants of Government, possessing an extraordinary knowledge of the matters which will be heard and discussed by the Commission. All the same, we cannot afford to lose the services of Mr. Lely. In him Surat found a sincere and hard-working official friend, and it is with deep regret that the city has to part company with him. But let us hope that after winning laurels by a successful completion of the task confided to him in common with his colleagues, he will ere long be back in our midst to assist us in our intellectual and industrial progress. In the meantime we are fully sanguine that Mr. Weir will fill the office with credit to himself and advantage to the Surat public at large.

17. In alluding to the appointment of the Honourable Mr. Krishnáji Lakshman Nulkar to a seat on the Land Indebtedness Commission, the *Jám-e-Jamshed* (86), in its issue of the 7th December, says:—It is highly gratifying that at last a non-official Native gentleman has been nominated to a seat on this Commission, and for this act of justice the public is much obliged to the Bombay Government. In the case of several recent Commissions the claims of the Natives to be represented on them were continuously ignored by the Supreme Government, and it was feared that similar would be the case in regard to the Land Commission, but this time the Bombay Government has very wisely rescued them from the impending fate. The Native communities would have been better assured of their claims being properly represented if a Gujarátí Hindu, or Mr. Kaji Shábbuddin, or Mr. Dinshá Edalji Váchha had been nominated in addition to Mr. Nulkar.

18. Referring to the same appointment the *Dnyán Prakásh* (18), in its issue of the 7th December, says:—It would have been better if some other Native gentleman had been appointed on the Commission instead of Ráo Bahádur Nulkar, because experience has shown that owing to overwork or some physical debility he could not properly watch the interests of the rayats when he served as a member of the Forest Commission and the Finance Committee and had to put his signature to their reports below those of his colleagues, without carefully considering the subjects embodied in them.

Apprehensions of an impending scarcity in some of the districts of the Bombay Presidency.

19. The *Sudódrak* (19), in its issue of the 7th December, writes:—Serious apprehensions have now begun to be entertained of an impending scarcity, if not actual famine. Prices of food grains have risen considerably during the last month, and the prospects of the cold weather harvest in the Deccan districts generally are very gloomy. Petty agriculturists in the Bijápur District are reported to have already abandoned their cattle, and left their homes in search of employment elsewhere. The jowári fields in the Sholápur District show no signs of putting forth ears, and threaten to wither away if Jupiter Pluvius does not favour them with a few showers. A similar state is observable in parts of the Ahmednagar and Poona districts as well. In this state of things it is but natural that the people, especially the agriculturists, should lose all heart and cry for mercy. In our opinion, however, it is the duty of Government to take timely precautions against the approaching disaster, and by offering help to the really needy, save them and theirs from death. A gloomy prospect of agriculture necessarily creates a great supply of unskilled labour, which can be utilised on petty works of road repairs or road construction. There are many parts of the Deccan districts which remain yet unopened for communication, and Government can very advantageously seize this opportunity to employ the Kunbis who are or would soon be in a state of destitution, on such works. It can also make extra advances to such as want them for digging wells or making like agricultural improvements. It is absolutely necessary that any means that could be devised for the alleviation of the suffering population should be devised in time. If this be not done, there is every fear of Government having to feed beggars, reduced to mere skeletons and unable to do any kind of work. The last great famine furnishes more than sufficient instances of this. The memory of that famine is painful, and may we be spared anything like that! We wish it may still rain

and all fears of famine and scarcity may be dissipated. We understand Government have already set themselves about this serious task, and we trust we shall not require the services of English philanthropists like Mr. Caine to direct the attention of the authorities concerned to any affected areas and their relief. It may also be suggested that our capitalists, small as well as great, will do well, by joint or individual efforts, to start small industries in the threatened districts, thereby securing a double object,—getting cheap labour for their own profit and giving relief to the sufferers from scarcity.

Alleged distress and scarcity prevailing in the Deccan districts and suggestions to His Excellency Lord Harris in the matter.

20. The *Native Opinion* (15), in its issue of the 10th December, writes:—His Excellency Lord Harris has now completed his winter tour and is now amongst us. We consider this to be, therefore, a fitting opportunity to draw His Lordship's attention to the serious out-look in most of the districts of the Deccan. If His Lordship make proper enquiries, he will learn that a deficient rainfall has been productive of miseries to the people as well as the cattle of these districts. We think that it is the bounden duty of the local Government to take steps to mitigate the inevitable distress before it is too late. It will not do, we take liberty to say, to rely chiefly upon the reports received at head-quarters from the local officials, the rosy colours presented by whom often prove deceptive. The real state of circumstances is given such a colouring that most of the disquieting features are either kept in the background or are misrepresented. The reason of this is not far to seek. It is a general belief that any proposal involving heavy expenditure is not looked upon with favour, and it is not seldom that bold and conscientious officials, laying bare the true condition, are regarded as alarmists. Such being the case, the real source of information is popular opinion as reflected in the press of the Deccan, which, though sometimes erring, is generally trustworthy. Accounts from Poona, Sátára, Sholápur, Ahmednagar and Bijápur show that in several places crops have failed, and that the cattle are dying in large numbers for want of sufficient fodder. In some of the Southern Marátha States, too, the outlook is gloomy enough. The very fact that Government recently went the length of spending Rs. 3,000 on rain-making experiments in Bijápur goes far to show that the rainfall has not been sufficient. It is a pity that the experiments were not successful. Dynamite was used, but it is now said that it was a mistake as gunpowder would have shown better results. It is contended that dynamite produces only a great shock, the effect of which is felt only in the adjacent strata of air, while in the case of gunpowder the effect of the discharge is such that a large column of air is set in tremendous motion to a great distance, thereby producing the requisite changes in the atmosphere. In support of this, the rainfall caused by heavy cannonade in great battles is referred to. We hope Government will give a trial to gunpowder also. The paltry expenditure that will have to be incurred will be amply repaid if the experiments prove successful. It is said that cattle are dying in numbers and that the surviving can be had for the mere asking. Their state is described to be truly heart-rending. Not only this. Their sufferings and the consequent death will tell heavily upon the people in several ways and agriculture will particularly suffer. The cattle, for this reason, require first attention. All this shows that the condition of both the people and the cattle is disquieting. We therefore sincerely trust that Lord Harris will immediately look into the matter and demonstrate to the people that the British Government is really paternal.

Alleged distress in the Sholápur District.

21. A correspondent, writing from Sholápur to the *Dnyán Prakásh* (13) in its issue of the 7th December, says:—Signs of famine are already visible in this part of the country. In the cattle bazar held here on the last two Tuesdays it was a very pitiful sight to see the agriculturists sorrowfully expressing their desire to part with their starving animals without any consideration, provided the new masters promised to feed them; but none could undertake to do this. They were therefore obliged to sell them to butchers for nominal prices. The owners actually shed tears while handing over their animals, particularly the cow, which they consider sacred, to butchers. Government should do something for the protection of the cattle and earn the gratitude of their poor rayats.

22. The *Arunodaya* (21), in its issue of the 6th December, says:—People over the Ghâts are generally happy in this season of the year, but this year there is dearth of fodder and scarcity of water and the prices of grain have risen very high. How the people in Kaládgi and Bijápur suffered from famine in 1876, and how Government was blamed for consequent enormous loss of life, is well known. It must be on the records of Government that Sir Richard Temple's administration was most disliked by the people owing to this cause. We therefore request Government to be very careful this time. Government officers in different districts should remember how the Collector of Sholápur and his wife were highly praised during the famine of 1876. Government are freely spending money and raising loans in krors against the will of the people. The people of India have not derived the least benefit from the money spent on Burmah. We have nothing to do with the affairs on the frontier, and yet money is being extorted from us to meet frontier defences. If Government spend money freely to alleviate the miseries of famine the rayats will be convinced that Government care as much for the lives of their subjects as for their own interests, and will highly esteem them. The principles of free trade are sound theoretically, but the policy of prohibiting export of corn from the country will be most beneficial at the present juncture.

Alleged distress and scarcity prevailing on the Ghâts and suggestions to Government in the matter.

23. The *Subodh Patrika* (18), in its issue of the 6th December, writes:—The income-tax is the one impost which touches appreciably the pockets of high-placed Anglo-Indians, and on that account they will hardly allow an opportunity to slip on which they can urge its abolition on Government. At the last St. Andrew's dinner at Calcutta, the chairman, Mr. Mackay, referred to it as an objectionable impost, calling for its repeal at the earliest opportunity. If, however, Government can afford to give up any of its present sources of income, there are many which ought to be remitted before the repeal of that tax is thought of. We are glad His Excellency Lord Lansdowne intimated his view to that effect on the occasion of the Calcutta dinner.

Suggested abolition of the income-tax disapproved

24. The *Gujardt Darpan* (82), in its issue of the 6th December, writes:—The objects of the selfish friendship of Manchester have exclaimed "Save us from our friends" sooner than the pseudo-philanthropists imagined. The female operatives of Ahmedabad have addressed a petition to Government praying for exemption from the operation of the eleven hours' rule imposed by the new Factory Act. The Act is to come into operation from the 1st of January. Women employed in cotton factories on hand reeling and other light works work, as a rule, for less than eight hours. But in Ahmedabad they are also employed on steam machinery, and so if the exemption is not granted they will be replaced by males or children working half-time. If the Governor-General, taking their case into consideration, exercised his authority to exempt them, they would be able to surmount the difficulties created by their so-called friends. [The *Sudhdrak* (19), in its issue of the 7th December, observes that if the Government of India have made the 11 hours' rule for female mill operatives really through any pity for them, they will do well to soon exempt the women from its operation, now that they have memorialized against the rule, saying that they are not over-worked and that they will suffer much from its operation.]

A memorial made to Government by the female mill operatives of Ahmedabad, and remarks in connection with it.

25. The *Gujardt Mitrd* (84), in its issue of the 6th December, regrets that the consumption of salt in India during last October was less by 133,000 maunds than during the corresponding month in the preceding five years, while it was less by 75,000 maunds in the last September than during the corresponding month in the preceding two years, and observes:—The population is rapidly increasing, causing a great rise in the prices of corn, although some of the waste lands and jungles have been cultivated. It is feared that if the population increases at the present rate it will be difficult within a short time to get even 10 seers of corn for a rupee. Salt is indispensable, not only for the food of man but also of animals and trees, and a reduction in its consumption necessarily increases the death-rate.

Remarks on the consumption of salt during the months of September and October of the current year in India.

26. The *Hitechchhu* (85) of Ahmedabad, in its issue of the 10th December, observes:—The revised assessment on land in the Daskroi Táluka in the Ahmedabad District has been very oppressive, but Government made a concession in 52 villages only. We are much surprised that a similar concession should not have been made to the remaining villages of the táluka. Moreover, Government have made the concession only temporarily. An example will be sufficient to show the extreme severity of the assessment. About 200 numbers, measuring nearly 300 acres, in the Hodav village of this táluka, which have remained uncultivated for the last three years, have been assessed at about Rs. 1,900, and consequently the cultivators have given up the land. Under these circumstances we request Government to appoint a Commission consisting of the Honourable Mr. Javerilál Umiáshankar, Mr. Sorábji Shápurji Bengáli and some others to enquire into the condition of the landholders of this táluka and of the rayats in Gujarát in general and to ascertain whether the new assessment is oppressive on the cultivators or not.

Remarks on the revised land assessment in the Daskroi Táluka in the Ahmedabad District and a request to Government in the matter.

27. A correspondent of the *Guiaráti* (83), in its issue of the 6th December, observes:—The potters at Ahmedabad have unanimously resolved not to sell earthen utensils to the people and to buy all those which the potters from the neighbouring villages make, and thus to put the people to great inconvenience. It is said that the potters have taken this extreme step owing to the orders issued by Ráo Sáheb Becharlál Jivanlál, Mámlatdár of the Daskroi Táluka, for levying heavy fees ranging from Rs. 100 to Rs. 1,000 per acre of land used by the potters. The potters are preparing memorials to the Collector and to the Commissioner, N. D., but we request Government to take prompt steps in the matter and redress the grievances of the people without waiting for any representations from either the potters or the people.

Potters' strike at Ahmedabad and remarks thereon.

28. The *Samsher Bahádur* (118), in its issue of the 4th December, says that the potters of the villages in the neighbourhood of Ahmedabad have joined the potters of that city in the strike, which has put the people to great inconvenience, as they cannot get earthen utensils required for their daily use, and that the difficulty of the people will still more increase as the marriage season among the Hindus has approached, and requests the authorities to persuade the potters to resume work.

29. The *Ahmedabad Times* (91), in its issue of the 9th December, exhorts the inhabitants of Ahmedabad to take prompt measures against the fees alleged to have been illegally imposed by Government on potters, says that there is no chance of the local authorities cancelling the new orders because they are not put to any inconvenience by the strike of the potters, as they seldom use earthen utensils, fears that the illiterate and poor potters, who have been suffering from starvation for some time past, might accept the proposals of the authorities to pay the reduced fee of Rs. 2/0 per acre of land, and observes that if the authorities are successful in levying small fees they will not fail to gradually increase them, and that the people will have then to pay heavy prices for earthen pots.

30. The *Bombay Samachár* (95), in its issue of the 11th December, approves of the appointment of A'ga Akbar Sháh, son of the late A'ga Khán, as Sheriff of Bombay for the ensuing year, observing that the appointment has gratified the Mahomedan community in general and the Khojas in particular, the latter of whom belong to the Shia sect and recognize the A'ga Khán as their religious head, and recommending that the shrievalty for 1893 should be conferred on a deserving gentleman from among the Suni Mahomedans of the presidency. [The *Akbári Sodagar* (93) of the same date also approves of the nomination of A'ga Akbar Sháh.]

Approval of the appointment of A'ga Akbar Sháh as Sheriff of Bombay for the ensuing year.

31. In alluding to some recent cases of forgery before the Court of Criminal Sessions at Ahmednagar, the *Jagadábandhu* (89), in its issue of the 6th December, proposes an amendment in the existing law of registration to make

A suggestion to amend the law of registration.

the presence of both the creditor and the debtor compulsory at the time of registering a document and also to preserve their photographs in the register for the purpose of identification of the parties in future, so that there may be left no ground for fraud, and says that such amendments as these will not be effected unless there be representatives of the people in the Legislative Council.

Remarks in connection with an appeal made by the Bombay Government to the local High Court against the sentence by a Presidency Magistrate on a husband for biting off his wife's nose.

32. The *Arunodaya* (21), in its issue of the 6th December, says that it does not become the Bombay Government that they should appeal against the sentence of two years' rigorous imprisonment passed by a Presidency Magistrate on a husband for biting off his wife's nose under such circumstances as would lead most people in India to think that the husband had not acted very cruelly in the matter, while they should not deem it necessary to take any notice of the acquittal by the Honourable Mr. Justice Bayley of a European who had committed a murder when there was sufficient evidence to convict him of the offence. The paper remarks that this is a sample of the kind of justice dispensed in India.

Remarks in connection with the powers of two Honorary Magistrates at Násik.

33. A correspondent, writing to the *Vártáhar* (20) in its issue of the 6th December, says :—Mr. Mir Gayásudin, Honorary Magistrate, Second Class, Násik City, has been invested by Mr. Porteous, the District Magistrate, with power to take cognisance of offences upon police reports. Mr. Tákalkar, who has passed the necessary examination, has been deprived of his power to hold inquests, while Mr. Mir Gayásudin, who has not passed any examination at all, gets additional power. This is rather strange.

Allegations against the Mámlatdár of Indápur shown to be false.

34. A correspondent, writing to the *Kalpataru* (42) in its issue of the 6th December, says that the allegations made against the Mámlatdár of Indápur, in the Poona District, by another correspondent in its issue of the 25th October were utterly groundless, that the cause of these allegations and other anonymous petitions against the Mámlatdár, who has served Government for the last fourteen or fifteen years in different districts with the reputation of being a just and straightforward officer, may probably be ascribed to a misunderstanding between the Mámlatdár and a local Jághirdár, who on his frequent visits to the Kacheri was advised by the Mámlatdár not to come to the office unless on business, and who took this advice as an insult to himself, and that the Mámlatdár has done nothing in the matter of the municipality without the knowledge of his superior.

The Gokuláshtami pamphlet issued by the Bombay Tract and Book Society and the offence it has given to the Hindus.

35. The *Poona Vaibhav* (57), in its issue of the 6th December, remarks :—The agitation, which the Bombay people made some time ago about the Gokuláshtami pamphlet issued by some Christians at Bombay in disparagement of the Hindu god Krishna, seems to have subsided without producing any effect. Our people are at present under the disfavour of God and are consequently under a foreign rule, and the pamphlet in question having been issued by converts who are co-religionists of the foreign rulers the Bombay people must have been helpless. We have seen the pamphlet, which contains a sentence about Krishna and Subhadra which enrages the reader so much so that he feels tempted to do something worse than avoid to see the face of the traducing convert. But he is without any remedy, the Government being that of foreigners and Christians. If anybody were to lodge a complaint in any of their courts of justice, the complaint might be declared inadmissible and the complainant might incur the displeasure of Government and its authorities, if he did not meet with anything worse. If a Christian had committed such an offence under a Native ruler he would have undoubtedly come to grief. The Hindus being a mild people quietly bore the insult, but the Mahomedans would never have done so. It is very disgraceful of Native converts to take advantage of the adverse fortune of the Hindus and to slander them with a view to ingratiate themselves with the foreign rulers. They should never dream that though by adopting Christianity they have

become Native *sáhebs*, they will be taken by Englishmen to England along with them. They must spend their life in this country and under our shelter. No Government has been permanent in India, but has had to make room for another, and it is very inconsiderate on the part of the Native converts to abuse any people they please like spoilt children. Have the publishers of the dirty pamphlet in question borne in mind how their grandsons and great-grandsons will have to pay for the fault of their ancestors after a century or two hence?

Alleged inconsistency in some of the texts in the Christian religious works and the immoral character of some divine personages mentioned therein.

36. The *Suryodaya* (70), in its issue of the 7th December, quotes texts from some religious works of the Christians showing, in the opinion of the paper, inconsistency with each other and immorality on the part of some divine personages, and says that the passages are put forth without any intention either to find fault with or to insult Christianity, but only with a view to prove to the world how vain is the attempt of the Christians to establish the superiority of their own religion to other religions by criticising and commenting upon the lives of persons held in divine respect by the latter, or by pointing out inconsistent and contradictory statements, and also to show that there are similar passages even in their own religious works.

Suggestions to the Wordsworth Memorial Fund Committee.

37. The *Rást Goftár* (88), in its issue of the 6th December, writes:—What is the Wordsworth Memorial Fund Committee doing? It is now more than a year since the fund was started with a view to perpetuate the memory of the late Principal of the Elphinstone College, who did his utmost to give "nobler loves and nobler cares" to all those whose privilege it was to sit at his feet, and whose broad and deep sympathy with the natives of India was the object of universal praise and admiration on the eve of his retirement. Though the fund has been practically closed since January last, we wonder what has caused such a long and inexplicable delay in finally deciding what form the memorial should take. The subscriptions have, we believe, amounted to Rs. 15,000, and the time has now arrived for the committee to convene a meeting of the subscribers and take their sense as to the best way of keeping the memory of Dr. William Wordsworth green among us. We have known of a good many funds in which the committees in charge of them have eagerly undertaken the work of collecting subscriptions, but have in a short time grown cold over it, let the collections lie idly in some bank, and finally gone to sleep. We are, however, sure no such thing will happen in the case of the fund of which we are now speaking. We hope the committee of the Wordsworth Memorial Fund will not waste a handsome sum over a single life-size oil-painting of the great educationist whose memory they are going to commemorate. We would suggest on our part that from the total amount raised about Rs. 500 be set apart for printing as many smaller copies (24 by 18 inches would be the best) of the portrait as there are subscribers and presenting one of these to each. Thus, instead of consigning a single portrait to some dark and dusty corner of the Elphinstone College, we shall have about 200 copies of Professor Wordsworth's likeness, adorning 200 drawing-rooms and furnishing an excellent object lesson in the compatibility of extreme modesty with sterling merit to the present as well as succeeding generations. It is this advice that has kept the memory of a kindred spirit, the late Dr. Harkness, fresh and green among us, and will continue doing so for some generations to come. The interest of the remainder may, perhaps, best be utilized in founding a Wordsworth Fellowship of Rs. 50 per mensem—to be awarded annually to the student of the Elphinstone College who gains the highest number of marks in history or political economy at the Final B.A. Examination,—subjects which Professor Wordsworth handled in such an able and admirable manner.

Alleged cruelty to dumb animals in some of the localities of Bombay, and a request to the Police Commissioner in the matter.

38. The *Rájyabháktá* (117), in its issue of the 8th December, complains that some men in Bombay, with a view to extort money from the Shrávaks, take cows, goats, hens and some other animals to such thickly populated localities as Páydhoni, Mándvi and Zaverbág to wound the religious feelings of the Shrávaks by torturing the dumb animals, and says:—The Jains are generally

a very merciful people, and are, besides, enjoined by their Shástras to save life from death, and they therefore cannot bear to see the dumb animals cruelly treated in their presence. They therefore buy the tortured animals from their torturers and send them to Pánjrápol (cattle asylum). The evil can be stopped by resorting to Section 503 of the Indian Penal Code, and we hear the residents of Mándvi had once drawn the attention of the Police Commissioner to this matter and that he had issued the necessary orders, but they have not produced any permanent effect on the offenders. In a case which occurred only about four days ago at Mumbádevi, the Jains complained to Mr. Nolan, Police Inspector, who desired them to take legal steps against the offenders; but we think it is the duty of the police to bring to book such offenders, and we request the Police Commissioner to root out the evil by not allowing such men to visit such localities.

39. The *Bodh Sudhákar* (9), in expressing its approval of the precautions taken by the Superintendent of Police, Sátára, for the prevention of crime within his jurisdiction, suggests that the Superintendent should ascertain how far the thickly spread rumour about the commission of a murder in a village near Medhe in the táluka of Jávli is true, that he should not allow the impression to remain upon the minds of the rustics that they can commit any crime with impunity if they can only avoid detection at the first investigation, and that he should order the Inspectors and Faujdárs to visit at least once in every three months almost all the villages within their respective limits so that they may be able to obtain a clue to information relating to any offence by being acquainted with the circumstances and the people of the locality. The paper also adds that these officers should not be allowed to stay away for a long time from places of their permanent appointment, as this is likely to produce in them indifference to their duties.

A suggestion to the Superintendent of Police, Sátára.

40. The *Din Mani* (80), in its issue of the 8th December, says that it has heard that the cotton crop extending over several acres of land in the villages of Manubar, Dayádra, Kothi, Karmád and Degám in the Broach District was destroyed by persons of bad character, but in no case does the police seem to have traced the offenders and brought them to book, and requests the Police Superintendent, Broach, to take prompt steps in the matter.

Destruction of cotton crop in some of the villages of the Broach District, and a request to the Police Superintendent in the matter.

41. The *Samsher Bahádur* (118), in its issue of the 4th December, exhorts the inhabitants of Ahmedabad, particularly the Hindus, to send a memorial to the Supreme Government to discontinue the practice of poisoning stray dogs now in force in that city, and hopes that the prayer will meet with a favourable response from His Excellency the Viceroy, as it is said that His Excellency has recently issued orders to the Provincial Governments to prohibit the practice. [The *Ahmedabad Times* (91), in its issue of the 9th December, expresses similar sentiments, and adds that the order issued by the authorities to poison stray dogs in the city has spread great sorrow among the inhabitants.]

Poisoning of dogs at Ahmedabad disapproved, and an exhortation to the inhabitants of that city to send a memorial to the Supreme Government.

Part II.—*Legislation.*

42. The *Prabhát* (156), in its issue of the 28th November, says:—Our readers are probably well aware that at present vaccination is compulsory in the towns of Bombay and Karáchi, while in other places it is optional with the people to get their children vaccinated. Now Sir Charles Pritchard, who was formerly Commissioner in Sind, has introduced a Bill into the Legislative Council of Bombay for enforcing compulsory vaccination in all places. If the Bill is passed, it will apply to all towns of the province. There is no doubt that much good will accrue to the country after the compulsory system is extended to it, and that since the introduction of vaccination the evil effects of small-pox have to a great extent been reduced.

Approval of the Vaccination Bill now before the Bombay Legislative Council.

Part III.—*Education.*

Satisfaction at the non-acceptance by the Senate of the Bombay University of the proposal made by the Syndicate for making certain changes in the Matriculation Examination.

43. The *Bombay Samachár* (95) and the *Jám-e-Jamshed* (86), in their issues of the 7th December, express extreme satisfaction at the non-acceptance by the Senate of the Bombay University of the proposal made by the Syndicate for making certain changes in the curriculum and examination for Matriculation, observing that the scheme was defective in its very inception, as was proved by the large number of amendments that were proposed, and express a hope that an appropriate scheme will be hereafter brought forward to improve the Matriculation course, which is far from perfect.

Complaints against the Bombay University and its examinations.

44. The *Dnyán Prakásh* (13) is dissatisfied with the results of the University examinations of this year, with the rules and regulations made by the University concerning the curriculum of subjects, the period of college course, &c., and with the way in which examiners draw question-papers, and in its issue of the 10th December observes:—The results lately published afford the public ample reason to complain against them. Much inconvenience and loss are caused to the students by frequent changes in the subjects of study. The three years' college course has been extended to four years, and this change is calculated to produce much trouble to those who have studied under the old arrangement. It is under contemplation to permit the old students to pass under the old programme of studies for a year or two. Very liberal, indeed, is this concession! We ask, are the students to blame for the alterations made by the University? Why should they then be asked to submit to new rules even after a year or two? Why should they not be examined always according to the old rules as they have a right to? Our opinion is that there should be an examination according to the old scheme as long as there are candidates who have studied under the old rules. Then, again, the question-papers for the different examinations of this year show much wantonness on the part of the examiners. In the English paper at the Matriculation there was a question in which forty-four words were asked to be parsed and ten words to be traced to their roots. This question had fifteen marks assigned to it. An experienced teacher wrote out an answer to this question and he found that the solution cost him actually 45 minutes. The examiners in history at the same examination seem to have forgotten while drawing out the paper that they were examining candidates, not for B.A. but for the Matriculation, who read history from smaller books. Such things are due to the appointment of examiners who are not men of mature judgment and long experience and to there being nobody over them to hold them responsible. God knows when the University will set these things right. From the result of the Previous Examination published yesterday it appears that only 159 passed out of 683 examined. This means that the University approved of one out of every five candidates. This result is, indeed, horrible and it is necessary to find out who is to blame in the matter. Unless it is explained whether the college professors do not teach well, the students do not study or the examiners set very stiff papers, the parents cannot send their children to school without fear. It is absolutely necessary to find out the party responsible for only twenty per cent. of the students declared by the University fit to be admitted into the colleges and trained by the so-called professors at a cost of Rs. 20 at least per head per mensem, being passed and pronounced to be qualified to prosecute studies for the higher examinations. Either the University examination was faulty or the college professors and their pupils slept over their books for five out of the six days of the week. This is a great riddle to the public and it will not be satisfied until it is satisfactorily solved. The results of the First B.A. Examination were similarly horrible. The raising of the percentage to 30 marks, which the University effected all of a sudden and without the knowledge of the public, is said to be the cause of all this. If the Syndicate has authority to effect a change in a practice of long standing without properly estimating its consequences, the authority must be said to be too much, and if the bad results be solely due to this new alteration it is but just that they should be revised. The University has been of late despotic

a very merciful people, and are, besides, enjoined by their Shástras to save life from death, and they therefore cannot bear to see the dumb animals cruelly treated in their presence. They therefore buy the tortured animals from their torturers and send them to Pánjrápol (cattle asylum). The evil can be stopped by resorting to Section 508 of the Indian Penal Code, and we hear the residents of Mándvi had once drawn the attention of the Police Commissioner to this matter and that he had issued the necessary orders, but they have not produced any permanent effect on the offenders. In a case which occurred only about four days ago at Mumbádevi, the Jains complained to Mr. Nolan, Police Inspector, who desired them to take legal steps against the offenders; but we think it is the duty of the police to bring to book such offenders, and we request the Police Commissioner to root out the evil by not allowing such men to visit such localities.

39. The *Bodh Sudhákar* (9), in expressing its approval of the precautions taken by the Superintendent of Police, Sátára, for the prevention of crime within his jurisdiction, suggests that the Superintendent should ascertain how far the thickly spread rumour about the commission of a murder in a village near Medhe in the táluka of Jávli is true, that he should not allow the impression to remain upon the minds of the rustics that they can commit any crime with impunity if they can only avoid detection at the first investigation, and that he should order the Inspectors and Faujdárs to visit at least once in every three months almost all the villages within their respective limits so that they may be able to obtain a clue to information relating to any offence by being acquainted with the circumstances and the people of the locality. The paper also adds that these officers should not be allowed to stay away for a long time from places of their permanent appointment, as this is likely to produce in them indifference to their duties.

A suggestion to the Superintendent of Police, Sátára.

40. The *Din Mani* (80), in its issue of the 8th December, says that it has heard that the cotton crop extending over several acres of land in the villages of Manubar, Dayádra, Kothi, Karmád and Degám in the Broach District was destroyed by persons of bad character, but in no case does the police seem to have traced the offenders and brought them to book, and requests the Police Superintendent, Broach, to take prompt steps in the matter.

Destruction of cotton crop in some of the villages of the Broach District, and a request to the Police Superintendent in the matter.

41. The *Samsher Bahádur* (118), in its issue of the 4th December, exhorts the inhabitants of Ahmedabad, particularly the Hindus, to send a memorial to the Supreme Government to discontinue the practice of poisoning stray dogs now in force in that city, and hopes that the prayer will meet with a favourable response from His Excellency the Viceroy, as it is said that His Excellency has recently issued orders to the Provincial Governments to prohibit the practice. [The *Ahmedabad Times* (91), in its issue of the 9th December, expresses similar sentiments, and adds that the order issued by the authorities to poison stray dogs in the city has spread great sorrow among the inhabitants.]

Poisoning of dogs at Ahmedabad disapproved, and an exhortation to the inhabitants of that city to send a memorial to the Supreme Government.

Part II.—*Legislation.*

42. The *Prabhát* (156), in its issue of the 28th November, says:—Our readers are probably well aware that at present vaccination is compulsory in the towns of Bombay and Karáchi, while in other places it is optional with the people to get their children vaccinated. Now Sir Charles Pritchard, who was formerly Commissioner in Sind, has introduced a Bill into the Legislative Council of Bombay for enforcing compulsory vaccination in all places. If the Bill is passed, it will apply to all towns of the province. There is no doubt that much good will accrue to the country after the compulsory system is extended to it, and that since the introduction of vaccination the evil effects of small-pox have to a great extent been reduced.

Approval of the Vaccination Bill now before the Bombay Legislative Council.

Part III.—*Education.*

Satisfaction at the non-acceptance by the Senate of the Bombay University of the proposal made by the Syndicate for making certain changes in the Matriculation Examination.

43. The *Bombay Samachár* (95) and the *Jám-e-Jamshed* (86), in their issues of the 7th December, express extreme satisfaction at the non-acceptance by the Senate of the Bombay University of the proposal made by the Syndicate for making certain changes in the curriculum and examination for Matriculation, observing that the scheme was defective in its very inception, as was proved by the large number of amendments that were proposed, and express a hope that an appropriate scheme will be hereafter brought forward to improve the Matriculation course, which is far from perfect.

Complaints against the Bombay University and its examinations.

44. The *Dnyán Prakásh* (13) is dissatisfied with the results of the University examinations of this year, with the rules and regulations made by the University concerning the curriculum of subjects, the period of college course, &c., and with the way in which examiners draw question-papers, and in its issue of the 10th December observes:—The results lately published afford the public ample reason to complain against them. Much inconvenience and loss are caused to the students by frequent changes in the subjects of study. The three years' college course has been extended to four years, and this change is calculated to produce much trouble to those who have studied under the old arrangement. It is under contemplation to permit the old students to pass under the old programme of studies for a year or two. Very liberal, indeed, is this concession! We ask, are the students to blame for the alterations made by the University? Why should they then be asked to submit to new rules even after a year or two? Why should they not be examined always according to the old rules as they have a right to? Our opinion is that there should be an examination according to the old scheme as long as there are candidates who have studied under the old rules. Then, again, the question-papers for the different examinations of this year show much wantonness on the part of the examiners. In the English paper at the Matriculation there was a question in which forty-four words were asked to be parsed and ten words to be traced to their roots. This question had fifteen marks assigned to it. An experienced teacher wrote out an answer to this question and he found that the solution cost him actually 45 minutes. The examiners in history at the same examination seem to have forgotten while drawing out the paper that they were examining candidates, not for B.A. but for the Matriculation, who read history from smaller books. Such things are due to the appointment of examiners who are not men of mature judgment and long experience and to there being nobody over them to hold them responsible. God knows when the University will set these things right. From the result of the Previous Examination published yesterday it appears that only 159 passed out of 683 examined. This means that the University approved of one out of every five candidates. This result is, indeed, horrible and it is necessary to find out who is to blame in the matter. Unless it is explained whether the college professors do not teach well, the students do not study or the examiners set very stiff papers, the parents cannot send their children to school without fear. It is absolutely necessary to find out the party responsible for only twenty per cent. of the students declared by the University fit to be admitted into the colleges and trained by the so-called professors at a cost of Rs. 20 at least per head per mensem, being passed and pronounced to be qualified to prosecute studies for the higher examinations. Either the University examination was faulty or the college professors and their pupils slept over their books for five out of the six days of the week. This is a great riddle to the public and it will not be satisfied until it is satisfactorily solved. The results of the First B.A. Examination were similarly horrible. The raising of the percentage to 30 marks, which the University effected all of a sudden and without the knowledge of the public, is said to be the cause of all this. If the Syndicate has authority to effect a change in a practice of long standing without properly estimating its consequences, the authority must be said to be too much, and if the bad results be solely due to this new alteration it is but just that they should be revised. The University has been of late despotic

in its doings, and it behoves Government and the public to attend to this state of things at an early date.

45. The *Native Opinion* (15), in its issue of the 6th December, writes:—The question of the standard of pass marks is again raised in the columns of a daily by a correspondent under the *nom de plume* of "Yashvant Appáji." He says that out of the 466 students for the First B.A. only 149 passed, because the new standard of 30 marks was rigorously enforced, though Professors Oxenham and Dreckmann favoured the old standard, and had the latter been followed about 30 students more, according to the calculation of the correspondent, would have passed. But in giving importance to this question of the standards the correspondent passes over the more important question that under the new rules the plucked students will have to remain at college for three years more for their B.A.,—decidedly a great disadvantage in the case of poor students. It will be remembered, however, that when changes were made in the B A. Examination, a certain period was allowed to plucked students to appear under the old standard. We do not see why the same or similar concession might not be asked for by the students, or why some prominent Fellows of the University should not lay the same before the Senate. We think the rule of two years for the Second B.A. after the First would be a great hardship in the case of the plucked candidates, and inasmuch as a concession was made some years ago, that ought to be a precedent for the Senate to make a similar concession just now. To us the question of the standard pass marks does not seem so material as that of giving a retrospective effect to the two years' rule. The question is of considerable importance to the student world and the professors, and the latter, in sympathy for them, ought to take it up at once. Professor Oxenham and Father Dreckmann are said to sympathise with them, and if they be moved in the matter, their advocacy of the point might convince the Senate of the weight of the alleged difficulties and these might be removed. Such concession would be a great gain and might encourage the plucked students to try their fortunes once more in the hope of taking their B.A. by an additional residence of one year at the college. Will somebody take up the question?

46. The *Sudhárak* (19), in its issue of the 7th December, writes:—We have received more than one letter from candidates who have failed in the last First B.A. Examination, which, as matters now stand, is to be the last of its kind. The writers all ask us to request the University authorities to reconsider their resolution of not holding that examination any more, and to take into their favourable consideration a petition signed by more than a hundred students and presented to the Senators three months ago. As it would clearly be a hardship to most of these students to appear for the Intermediate Examination under the new course, it seems to us perfectly equitable and just that they should be allowed at least one chance more. When the old B.A. course was abolished, the unsuccessful candidates were given two chances in 1882 and 1883; the examinations under the Engineering Faculty continue to be held even though the altered course has come into force; and there seems no reason why the University should show special unkindness to the First B.A. men only.

47. The *Indu Prakásh* (14), in its issue of the 7th December, writes:—The University will have shortly to consider the petition from the First B.A. and the Second B.A. candidates to allow an extension of the old rules for at least two years more. The Senate has decided that the new course is to come into force from next year, which inflicts an obvious hardship on those candidates who have qualified themselves for the First B.A. and Second B.A. Examinations under the old standard, but have failed to pass those examinations. It has been usual for the University to allow some grace for an old standard even after a new course comes into operation. The First B.A. candidates under the old rules have passed in Logic and Physics at their Previous Examination. If they have to submit themselves to the First B.A. under the new standard they will have to do Logic and Physics over again. This sort of inequality is inevitable, and must occur at some time in the case of some candidates, but the University might mitigate it by permitting the old rules to be continued for a stated period, say two years. A requisition is, we learn, going to be submitted to the Syndicate for calling an early meeting of the Senate with the view of allowing such an extension. Let us hope the candidates will meet with better success this time.

48. The *Kesari* (45), in its issue of the 8th December, says:—There is much dissatisfaction with this year's examiners and examinations of the Bombay University. The students who have failed owing to the sudden raising of the standard of pass marks are complaining of the great disadvantage they have been put to on account of the change in the University curriculum. It is said that the Gujarátti piece for translation in the English paper set at this year's Matriculation was selected without consulting the examiner in Gujarátti, and that although there were two examiners in Sanskrit in the M.A. Examination all the questions in that subject were drawn up and the answer papers examined by one examiner alone. The History paper in the entrance examination has also given cause for complaint. That such mismanagement should exist at the seat of learning where there is no lack of considerate and intelligent men, savours of darkness under a lamp. Instead of everyone trying to show his earnest desire for increased knowledge among students by making frequent changes in the curriculum, we are at present sadly in need of men who will see that the affairs of the University are properly managed and justice is done to thousands of poor students. Some time back a committee was appointed to enquire into the system of appointing examiners and the mode of conducting examinations, and it made some suggestions in these matters; but looking to the management of the examinations of this year it seems that the labours of this committee have been of no use.

49. The *Prabhát* (156), in its issue of the 28th November, says:—The piece set for translation from Sindhi into English at the last Matriculation Examination was an extraordinary one. The examiner has, probably, translated it into Sindhi from an English newspaper. But the translation was so worded as to mislead even grown up persons and must, no doubt, have perplexed boys. Some of the words used in it were not such as are ordinarily used in conversation or writing. If the examiner had only considered for awhile, he could, no doubt, have found easier words. The object of giving a piece for translation is to test the candidate's knowledge of the English language, and not to ascertain whether they know a certain vernacular word or not.

50. The *Indu Prakásh* (14), in its issue of the 7th December, writes:—

Remarks in connection with the election of the Registrar of the Bombay University.

The election of the Registrar of the University takes place on the 12th instant. Dr. Peterson and Dr. Macdonald are the rival candidates. Dr. Peterson was Registrar for nearly 12 years, and during the latter part of his administration he gave cause for such dissatisfaction that the Senate thought it necessary to replace him by Dr. Macdonald. It will be hardly prudent to entrust over again the chief executive power of the University to one who has at one time shown himself incompetent to use it properly. Dr. Macdonald, moreover, has been in office only once. It would be, to say the least, very graceful to renew his term of office once more. In case the Senate wishes to have a change in the office, we would propose Professor Hawthornthwaite as a most eligible man. In any case we would ask the Senators to make their choice without fear or favour, untrammelled by any personal considerations, and with sole regard to eligibility for the work.

PART IV.—*Municipalities.*

51. The *Kaiser-e-Hind* (87), in its issue of the 6th December, writes:—

His Excellency Lord Harris' recent advice to the Shikárpur Municipality, and the financial condition of the Bombay Municipality.

His Excellency Lord Harris made some very pertinent remarks on the desirability of administering municipal affairs economically in his reply to the address from the Shikárpur Municipality. The address itself did not refer to the unsatisfactory financial condition of the municipality, but His Excellency was well aware of the fact. The Governor accordingly took occasion to offer a kindly hint which may well be laid to heart by municipalities of larger resources and powers and most especially by our own municipality in Bombay. "It is not a sound financial procedure," said His Excellency Lord Harris, "to live beyond the income which you can estimate you will receive in the year, and a course contrary to that must inevitably lead sooner or later to bankruptcy." Will the autocrat

of the Bombay Municipality listen to this sound and sage advice? He evidently seems to defy all such safe counsel. And yet if ever there was a municipality that sorely needed it, it was the municipality of Bombay. In the budget estimate now placed by Mr. Acworth before the Standing Committee, he has estimated the income of the municipality for the year 1892-93 at 59½ lakhs of rupees, whereas the estimate of the expenditure he proposes to incur during the year is over 66½ lakhs. If this is not living beyond the estimated income of the year, we do not know what is. The Municipal Commissioner looks to the balance of the previous year to make up this deficit, but such a temporary makeshift cannot serve long. It must inevitably bring the municipality to bankruptcy, and for this reason that whereas the expenditure is of the nature of a recurring charge, which once that it is sanctioned will run from year to year, the balance of funds at credit is only for the particular year—the result more or less of a windfall. Such windfalls do not occur every year. This is the plainest truth that ought to go home to the mind of every responsible person belonging to the municipal executive, but the fact in Bombay is quite the reverse. Here the plainest lessons of experience are scattered to the winds before the extravagant claims of the great spending departments of the municipality.

Remarks on the decision of Government on the prayer of the Bombay Municipality for a re-adjustment of the police charges.

52. In noticing the decision of the Bombay Government on the dispute between the Bombay Municipal Corporation and the Government of Bombay regarding the cost of the city police, the *Bombay Samachár* (95), in its issue of the 9th December, says: - It remains to be seen what conclusion the Corporation arrives at in regard to this decision which is now lying before it; but, in the meanwhile, it may be asserted that the Government have not done justice in deciding to fix the State contribution at one-fourth of the annual net charges. The memorandum written by Mr. Lee-Warner on the subject is of a nature similar to that of the documents that have been issued by the Bombay Government for some time past, in which Sir Raymond West and Mr. Lee-Warner gave their own views the importance of an ordinance of His Holiness the Pope, without caring in the least for public opinion. In his attempt to prove that a considerable portion of the police charges should fall on the Corporation, and that its present contribution was far below what it paid previously, Mr. Lee-Warner has had to resort to statistics of antiquated times. In the first place, it is a mistake to assume that the police expenditure should bear a certain proportion to the total income of the municipality. The income from different sources cannot necessarily bear any relation to police expenditure. It cannot therefore be reasonably asserted that a large portion of the income raised for meeting particular wants of the Corporation should be allotted to the police. Again, in 1865 the Supreme Government decided that all police expenses should be charged to municipal corporations; but while other corporations have been exempted from the operation of this order, Bombay alone has been subjected to it. The local *dhábári* and some other revenues have been appropriated by Government notwithstanding. As pointed out by the *Times of India*, the Bombay Municipality incurs very heavy expenses for the sanitation of the town, and hence ought to be exempted from the cost of the police, as has been done by the Supreme Government in regard to the town of Calcutta. [The *Jám-e-Jamshed* (86) and the *Akhbáre Soudagar* (93) of the 8th December express some of the above sentiments.]

Treatment given to the dead bodies of the Mahomedans in the public hospitals in Bombay and proposed memorial to the Municipal Corporation on the subject.

53. The *Kaiser-e-Hind* (87), in its issue of the 6th December, says that a Moulvi has come forward to protest against the practice now in vogue in the Bombay hospitals of dissecting the dead bodies for the benefit of medical students, that the Khojas, Bohras, Memons and other Mahomedans have joined him, who are of opinion that it is inconvenient for them to perform religious ceremonies on the dead after their limbs are cut off, and that a public meeting of the Mahomedans is shortly to be called to adopt a memorial to the Municipal Corporation on the subject.

54. The same newspaper writes:—We congratulate the Dhandhuka Municipality on its having emancipated itself by its dogged persistency from the thraldom of the Government. By all means let the local official raise a house-tax and collect the arrears of dues to his heart's content. Time will be on the side of the municipal commissioners; for, we may very soon witness a change in the attitude of that authority. Local self-government in the mofussil is growing a bye-word of reproach. All over India the game is to beggar his neighbour. The Imperial authorities encroach on the provincial revenues. As these are somewhat starved they try to replenish their coffers by a raid on the local treasuries! It is a merry game all round, but a most objectional one. Peter robs Paul and Paul robs Peter. This is the *raison de être* of local self-government. Evidently, at this rate, they will soon discredit it and drag the name of poor Lord Ripon in the mire. The omnipotent bureaucracy will chuckle and say "Did we not forecast it? Did we not say the people were not yet advanced for the so-called boon? Now see, here is the result after a *fair* trial of so many years!" But the rub is there. Has local government got a *fair* trial? We unhesitatingly deny that it has. Now as to this precious *octroi*. Is it not a fact that nearly 70 per cent. of all local taxation in the empire is derived from octroi? Is not the Imperial Government aware of the evils, and worse than evils, of direct taxation? Is it not a fact that octroi is levied on *articles of local consumption and not on articles of trade?* Then, why on earth, this philistine pretence to abolish octroi in the blessed name of trade? A more irrational and illogical excuse was never urged by a civilised Government, which is at its wits' ends how to coerce local bodies to spend on objects the cost of which should come from provincial revenues. So far as local bodies can get blood out of stone the benignant Government is pleased to pat them on the back, stroke their head and give them a good word in the annual administration report; but the moment they refuse the official President or to stain their hands with tyranny, they are set down as perverse, wanting in public spirit, and so forth! If such be the kind of local government our rulers are anxious to establish in the country, then, we say, the sooner all local municipalities give up the ghost and imitate the good example of Dhandhuka the better. The Bombay Government has shown a way which they should not be slow to take advantage of. It is better that this farce should be seen in its naked colours.

The municipal commissioners of Dhandhuka congratulated on the suspension of their municipality and the attitude of Government towards local self-government criticised.

55. The *Mahratta* (5), in its issue of the 6th December, writes:—The municipality of Dhandhuka in Gujarát has by an official notification been superseded and friends of local self-government will be sorry to hear of it. They will be sorry, especially because the municipal commissioners cannot be held wholly responsible for the causes which have led to the supersession. Government is bringing great pressure to bear upon the municipalities to give up octroi and to substitute direct taxation for it. Our people are by their instincts opposed to a direct tax, and the opposition to the recovery of house-tax is in many cases almost insurmountable. The Dhandhuka Municipality fell a victim to this Government policy and we sympathise with our friends in that unfortunate town. We think if some of the earnest municipal commissioners there cared to publish their account of the causes that led to their fall, the sympathising public would see if they can in any way help them to regain their privilege.

Remarks in connection with the supersession of the Dhandhuka Municipality by the Bombay Government.

56. The *Gujarát Mitra* (84), in its issue of the 6th December, disapproves of the recent Government resolution regarding the Dhandhuka Municipality, says that it is wrong to find fault with those commissioners who did not pay the house-tax, because by becoming municipal commissioners they did not lose their rights as rate-payers, and that it was wrong to suspend the whole municipality because a few commissioners did not approve of the levy of the house-tax. The *Mitra* adds that it is nothing but oppression to levy an unpopular tax like the house-tax, which is unsuited to mofussil towns owing to the poverty of the people, who sometimes cannot pay the annual halálkhor-tax of a rupee and a half and their utensils have to be attached and sold for the recovery of the amount, and

requests Government not to solely depend on the reports of their officers in such matters. [The *Surya Prakash* (90), in its issue of the 5th December, disapproves of the same Government resolution, says that the octroi duties were introduced in the Dhandhuka and other municipalities in the mofussil by Government when there was no local self-government, and that if the same Government now think that direct taxation is better than octroi duties they should impress on the minds of the people the advantages of such taxation and take the leading inhabitants of different towns into their confidence instead of taking such a rash and extreme step as they have done in the present case. The paper adds that the franchise of local self-government was never asked by the inhabitants of Dhandhuka and what was bestowed by Government was very meagre, and that consequently the elected members, who have properly discharged their duties towards their electors, should not be discouraged by the withdrawal of the right.]

Remarks on the municipal election rules for Surat said to be published in the *Bombay Government Gazette* in September last.

57. The *Gujardt Darpan* (82), in its issue of the 29th November, writes:—The district municipal election rules, as published in the *Government Gazette* last September in supersession of all former ones, seem to deprive a large number of voters in Surat of their franchise. Those who have been at present deprived of the franchise in Surat are holders of real property worth less than Rs. 3,000 situated within municipal limits, landholders paying a rent of Rs. 48 on holdings within municipal limits, and school-masters drawing salaries of less than Rs. 15 per mensem. The loss of the last class of voters will be more than compensated by the greater number of Government and other public servants getting the franchise by the salary limit being lowered. Landholders in municipal limits are, at the best, very few in number. The real losers will be property-holders. The number of such voters in Surat was originally estimated at 1,206 when the hack-cart drivers were deprived of their voting powers by the minimum of the municipal tax entitling one to vote being raised in 1885. In the case of Surat this limit of property was further lowered to Rs. 2,000 on the representations of the Praja-Hit-Vardhak Sabha by a resolution issued on 7th May 1889; and so the persons who would lose their voting rights would be many in number. But in the case of each municipality there will be special rules, and those towns that have lost the special concessions may get them again when arrangements for their municipal elections will be made. We hope some representation will be made from the people's side on this matter.

58. The *Surya Prakash* (90), in its issue of the 28th November, says that it is not fair that respectable property-holders at Surat should be deprived of the right of voting, while hack-cart drivers and others, such as dealers in oil, shoe-makers and others residing in small huts or in hired houses, should be considered eligible to vote if they happen to keep a bullock-cart, and requests the municipal authorities to request Government to postpone the coming election till this anomaly is removed.

Remarks in connection with the Sinnar Municipality in the Násik District.

59. A correspondent, writing from Sinnar in the Násik District to the *Indu Prakash* (14) in its issue of the 7th December, says that the local municipality is at present in a pitiful condition, inasmuch as while the people are complaining of the municipality not properly looking to their convenience and sanitation for want of funds, it is being hard-pressed by Government with various demands and is in danger of being unfavourably reported upon by Government officers if it hesitate to meet these demands. Under such circumstances it is no wonder, adds the correspondent, that the people should wish to be soon relieved from the position in which they have been placed by the kindness of Lord Ripon who granted the privilege of local self-government.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 15th December 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th December 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	500
12	„ Dnyánodaya	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodaya	Thána	Weekly	550
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	300
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Din Mitra...	Yeola	Monthly	...
34	„ Dnyán Ságar	Kolhápur	Weekly	335
35	„ Ganga Lahari	Násik	Do.	300
36	„ Hindu Panch	Thána	Do.	600
37	„ Hitechchhu	Bijápur	Do.	60
38	„ Holkar Sarkár Gazette	Indore...	Do.	432
39	„ Jagaddárah	Ahmednagar	Do.	308
40	„ Jagat-hitechchhu	Poona	Do.	5,800
41	„ Jaganmitra	Ratnágiri	Do.	150
42	„ Kalpataru...	Sholápur	Do.	250
43	„ Kannada Panch	Bágalkot	Do.	100
44	„ Karmanuk	Poona...	Do.	1,500
45	„ Kesari	Do.	Do.	4,300
46	„ Khándesh Chitragupta	Dhulia	Do.	175
47	„ Khándesh Vaibhav	Do.	Do. ...	50
48	„ Kumtha Vritt	Kumta	Do.	...

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—continued.			
49	The Mahárashtra Kokil	Bombay	Monthly	1,500
50	„ Mahárashtra Mitra	Sátára	Weekly	250
51	„ Mods Vritt	Wái	Do.	350
52	„ Muteaddi	Ahmednagar	Do.	...
53	„ Nagar Samáchár	Do.	Do.	150
54	„ Násik Vritt	Násik	Do.	300
55	„ Nyáyá Sindhu	Ahmednagar	Do.	170
56	„ Pandhari Mitrá	Pandharpur	Do.	104
57	„ Poona Vaibhav	Poona	Do.	1,100
58	„ Prabodh Chandrika	Jalgaon	Do.	200
59	„ Prabodh Ratná	Bársi	Do.	235
60	„ Pratod	Islámpur	Do.	300
61	„ Rághava Bhushana	Yeola	Do.	140
62	„ Ratnákar	Kaládgi	Do.	100
63	„ Satyá Shodhak	Ratnágiri	Do.	250
64	„ Satyá Sadan	Alibág	Do.	75
65	„ Sholápur Samáchár	Sholápur	Do.	260
66	„ Shri Shiváji	Poona	Do.	300
67	„ Shubh Suchak	Sátára	Do.	255
68	„ Sudhákar	Pen	Do.	250
69	„ Sumant and Satyá Sudha	Kárwár	Do.	100
70	„ Suryodayá...	Thána	Do.	300
71	„ Vanapriya...	Chikodi	Fortnightly ...	100
72	„ Venguria Vritt	Venguria	Weekly	150
73	„ Vidushak	Karád	Do.	300
74	„ Vidya Vilás	Kolhápur	Do.	275
75	„ Vijay	Sháhápur	Do.	200
76	„ Vividh Dnyán Vistár	Bombay	Monthly	500
77	„ Vrittadhára	Dhár	Weekly	100
78	„ Vrittasár	Wái	Do.	255
79	„ Vritt Sudha	Sátára	Do.	200
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach...	Weekly	350
81	„ Dayán Sudha	Ahmedabad	Fortnightly ...	250
82	„ Gujarát Darpan	Surat	Bi-weekly ...	500
83	„ Gujaráti	Bombay	Weekly	2,450
84	„ Gujarát Mitrá	Surat	Do.	750
85	„ Hitechchhu	Ahmedabad	Do.	500
86	„ Jám-e-Jamshed	Bombay	Daily	1,600
87	„ Kaiser-e-Hind	Do.	Weekly	2,502
88	„ Rást Goftár	Do.	Do.	1,680
89	„ Surat Akhbár	Surat	Do.	600
90	„ Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	„ Ajab	Surat	Monthly	1,200
93	„ Akhbáre Sodágar	Bombay	Daily	1,000
94	„ A'ryá Dharm Prakásh	Do.	Monthly	384
95	„ Bombay Samáchár	Do.	Daily	1,800
96	„ Broach Mitrá	Broach	Weekly	350
97	„ Broach Samáchár	Do.	Do.	700
98	„ Buddhi Prakásh	Ahmedabad	Monthly	600
99	„ Chának	Surat	Do.	500
100	„ Deshi Mitrá	Do.	Weekly	900
101	„ Dayán Vardhak	Bombay	Monthly	700
102	„ Furaad	Do.	Do.	450
103	„ Gap Sap	Do.	Fortnightly ...	500
104	„ Gul Afshán	Do.	Monthly	1,200
105	„ Hindi Punch	Do.	Weekly	225
106	„ Hindusthán	Ahmedabad	Do.	716
107	„ Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
108	„ Kaira Vartamán	Kaira	Weekly	100
109	„ Káaid-e-Mumbai...	Bombay	Tri-weekly ...	1,200
110	„ Káthiáwár Times...	Rajkot	Bi-weekly ...	1,200
111	„ Kelavni	Baroda	Monthly	500
112	„ Madhur Vachan	Bombay	Do.	1,412
113	„ Nure Elam	Do.	Do.	330
114	„ Pársi Tiháár	Do.	Fortnightly ...	800
115	„ Praja Matá	Ahmedabad	Weekly	500
116	„ Rájyabhaktá	Bombay	Do.	687
117	„ Samaher Bahádur	Ahmedabad	Do.	300
118	„ Satyá Mitrá	Bombay	Do.	300
119	„ Satyavakta	Ahmedabad	Do.	1,500
120	„ Satyodaya...	Dohad	Do.	75

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
121	The Saurishtrá Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Stri Bodh...	Bombay	Do.	588
124	„ Stri Mitrá	Do.	Do.	697
125	„ Svadesh Bandhu	Mahudha	Weekly	200
126	„ Svadesh Vatsal	Ahmedabad	Monthly	300
127	„ Udichya Hitechchhu Patrá	Do.	Do.	550
128	„ Vidnyán Vilás	Rájkot	Do.	525
129	„ Vidya Mitrá	Bombay	Do.	450
	ANGLO-KA'NARESE.			
130	The Kannadá Suvarte...	Bombay	Weekly	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
131	The Karnátak Patrá	Dhárwár	Weekly	400
	KA'NARESE.			
132	The Chandrodayá	Dhárwár	Weekly	200
133	„ Karnátak Vritt	Do.	Do.	...
134	„ Lok Bandhu	Do.	Do.	190
135	„ Rasik Ranjini	Gadag	Do.	300
136	„ Satya Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
137	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	HINDI.			
138	The Bháratá Bhráta	Rewáh...	Fortnightly ...	400
139	„ Bráhma Patrika	Poona	Weekly	200
140	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
141	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
142	„ Charkhári Akhbár	Rewáh..	Fortnightly ...	23
143	„ Dhár State Gazette	Dhár	Weekly	280
144	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
145	„ Gwalior Gazette	Gwalior	Do.	830
146	„ Jouhar	Bombay	Do.	...
147	„ Kushful Akhbár...	Do.	Do.	200
148	„ Mukhbir	Do.	Do.	250
	PERSIAN.			
149	The Iklil	Karáchi	Weekly	160
	ENGLISH, MARA'THI AND HINDI.			
150	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
151	The Baroda Vátsal	Baroda	Weekly	800
	SINDI.			
152	The Aftab-i-Sind	Karáchi	Weekly	...
153	„ Mûawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
154	„ Muin-ul-Islám	Do.	Do.	280
155	„ Prabhát	Do.	Do.	
156	„ Sind Samáchár	Do.	Do.	...
157	„ Sind Sudhár	Do.	Do.	650
	ANGLO-PORTUGUESE.			
158	A Colonia Goana	Bombay	Weekly	...
159	O Anglo-Lusitano	Do.	Do.	1,500
160	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = ə in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Akbar*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

1. The *Mahárdshtra Mitrá* (50), in its issue of the 10th December, says that if the British Government wishes that the people of all creeds in India should heartily support it against an invasion of India by the Russians, the Indian Government should allow the people of India full liberty, place implicit confidence in them, appoint Indian Civilians to posts to which Europeans alone are at present appointed, admit the Natives into volunteers corps—in short, it should give them all the rights and concessions enjoyed by Englishmen in England, and remove the causes of their discontent, namely, the income-tax, disrespect shown to Bráhmans, propagation of Christianity, &c.

Advice to the British Government to give the people of India all the rights enjoyed by Englishmen in England.

2. In alluding to a telegram received by a European merchant at Madras informing him of the new 3 per cent. duty levied by the French Government on certain goods imported into France from all Indian ports other than Pondicherry, and of the severe blow thus given to the interests of Anglo-Indian merchants, who are rendered uneasy on account of their inability to compete with the merchants of Pondicherry owing to the heavy duty, the *Arunodaya* (21), in its issue of the 13th December, says:—If the Anglo-Indian merchants consider what is going on under their very noses they will be sorry to find that they themselves have given cause to France for doing what she has done. Does the Tariff Act show that all European continental goods are allowed to be imported into India subject to the same duties as are imposed on English goods? If it be not so, why should the English merchants not expect to be paid in their own coin? England and India are both under the rule of Her Gracious Majesty, and yet can these merchants affirm that the same principles of political economy are applied to both? There is nothing strange, then, if France frames rules suited to the promotion of her own interests.

Commercial policy of the British Government with regard to India as compared to that of France towards its own dependencies.

3. The *Kesari* (45), in its issue of the 15th December, says:—The French Government has imposed a duty of 2 per cent. on sesamum, ground-nuts and other oil-seeds imported into France from Indian ports except those situated in French possessions in India. It would be well if the British Government were to entertain a similar desire to promote the commerce of their own territories, and depart a little from their policy by which India is being much impoverished in the name of free trade in order to supply cheap food to Englishmen at home.

4. The *Jám-e-Jamshed* (86), in its issue of the 15th December, says:—The *Civil and Military Gazette* expresses a desire that His Excellency Lord Lansdowne should be re-appointed for a further term of five years as the Viceroy of India on the expiry of the present term. It is quite natural that the expression of such a desire should proceed from a member of the Anglo-Indian press. But the question is, what has His Lordship done to deserve re-appointment to the Viceregal seat? The answer is that during His Lordship's administration the country has not been benefited to any appreciable extent by the introduction of new reforms, nor have the Natives been granted new concessions for which they have been long praying. Lord Lansdowne did not follow the beneficial policy laid down by Lord Ripon, but, on the other hand, His Excellency imitated the objectionable course adopted by Lord Dufferin. In these circumstances, there is no reason why the salutary rule of making new appointments to the Indian Viceroyalty every fifth year should be departed from in the present case.

Disapproval of the recommendation made by the *Civil and Military Gazette* for the re-appointment of His Excellency Lord Lansdowne as Indian Viceroy for a further term of five years.

5. A correspondent of the *Bombay Samachár* (95), in its issue of the 14th December, writing from Karáchi says:—For the last fortnight a Russian gentleman, accompanied by a Turkish interpreter, has been on a visit to this place,

A Russian gentleman at Karáchi.

and has gone round to the different localities worth seeing. The gentleman represents himself to be a merchant on a visit to different countries in order to collect information on commercial matters. He is shortly to start for China *viâ* Beluchistan.

Treatment of natives of India in Natal and other parts of South Africa.

6. In noticing the reply of the Bombay Government to the memorial from the Honourable Fazulbhoy Visram and certain other merchants and inhabitants of Bombay relating to the treatment of the natives of India residing in Natal, the Transvaal and the Orange Free State, the *Bombay Samachár* (95), in its issue of the 17th December, says:—It is highly desirable in the interests of the Indians residing in those countries that the consideration of the subject should be soon brought to a conclusion and a movement made to relieve their complaints. But it is feared that considerable difficulties will be experienced in obtaining due relief to the sufferers. The Transvaal and the Orange Free State, being independent republics, are not likely to submit to the dictates of England. Natal is a dependency of England, but, like the dependencies of Australia, Canada, Cape of Good Hope and others, is likely to pay more attention to its own interests than to those of the mother country. The future of the Indians in South Africa, therefore, looks anything but bright. It is to be much regretted that while India has freely adopted the principle of free trade and allows all nations of the world to come and trade in it, British Indian subjects should fail to obtain a welcome reception even in English dependencies.

7. The *Gujarát Darpan* (82), in its issue of the 17th December, writes:—The reply which Her Majesty's Colonial Secretary has given to a petition from Bombay protesting against the treatment received by the Indians in South Africa, postpones the final settlement to a further date. After all blood is thicker than water. Once Spain cut the ears of a lying British sailor and this inflamed England into a war with that country, but the distress of many of her Indian subjects does not induce her to exhort even mildly the Boers and the Colonists to treat them well. Do we enjoy the right of British subjects all over the world? But when the Jack Union is unable to protect our countrymen in the very colonies which England calls her own, where else are they to consider themselves safe? We think it is the duty of the Government of India to remonstrate with the Colonial Office in strong terms. The matter does not, we think, require any long consideration. Is India to be the football of whoever wishes to insult her?

Remarks on some of Lord Cross's recent utterances at Hanley.

8. The *Rást Goftár* (88), in its issue of the 18th December, writes:—Lord Cross in England reverberates the opinion recently expressed by Lord Lansdowne in India, that the British Government wish for no further aggrandizement, and that they desire to maintain the closest friendship with Native States. Such repeated assurances ought to convince the veriest bigot of the good faith of Government, unless he is absurd enough to maintain that their solemn pledges are all so many hypocritical lies. Here it is not that we have simply to believe the assurances, because they have been given by honourable men speaking under the responsibility of office. We can believe them with more confidence, because it is the interest of the British power now to consolidate its mighty Indian empire with the good will of the princes and the people, and not to disturb its stability by creating in them anxiety and suspicion. The foreign possessions of Great Britain make up a large slice of the earth. She has gained in India all that her ambition may desire, and it is reasonable to suppose that, so far as this country is concerned, she will not add to her territories from pure earth-hunger. The circumstances which urged Lord Dalhousie to embark on an imperial scheme of aggrandizement no longer exist, and the ruling power is satisfied, because it is satiated. The Government have now to strengthen their position by cultivating the good will of the Chiefs and the commonalty of India and by guarding its frontier effectually against foreign attacks. The greatest force which can win the love and respect of the people is justice, and Lord Cross seems to appreciate the truth of this maxim, as he said in his speech at Hanley, that justice was the great keystone of the British policy in India. The

British rule is just, except where race-prejudices or powerful British interests occasion a temporary eclipse of justice. The sacrifice of the Indian import duties on cotton goods to the interested cries of Lancashire was certainly no justice to India. When a European is charged with the murder or maltreatment of a Native, it is not justice that he should be acquitted by a jury of his countrymen, in the face of evidence which would be quite sufficient to secure the conviction of a Native, as witness the Ahmednagar murder case. Nor is it justice that he should suffer less punishment than is warranted by the gravity of his offence. Such injustice does not always take place; but whenever it does, it is most lamentable, not so much because a wrong is done in an individual instance, as because it leaves in the mind of the people an unpleasant feeling which it is not wise or politic to generate. This is the true meaning and significance of what Lord Cross has said, that justice is the great keystone of the British policy in India. Sometimes it becomes the keystone of the very existence of a government.

9. The *Indu Prakásh* (14), in its issue of the 14th December, writes:—Lord Cross is reported to have recently made a speech at Hanley in which His Lordship made some notable references to India. His Lordship observed that "justice was the great keystone of the British policy in India." If His Lordship meant by "justice" judicial administration, there is probably some force in the observation, although, we are afraid, that keystone is not unfrequently loose, especially in cases of crimes done against Natives by European offenders; but of justice in the larger sense to India from England, we must confess there are even greater failures. Whenever the interests of the English exchequer come in conflict with the Indian, the latter have almost invariably to go to the wall. Another assurance His Lordship gives is that no further aggrandizement is wished for and that the Government desires to maintain the closest friendship with Native States. This declaration, coinciding with that made by His Excellency Lord Lansdowne at St. Andrew's dinner at Calcutta, must, indeed, be highly reassuring. Let us hope the promise will be well kept. [The *Native Opinion* (15) and the *Gujardt Mitrá* (84), in their issues of the 13th December, express similar sentiments.]

10. The *Gujarát Darpan* (82), in its issue of the 13th December, writes:—The keystone of Lord Cross's speech at Hanley seems to be the same as that of the Viceroy's recent speeches. Native States have now a new assurance from the Secretary of State about their safety. The Amir of Afghanistan was given a hint that he should rule his subjects properly and remain a friend of England. Referring to Persia, Lord Cross expressed a hope that no pressure would be exercised affecting the independence of that country. For Siam he hoped that the French would not encroach on it. Read between the lines, these bare points reveal that England is very uneasy about the recent developement in Central and Eastern Asian politics. The daring with which Russia has occupied the Pamirs has evidently startled our rulers, and so they wish that Persia, which they have been wooing since Sir John Malcolm went there, would not fall a prey to the Russian wiles. Lord Lamington, who has sounded the note of the French encroachments in Siam, will be happy now that Lord Cross has recognised his fears. Lord Lansdowne eulogised Lord Dufferin's foreign policy only the other day. The praise is premature. The policy is now only being put to the test. While on the N.-W. Frontier Russia is actively carrying on its machinations, on the Eastern Frontier the French are extending their influence in another sphere. The utility of the frontier fortifications themselves has been questioned by such a staunch friend of Government as Mr. Maclean. Lord Cross's speech reveals one important fact, that the English Cabinet looks on the present Asian developements with alarm.

11. The *Gujardt Mitrá* (84), in its issue of the 13th December, observes:—The sentiments expressed by Lord Cross about India in his speech at Hanley are, no doubt, quite correct, but it is a well-known fact that the authorities do not observe the principles repeated therein, and attempt to take away or curtail the powers of a Native State whenever an opportunity occurs, as can be seen by the recent treatment of Burmah, Kashmere, and Manipur. As, however, in view of Russian designs on India it is desirable to keep Native

Chiefs pleased and contented, Lord Cross says that Government do not wish to annex their territories and are desirous of befriending them; but, as a matter of fact, the Chiefs are in such continual dread of British officials that they pay high respect to even the peons of those officials, for they are afraid that they will be made to suffer heavily if any officer fancies himself to be slighted even in the least. If His Excellency Lord Lansdowne wants to ascertain the truth of this statement, His Excellency should pay a visit to the Native States in Gujarát and ask their rulers in confidence if this is true. Their records will show the disappointing replies received by them to their complaints regarding the conduct of political officers. We advise Native Chiefs to be as loyal to the British Government as they were in 1857, because if another foreign power comes in the place of the British Government it will distrust them and take away from them what little they now enjoy. We may mention in jest, and not in real earnest, that if the Russians were to come and settle on the other side of the Indus, British officers would be more kind to Natives. [The *Svadesh Bandhu* (125), in its issue of the 16th December, expresses some of the above sentiments, and observes that a despatch ought to be sent by Lord Cross to His Excellency the Viceroy, conveying an assurance to the Native Chiefs that he really desires to carry into effect the sentiments expressed by him.]

Remarks on His Excellency Lord Lansdowne's speech at the unveiling of the statue of Lord Dufferin at Calcutta.

12. The *Kaiser-e-Hind* (87), in its issue of the 13th December, characterises the Viceroy's speech on the occasion of the recent unveiling of the statue of Lord Dufferin at Calcutta as a very striking instance of the way in which the judgment of history could be perverted, expresses disapproval of Lord Dufferin's foreign as well as home policy, and concludes:—We are constrained to observe in the interests of truth and impartial history that the salient points to which His Excellency Lord Lansdowne referred on the occasion of the ceremony of inaugurating the statue are all one-sided. The dark side of the shield was studiously withheld from the public gaze, and so far the eulogy poured was the eulogy of a private individual, and the opinion expressed was the Viceroy's individual opinion. Native India—we mean that large section of it which does not truckle to officialism and cares not for its favours or its frowns—absolutely refuses to endorse that opinion. It is a pure misstatement of facts and must be accepted with a broad reservation.

13. In alluding to the same speech, the *Rájyabhakta* (116), in its issue of the 15th December, observes;—The name of Lady Dufferin will, perhaps, be long remembered in India, but the statue of Lord Dufferin will hardly serve to immortalise his name. We cannot echo the sentiments of His Excellency Lord Lansdowne in praise of Lord Dufferin. The names of Ráma, Krishna, Arjun, Vikram, Akbar and Shiváji have still remained green in our memory without any statues of them, and Lord Ripon, too, was universally respected and adored by 25 krors of people in India on account of his popular administration. If Lord Lansdowne cares to achieve similar popularity, he must adopt the policy of Lord Ripon.

14. The *Makratta* (5), in its issue of the 13th December, writes:—His Excellency Lord Lansdowne performed the interesting ceremony of unveiling the statue of Lord Dufferin at Calcutta, and, as is usual on such occasions, made a long speech pointing out the several good features in our late Viceroy. Comparing what we have received and what we expect to receive from His Lordship's administration with what Lord Dufferin did for us, we are not at all willing to subscribe to what the Viceroy says about his predecessor in office. If Lord Dufferin could avoid a war which would have disturbed the peace of the world, Lord Lansdowne is trying to force it upon us, and in praising Lord Dufferin for avoiding the war the present Viceroy tells the nation what they should say about himself. He was made the Earl of Ava, but Lord Lansdowne certainly need not expect an earldom for his Manipur services. If Lord Dufferin's life is usefully read by His Lordship, we may expect a change for the better in the policy of the present Viceroy. Let us hope the change will come.

15. The *Gujarát Mitra* (84), in its issue of the 13th December, writes:—His Excellency Lord Lansdowne turned to good advantage the opportunity

presented to him by the Dufferin Memorial Committee, the other day, for speaking to his heart's content on the public measures of Lord Dufferin during his Indian Viceroyalty. Lord Dufferin's Indian career is, as it were, an event of yesterday in the political history of this country. It would, therefore, be too premature to speak either in dubious or in definite terms on his policy in connection with some of the important State problems with which he had endeavoured to grapple. Public opinion on his measures, as on those of all statesmen, is diametrically divided in India. But Lord Lansdowne, in his peculiar situation of unveiling a statue erected to perpetuate his predecessor's memory, had rather a civil function to perform, and it is no wonder that he should have done it in the most courteous and friendly terms. But apart from the disputed points of politics, we must candidly admit that the tribute paid to Lord Dufferin for his "extraordinary perception of human nature" and his "rare gift of appropriate expression in speech and in writing" was eminently deserved.

Remarks on Sir George Greaves' address at the distribution of prizes to the students of the Rájkumár College at Rájkot.

16. In noticing the address delivered by Sir George Greaves, the Commander-in-Chief of the Bombay Army, at the recent distribution of prizes to the students of the Rájkumár College at Rájkot, the *Bombay Samáchár* (95), in its issue of the 18th December, says:—The administrative policy hitherto followed by His Excellency Lord Lansdowne has spread fear and dissatisfaction among the people, and to pacify them and restore confidence in them seems now to be the desire of the authorities in England and India, for the addresses recently delivered by the highest authorities appear to be intended to serve that purpose. Lord Lansdowne's speech at St. Andrew's dinner on 30th November last struck a new chord, restoring much confidence among the people, who are certain to be more satisfied at the echoes of it that are being produced all round. His Lordship was the first to assure the Native Princes and Chiefs that the policy of Government was to preserve the Native States intact. Soon after this assurance to the trembling princes, the London *Times* put forward an effusion fully supporting the sentiments expressed by Lord Lansdowne. A few days afterwards Lord Cross, the Secretary of State for India, took an opportunity to confirm Lord Lansdowne's important observations. The address recently delivered by Sir George Greaves to the students of the Rájkumár College is also on the same lines. It is gratifying that Sir George should have contradicted some of the Anglo-Indian statesmen and public writers, who, forgetting that the high and influential position occupied by England among the European States is due to her possession of India, have been asserting that England can well do without India, and that Englishmen are ruling India for her sole benefit—, by asserting that neither England nor India can do without each other. It is shortsighted statesmen alone who do not see the necessity for treating India better at a time when the other dependencies of England are trying to set themselves up independent of the mother country, for making the Indian subjects prosperous and happy, lessening the burden of their taxation, trusting them more and giving them a larger share in the administration of their own country and thereby strengthening the tie of relationship between England and India, both of which countries are sure to be vastly benefited by such a course. The authorities have begun to enrol certain classes of the Natives as volunteers on the frontier and in certain districts of the empire, and have amplified the plan and arrangements commenced under the administration of Lord Dufferin for utilising the armies of Native States for the imperial service. The advice conveyed at such a time by Sir George Greaves to the Rájkumárs is highly gratifying. The meaning of Sir George's advice is that Government is going to trust the Native Princes more than hitherto, and this has raised a hope in the breasts of the Native populations that they too will be more confided in than before and will be soon favoured with the concession of the right of serving as volunteers in defence of their own country. His Excellency the Commander-in-Chief's other piece of advice to the Rájkumárs to be always employed in useful work is not less precious. They are sure to consider their employment in the British army as a great boon and honour to themselves, and it is to be hoped that Government will make due conveniences for their entering that army and benefiting themselves and the paramount power as pointed out by Sir George.

17. The *Gujarátí* (33), in its issue of the 13th December, writes:—

Comments on Mr. Lee-Warner's speech on the occasion of the prize distribution ceremony at the Cathedral High School, Bombay.

Mr. Lee-Warner's utterances are nothing, if not controversial. He always loves a good fight and will scarcely miss an opportunity for having a fling at the higher castes. We are sometimes inclined to think that it would have been a distinct gain to one of the great political parties in England if Mr. Lee-Warner, with his superabundant energy, undoubted talents, strong resolution, ready pen and fluent tongue, had stayed at home and become a member of Parliament. He has distinctly in him the germs of a great and powerful partyman. Actual participation in the keen political warfare of his country would have developed some of his best qualities to their fullest extent. Nor is that all. We are sure his delivery would have improved and his voice grown sweeter and more melodious; he would have acquired greater tact and skill in dealing with delicate questions, and also something of that rare gift of high-souled sympathy while associating with his own countrymen—a gift of which Burke has spoken so highly, and without which no administrator can even hope to be ranked among successful statesmen, especially when his lot is cast among alien people. Ninety-nine per cent. of English officials in India somehow or other become conservatives in their political creed, and we are not wrong in our surmise that Mr. Lee-Warner is also a conservative, and has been so from the beginning of his official career, and although it is somewhat hazardous to play the political prophet, we are fairly within the mark in saying that he would have, not by a sudden jump, however, risen to a high position. These thoughts naturally occurred to us after a perusal of the speech, with its abrupt variations in thought, that he delivered this week at the Cathedral High School, Bombay.—Here the paper refers to that part of Mr. Lee-Warner's speech in which he congratulated the children of the Cathedral High School on their being born Englishmen and being free from the trammels of Indian caste system, and observes:—Is Mr. Lee-Warner quite sure that free Englishmen in the very midst of free institutions do not surrender their judgment and conscience to party purposes and to spurious public opinion? Will he say what government by party factions means? What is the historical significance of the existence of two houses of legislature—the House of Commons and the House of Lords? Is it not a political caste system, not to mention the social caste system necessarily involved in such an arrangement? Is there no ruling caste in India of Western Bráhmans, and is it not a fact that members of this heaven-born caste have at times to surrender their judgment and individuality to the caste and caste rules? It is the very law of the existence of every organization, and it is only a question of degrees and not a difference in kind as regards the despotism exercised by any compact body, taken as a whole, over its individual units. The illustration selected by the speaker was certainly an unhappy one, and even objectionable, seeing that it is only calculated to breed supercilious pride in the youths addressed and contempt for the surrounding races. We do not, however, mean to suggest that there is no caste despotism, nor are we prepared to defend it in its objectionable forms. We only contend that the illustration was quite unsuited to the occasion, especially when it is remembered that there are many who are in favour of maintaining the greatest caste system in India, namely, the governing caste and the caste of the ruled. Mr. Lee-Warner is a clever and incisive critic, but not a critic with a comprehensive or far-reaching grasp, nor sufficiently endowed with that power of what in mental science is called power of self-introspection. Bacon was, indeed, a great genius. He criticised many things with an ability that has not been surpassed. But he, too, was a victim of the fallacies of his own creation, and one need not be surprised if Mr. Lee-Warner's armoury of criticism supplies instruments for effective attack on his own infallible utterances. If the concluding portion of his speech were closely scrutinised, one could easily understand the general mental attitude of the speaker towards the surrounding races. Under the circumstances of the occasion it could not be a full reflection. It looks like a subdued reflection, and we are not sure if the children of the school would have been any the worse if those words of advice had not been addressed. It is, however, some consolation that even Mr. Lee-Warner sees some good in the caste-ridden population around, because he was good enough to ask his audience to make the most of the best that they discover in Native

character. English history illustrates the triumph of free, and not of slavish instincts, and we hardly think that the instinct of obedience which is so firmly ingrained in our national character deserves to be encouraged further. At the same time it is somewhat significant that the expression "liberty" is so easily converted in India into "obedience" by high-placed Indian officials in their sermons to the rising generation of their own race. While regretting that we are not pleased with the mode in which Mr. Lee-Warner conveyed his words of advice, which a less controversial speaker would have skilfully done in more appropriate and conciliatory words, we must say we agree with him in his views about the introduction of the vernaculars into the University curriculum. He urged most cogent reasons for the recognition of the vernaculars, and we hope their opponents will carefully study Mr. Lee-Warner's observations. If English education is to be fruitful, the ideas and sentiments contained in the literature of the West must be thoroughly digested and assimilated, and the best test of this process is supplied when they are conveyed to the ignorant masses around through the medium of their mother-tongue. The moral and intellectual elevation of the country, as a whole, depends upon the diffusion of right and sound ideas throughout the whole mass of population, and by shutting the gates of the University against the vernaculars of the country one of the best civilizing agencies is criminally thrown away. Mr. Lee-Warner's words on this topic are words of far-seeing wisdom, and the champions of the vernaculars ought to be thankful to him for his able advocacy in their behalf.

Remarks on the composition of the Land Indebtedness Commission.

18. The *Mahomedan Herald* (4), in its issue of the 11th December, writes:—We are sorry to note that no Mahomedan has been appointed on the Commission recently appointed by the Government of India to enquire into the working of the Deccan Agriculturists' Relief Act. The members of this Commission should have been chosen more from the Native section of the presidency than from the official, who are not likely to know the details as well as the true facts of the case. We shall anxiously watch the proceedings of the Commission.

Remarks in connection with a rumour about the appointment of a commission to enquire into the question of volunteering.

19. The *Native Opinion* (15), in its issue of the 17th December, writes:—According to some of our Bengal contemporaries, a commission to consider the question of volunteering and admission of Natives thereto is to sit in Calcutta at the instance of Government. This question has engaged considerable attention and been made the subject of an important resolution of the National Congress. Opinions, however, have been expressed in some quarters that even when the said privilege is granted, only a few Natives will benefit by it. But experience appears to us to be a better test than mere surmises, and one may expect a larger number of people out of our vast populations to make use of the privilege when granted. Moreover, our disability to bear arms involves an important principle which, as citizens of an important commonwealth, we cannot allow to stand. But the difficulties are obvious, and though the present Commander-in-Chief of the Madras Army and His Royal Highness the Duke of Connaught may have expressed themselves in favour of the grant of the said privilege, Sir Frederick Roberts is said to be decidedly against the movement,—a circumstance not unlikely to weigh much against our people in the consideration of this question by Government. But the very fact that such two high authorities—General Dormer and the Duke of Connaught—should advocate this cause in no indistinct terms, is an advantage of exceedingly great value. It is only a few months since a proposal to found a military college after the name of the Duke was laid before the Government, though, unfortunately, the proposal did not receive its sanction. The supposed unfitness of the Natives as to their physique can no longer be allowed owing to the fact that the Marátha soldier comes from the very people, the exponents of whom ask for the privilege of volunteering.

The Indian National Congress to be shortly held at Nágpur.

20. In noticing the rough draft of resolutions proposed by the reception committee to be submitted to the subjects committee at the coming Indian National Congress to be held at Nágpur, the *Jám-e-Jamshed* (86), in its issue of the 17th December, says:—The great and genuine earnest-

ness with which the work of the coming Congress is being done raises a hope that it will prove as successful as its predecessors. Any person attentively and carefully considering the resolutions proposed to be brought before the Congress could come to no other conclusion than that the labours of the Congress would vastly conduce to the welfare of India and her people, that Government ought to sympathize with the aims and objects of the Congress, and that those who undervalued or despised its work were either ignorant of the true aims and objects of this national movement, or, if they knowingly ignored them, were not the friends of India. It is to be regretted that some persons should be so indiscreet as to oppose the labours of the Congress for no better reason than the worthless one of race distinctions or animosities.

Candidature of Mr. Dádábhái Navroji to enter Parliament, and the Indian National Congress.

21. The same newspaper, in its issue of the 18th December, says :—The resolution to be brought before the coming Indian National Congress to be held at Nágpur in connection with the candidature of Mr. Dádábhái Navroji for Central Finsbury is expected to produce a salutary effect on the electors of that constituency. The proposed resolution, if unanimously passed at the Congress with due cheers, would be a national appeal to the Finsbury electors, who, it is to be hoped, will not fail to give it due weight; and those who have recently paid a visit to England are of opinion that such an appeal will certainly produce a good result. It is very encouraging, indeed, that Lord Ripon should desire that the leaders of the Liberal party would arrange for the better success of Mr. Dádábhái by putting him forward as a candidate for entrance into Parliament from a safer constituency than Central Finsbury.

Remarks in connection with the grain-riots at Kurnool in the Madras Presidency, and the means resorted to for putting down such riots.

22. Referring to the Kurnool riots in the Madras Presidency, the *Kálhidwár Times* (3), in its issue of the 11th December, writes :—Of late famines in this country have become almost annual occurrences and people are dying of starvation; but no one has a word of sympathy to say in their behalf. It is shameful to fire at a hungry mob, who, to satisfy the pangs of hunger, help themselves with grain when they believe that the authorities have inexcusably neglected their duty. Ten years ago most timely precautions were taken to meet famines. Sir Cecil Beadon was disgraced because of his failure to take steps to meet a famine in Orissa. Lord Northbrook spent several millions in Behar, and Lord Lytton, unpopular as he was, had to promise that he would never permit "a man, woman, or child to die of (starvation)." Grain riots should not be stopped by firing at the innocent mob, but by providing them with food. But the Government of India has not money sufficient to alleviate the misery of the poor and to save their lives; it has only sufficient money for frontier expeditions and for useless extravagances.

Alleged distress and scarcity now existing in several parts of India, and the Famine Relief Fund raised by the Government of India.

23. The *Sudhárak* (19), in its issue of the 14th December, writes :—Humanly speaking, there is now no doubt that very grave scarcity, bordering on famine, is not far off. The circumstances of the last great famine are repeating themselves, with this difference that the area affected this year is even wider than that affected during that terrible period. Of course, the melancholy lessons taught by that time do not seem to be entirely thrown away, and, consequently, there is discernible in the Government of to-day a greater sense of duty towards those who are now on the border-land of starvation. But there is one point in this connection which we are anxious to emphasize. The people of this country have been, for the last 18 years and more, taxed for famine insurance at the rate of a kror and a half a year; and yet during all this period no more than about 80 or 90 lakhs have been spent in the country by Government on actual famine relief. A sum, therefore, amounting to over 18 krors of rupees, extracted from the people for the sole purpose of preventing loss of life in times of scarcity and famine, has been absorbed by the Government of India in its general revenues, and till now applied to purposes other than those for which it was, with solemn promises and assurances, raised. The Government is now morally bound to spend as much of this sum as may be required to prevent distress and suffering during the

present crisis. The money was *specially* raised for meeting the ravages of famines, and the country has therefore a *right* to look *entirely* and *exclusively* to Government for relief and protection.

Alleged distress and scarcity in the Deccan, and suggestions to His Excellency Lord Harris in the matter.

24. The *Native Opinion* (15), in its issue of the 17th December, writes:— A few days ago we ventured to draw the attention of the Bombay Government to the serious outlook in the Deccan, and appealed to it for timely relief. The accounts that we have received since then greatly strengthen what we then wrote. Now we are in a position to say that the Government will have to face a famine in that part of the presidency. Our information is to the effect that the crops have failed, that the prices of food grains are rapidly rising, that there is not a sufficient supply of water, that the cattle are greatly suffering for want of fodder and water, that they are dying in numbers, and that those that are yet struggling between life and death are either being abandoned by their owners or are being sold at nominal prices; that in some places the low-caste people are living upon cattle, and that even children are being abandoned by their parents on account of their inability to maintain them. In short, the people are in despair and are eagerly looking for relief from the paternal Government. It is, we are constrained to say, a matter of deep regret, nay, of astonishment, that the Government should have so long failed, as is apparent from the absence of any action on its part, to do its duty in such a crisis to its suffering subjects. We cannot believe that it is in ignorance of their real condition; and if it is really so, we must say that the local officers, who are its eyes, have failed in the discharge of their duties. It is only now that we are hearing of the district officers moving a little. Such is official lethargy! We learn that the Acting Collector of Ahmednagar has recommended the opening up of relief works and that the Acting Commissioner of the Southern Division has suggested the throwing open of the Government pasture lands in the reserved forest numbers for the sustenance of cattle. But much more will have to be done. *His Excellency Lord Harris should, we venture to think, abandon for a time the pleasures of the Government House, and, copying the example of Lord Wenlock in the Madras Presidency, run down to the affected districts.* His presence there will have an electric effect both upon the district officials and also upon the people. Such a step on His Lordship's part will greatly enhance his reputation as a vigorous administrator. It is, indeed, a misfortune that this year we have tales of famine from so many parts of the country. We have distress in Rajputana, in Madras, in some parts of Bengal, and now in the Deccan. Famines are, in fact, now becoming frequent. This is especially regrettable, because India was fortunate enough in ancient times to escape from them. There is nothing wonderful in this, because her land was so fertile. Even foreigners were struck by this happy circumstance and did not fail to record their impressions to that effect. Then the paper quotes an extract from Megasthenes, Greek ambassador at the court of Chandragupta, an Indian king in ancient history, in which India has been described as a rich country which was seldom visited by famines, and says that the present frequent liability of the country to famines is due to free trade and large exports of grain.

25. The *Bombay Samachár* (95), in its issue of the 17th December, writes:— News is received of the increasing distress experienced in the Deccan. On account of scarcity of fodder, the rayats of the Bijápur and other Deccan districts are selling their cows for a rupee per head. It is very gratifying news that the Commissioner of the Central Division has requested Government to permit the rayats in his districts to graze their cattle on forest lands reserved under the forest laws. But what about the unfortunate rayats themselves whose distress and misery cannot be less than those of their cattle with which they are parting for little or nothing, which they would never do unless they were themselves reduced to extreme distress. The rayats, therefore, deserve the earliest attention from Government, which should, temporarily at least, lessen the severities of the forest, salt, ábkári and other laws that have been found to work harshly in ordinary times, and should for a time suspend the operation of the principles of free trade by prohibiting the export of wheat and other food grains that are being exported to Europe in extensive quantities..

26. The *Kesari* (45), in its issue of the 15th December, says:—Itis now almost certain that in Dhárwár, Belgaum, Bijápur, Miraj, Jamkhandi, Sátára, a Sholápur and some other parts of the Deccan famine will make its appearance in fearful form. It is said that in several places in the Karnátik seeds have not been sown at all. Now there is no hope of rain. The little store of grain that was in these districts was carried away by dealers to Madras where famine made its appearance long ago. Prices have already risen very high and there is fear of an enormous increase soon occurring in them. Eighty-six per cent. of the population are agriculturists, who hardly get sufficient food to eat even in days of abundance. There is no doubt, therefore, that living will be a very hard problem with them this year. The miseries of the cattle need not be described. They can better be imagined from the fact that at Dhárwár and Bijápur buffocks worth Rs. 50 or so a head can be had, it is said, for less than annas 4, and that at Bijápur several bullocks have been abandoned by their owners, and five cows were sold for a rupee in the cattle market at Sholápur! The butchers are the only purchasers of cattle. These are all signs of a famine. Government do not seem to have yet taken any steps in this matter. They will now, perhaps, begin relief works, but in addition to these they should give more attention in other directions. Government show their sympathy with agriculturists excepting in money matters. They will issue resolutions, put forth a Relief Act, appoint commissions and do everything except remission of the land tax! It is said that in spite of the alarming condition of the people in the Madras Presidency on account of famine the unrecovered land revenue amounts to Rs. 27½ only. Similar rigour will, it is feared, be now practised on this side. The Governor-General will say with a sigh that there is famine in almost all the Deccan districts, but will never think of remissions. We therefore request Government not to be cruel and exacting like the Márwádi, but to grant remissions wherever needed.

Suggestions to Government for the relief of the famine-stricken people in the Bijápur District.

27. The *Rámdás* (17), in its issue of the 12th December, writes:—The primary duty of Government under the present circumstances in Bijápur is to look to the necessities of men and cattle. Thousands of bullocks and cows are sold to butchers every day for a few annas each. The butchers are rendering valuable help to famine in the work of destruction. They are purchasing cattle, not for flesh, of whose absence they are well aware, but for hides, horns and bones. This free destruction of cattle will tell very seriously upon the agricultural condition of the district in spite of good and sufficient rain next year. No facilities are given to the people to bring hay or fodder from other districts by lowering or remitting the railway charges. Railways ought to be more liberal in these days. Government should remit the assessment on lands that have yielded no produce. If total remission cannot be granted a partial one should be given, and the rayats should be saved from total ruin. If remission of assessment is believed to inflict a heavy loss, Government should at least be pleased to realise this year's assessment by two or three annual instalments. The rayats have scarcely recovered from the effects of the terrible famine of 1877, and have no means left to hold out and stand on their own legs. They are helplessly thrown by an absence of rain upon the mercy of Government, who, they are confident, will work with heart and soul for their good, will sympathize with them in their miserable condition and will try their utmost to assuage their sufferings as much as possible. About two hundred applications, we hear, have been made to Government for loans, but to no purpose. It is a strange anomaly that the rayats in the neighbouring district of Sholápur are getting loans from Government, while the poor and unfortunate cultivators of this famine-stricken district should be denied that help. We fervently hope that Government will be pleased to advance money to cultivators at this nick of time upon easy terms, and save them from the appalling consequences of a terrible famine. The first and foremost thing the Government is called upon to do is to arrange for a sufficient supply of corn. Exportation of wheat and jowári has left no stock sufficient for the wants of the people of Bijápur, and the prevention of further exportation is highly desirable. Prices should be fixed and should not be allowed to vacillate. A sudden rise in prices creates riots and disturbances, and therefore its prevention is principally desirable. The immediate opening of relief works is of utmost importance. The labouring classes having no work to do, have begun to

commit petty thefts, and if relief works are not soon opened the prisons will be over-flooded by convicts. Relief works should be entrusted to pensioners or well-to-do persons of the district, and not to officers of Government drawing large salaries. The sums required for paying salaries to great officers, if saved, can be utilised for making provision for a good number of labourers. The relief works to be introduced should be such as would promote the agricultural prosperity of the district. Digging of tanks and wells and the construction of canals are highly desirable. These suggestions, we sanguinely hope, will be taken into consideration by the local Government and immediate steps for the relief of the famine-stricken people will be taken.

Remarks on the levée recently held in the Bombay Secretariat by His Excellency Lord Harris.

28. The *Kaiser-e-Hind* (87), in its issue of the 13th December, speaks of His Excellency Lord Harris' levée at the Secretariat on 9th instant as follows:—The annual State pantomime or "monkey show" came off at the Secretariat on Wednesday last, when over 400 amiabilities, infatuated enough to do *pooja* to nothing in particular, bowed and were bowed out amidst all the formalities of a Chinese ceremonial. But the Chinese are supposed to be barbarous, so we look with an indulgent eye on the senseless obeisances in which they indulge. But the English are one of the most practical and hard-headed civilised nations of the globe, and withal opposed to senseless ceremonials. Then why on earth do they keep up this meaningless pantomime of what is called a State levée? Are there no "social reformers" to put an end to this monkey show?

Approval of the appointment of A'ga Akbar Sháh as the Sheriff of Bombay for the ensuing year.

29. The *Káseide Mumbai* (109), in its issue of the 14th December, approves of the appointment of A'ga Akbar Sháh, uncle of the present A'ga Khán, as Sheriff of Bombay for the ensuing year, says that it will give satisfaction to the Khojás and Moguls, but adds that a Suni Mahomedan or a Bohra gentleman had better claims to this honour since it was once conferred on a Khoja gentleman, namely Mr. Rahimtula Mahomed Sayáni, and requests Government to bear in mind the claims of the Suni Mahomedans and Bohras in future. [The *Gujarátí* (83) and the *Kaiser-e-Hind* (87), in their issues of the 13th December, and the *Pársi Tíkákár* (114), in that of the 15th idem, express their satisfaction at the appointment.]

A complaint against European soldiers and a request to Government in the matter.

30. The *Gujarát Mitra* (84), in its issue of the 13th December, observes that European soldiers are generally illiterate and wanting in good breeding, and when their regiments are transferred from one place to another they sometimes commit serious crimes in those places where their regiments happen to encamp for a short time, and remarks:—It is said that recently on the march of a certain European regiment from Ahmedabad to Poona a soldier stole a mule from a villager at Umravati and carried it with him to Broach without being detected. On a complaint from the owner the soldier was merely directed by his commanding officer to restore the animal to the owner, but was not at all punished for the offence. There was also another case in which some four soldiers are said to have insulted the Pársi community by entering their Tower of Silence at Párdi in the Surat District after breaking the lock, and when this conduct was reported to the commanding officer the aggrieved parties were simply told that their loss would be recouped, but nothing is known as to what has been done in the matter. Our correspondent from Navsari also complains about the conduct of European soldiers and cites two cases which are being widely talked of there. In one assault is said to have been committed by three soldiers upon a shepherdess and in the other upon a Bohra woman.

Alleged illegal actions of Magistrates and municipalities under the supposed authority of legislation and the people's ignorance.

31. The *Madritta* (5), in its issue of the 13th December, writes:—An interesting case under the Income-tax Act is reported from Madras which ought to throw sufficient light upon a dubious point. Many labour under the wrong impression that there can be no appeal to show that one has been wrongfully assessed. Under this impression many abstain from preferring appeals and

encourage income-tax officers to indulge in their vagaries. We know of a case in which a certain gentleman is in the official reports shown as possessed of a source of income from house-rent, whereas he has no house to let. We asked this gentleman to submit an appeal, but he has not done so, because he was told that no appeal could lie on that ground. The Madras case we refer to contains the same issue. The case did go up in appeal and was enquired into. It is quite immaterial to us how it was decided. It is not as regards the income-tax alone that Government officers suppose they can do certain things under the authority of an Act of the legislature, whereas, really speaking, the Act does not contain any provision authorizing the Magistrate to indulge as he wishes. If another instance of magisterial vagaries and people's ignorance were wanted, we might mention that municipalities often refuse permission to build on the ground that the site to be built upon does not belong to him who gives notice. Under the Municipal Act the municipality has nothing whatever to do with the ownership. People quietly submit to such illegal orders and seriously inconvenience themselves. Closely connected with this wanton conduct of municipalities is that of Magistrates who put their spoke in the wheels and ask the municipality to refuse permission on the ground that the site belongs to Government. A weak municipality bows down to the decision of the revenue authorities and refuses permission. The poor applicant weeps over his misfortune and gives up the point in despair. It is in such little matters that tyranny is exercised and people want relief. We want local reformers, perhaps more urgently than national ones. As an illustration of this back-door tyranny we mention the case of the Dhamdheres in Budhwár Peth of the Poona City. This case was decided by the municipality at its last meeting. People who have their houses in the city ought to study the particulars of this case.

A suggestion to the Bombay Government in connection with the appointment of the President of the bench of Honorary Magistrates at Poona.

32. The same newspaper writes :—Some time ago we referred to the subject of preparing the list of the Honorary Magistrates for the Poona City, and especially with respect to the appointment of the President of the bench. We again draw the attention of Government to the subject in the hope that as the time of appointing the President is near at hand, some definite principle may be laid down in conformity with which the choice may be made. It is certainly unjust that Government officers should be allowed to play with the rights and claims of persons who serve Government without remuneration. We do not advocate any special test. Let Government fix upon any, but let it be adhered to firmly so that no one may feel aggrieved by the nomination. Learning, seniority of honorary service, age, and position in the society would each supply a test, and no one need complain if one or two of these be fixed upon. But when the matter is left to the sweet will and pleasure of the district officers it affords scope for favouritism which, we need not say, should be avoided as far as possible in all cases. We hope our suggestion will be taken into consideration in making the next nomination.

33. The *Poona Vaibhav* (57), in its issue of the 13th December, makes the same suggestion and adds :—The work of preparing the list of Honorary Magistrates in Poona according to their grades has been entrusted to our old City Magistrate, Mr. Plunkett, who does it as he likes, inasmuch as he places a junior Magistrate at the top and puts a senior at the bottom of the list. It is the duty of the District Magistrate to see that justice is done, but he passes on the list, without going into its merit, to Government, who, in their turn, blindly adopt it, and thus there is no redress of an injustice done by Mr. Plunkett. This gentleman having been a Magistrate in Poona for nearly fifteen years past has formed many acquaintances or has otherwise come in close contact with many persons in the city, and so an arrangement which is just in his opinion raises many doubts in the minds of the people. In order to provide against such contingencies Government have ruled that a Government officer should not be kept at one place for more than a certain number of years ; but from Mr. Plunkett being in Poona for the last fifteen years, we surmise this rule is made applicable to Natives alone. If such be the case, we should request Government to make such a declaration once for all for the information of the public.

A criminal prosecution at Ahmednagar for selling an alleged obscene picture and remarks in connection with it.

34. The same newspaper refers to the complaint which is said to have been filed under Section 292 of the Indian Penal Code before a Magistrate at Ahmednagar by a Rev. Mr. Smith against the Ahmednagar agent of the Poona Chitra-shála Press for selling copies of a picture of Yashoda and her child, the Hindu god Krishna, in which the mother is shown to be suckling the child, and remarks :—Section 292 applies to obscene publications and pictures, but we do not see what obscenity could there be in Yashoda's suckling the child. Do the Europeans consider it obscene for a mother to feed her child at the breast? Is it because it is a Hindu picture that it is to be condemned as obscene by Englishmen, who are conquerors, and we are to be punished for it? If the news of the complaint filed at Ahmednagar be true, oppression will have reached its culminating point. It is nearly five thousand years ago that the god Krishna lived, and during this time thousands of copies of this picture have been published, but no Indian ruler or his subjects ever considered it obscene A Christian in Bombay recently gave publicity to such falsehoods about Krishna as would make one's hair stand on their ends, and now the Rev. Mr. Smith files a complaint in connection with the picture of Yashoda and Krishna. This shows there is much similarity between the reign of Aurangzebe, who demolished Hindu temples, and the British rule. Things will not take a serious turn if Government suitably deals in time with those who oppress the Hindus in matters relating to their religion. The picture in question is not obscene in the opinion of the Hindus, who look on it with great reverence. The Hindus consider it obscene that a European husband and wife should walk through the streets arm in arm, still they do not mind it, considering that it is a prevailing custom among Europeans.

35. In alluding to the same prosecution the *Chandánshu* (26), in its issue of the 13th December, calls the attention of the Rev. Mr. Smith and the trying Magistrate to two statues, one of a female stark naked and the other of a male standing by her side and making, under the influence of passion, a movement of his hand pointing to the parts of her body the mention of which decency forbids, which statues are said to be found in a place of public resort like the Victoria Gardens in Bombay, and which are disgusting and outrageous to the feelings of ladies and gentlemen visiting the locality.

Alleged abominable slave traffic in white girls from the Continent and the Levant, the nuisance resulting from it in Bombay, and remarks in connection therewith.

36. The *Kaiser-e-Hind* (87), in its issue of the 13th December, writes :—The abominable slave traffic in white girls from the Continent and the Levant, to which a correspondent of the *Bombay Gazette* lately drew the attention of the public, is one which needs to be immediately put a stop to by the strong arm of our humane and Christian Government. We have heard of this demoralising trade before, but we never had any conception of its enormity till the perusal of that correspondent's letter. No city can fare well, however wealthy it may be, where such unspeakable traffic, opposed to all sense of freedom and revolting in all its aspects, could be allowed to flourish. The abominations of Sukláji and other streets have now been fully exposed to day-light. They are shocking enough in all conscience, and it is time an indignant protest from the public was made against this peculiar vice, which is daily making rapid strides in Bombay and fast corrupting the morals of its weaker citizens. There is not the least doubt that Bombay is beastly sinful in this respect. To our mind it presents a truthful picture of the cities to which Ruskin has referred in those burning and imperishable words of his—words which will endure so long as the English language exists on the surface of this earth. Bombay is fast earning the infamy of the cities which Ruskin has described in the passage referred to. Is the Government going to sleep over the exposures made by our contemporary's correspondent? Is the police so powerless that it cannot touch the vile traffickers and deport them bag and baggage out of Bombay? Is the Magistracy so blind to the enormities of the rascally gang that it cannot represent matters to its superiors and urge for a speedy reform of the criminal law, if that law be insufficient to seize these monsters of vice who are soon converting Bombay into a huge blazing furnace of sodom? Is Bombay society, European and Native so far depraved that it can sit coolly over the pollution which is even now rotting and raging through the bones and sinews of the people? Where are the English clergy? Cannot the good Lord Bishop initiate a movement in this matter, and

call a monster meeting in the Town Hall to express the unanimous voice of the citizens against this growing vice and this abominable traffic, which victimises innocent girls, wrecks their lives, and fattens and battens on their forced incontinence? If the evils of opium moved his heart and agitated his breast, are we to understand that the rank evils of this most ignoble and brutal traffic will less move him? Where are the Purity Societies? Where is the redoubtable Mr. Dyer, who so relentlessly pursued the diabolic *dahie* of cantonments and brought to bay the imperious and defiant Quarter Master General? Where are the sturdy lieutenants of Mrs. Josephine Butler whose perseverance, energy and earnestness succeeded, with the instrumentality of the House of Commons, in ridding India of a plaguy and pestilential piece of legislation? Where, in brief, is the public spirit of Bombay? If it be not slumbering, it ought to be awake to the imperative duty of overcoming, with its giant hands, this new Python of immorality which is fast converting Bombay into a loathsome sepulchre, white from without, but inwardly full of uncleanliness and festering corruption. See how this hideous and foul class of *placeurs* prowl about in the evening where society congregate to hear the sweet strains of music or breathe the pure air of heaven. Is the Apollo Bandar safe from these rascals? Is the sacred purity of the ancient Esplanade Bandstand free from their invasion? Do they not infest other respectable quarters where grown-up males and females, youths and girls, married and unmarried, resort? Has nobody marked how vice bedecked in her gayest colours and glittering gegaw- shamelessly flaunts before our very faces, boldly parades on the foot-paths, and unblushingly confronts us, fearless of law or authority? Is there to be no remedy for the prevention of these demoralising exhibitions of the vulgar venuses, dark and white? We repeat that if there be left sufficient moral instinct and spark of purity among our citizens they ought not to rest in slumber a day longer till they have moved the authorities to stamp out the abominable traffic and repress the other evils which refined civilisation and wealth have unfortunately imported here,—evils unspeakable which are fast converting Bombay into a second sodom.

37. In noticing two cases of dacoity, one in the Ahmednagar and the other in the Kánara district, appeals in which were disposed of last week by the Bombay High Court, the *Bombay Samáchár* (95), in its issue of the 13th December, says:—In the former case about half a dozen armed dacoits plundered the houses of two or three wealthy Márwádis in the village and carried off property worth upwards of Rs. 6,000 in spite of the villagers, whose number was large but who did not dare oppose the dacoits. This is not the first occurrence of the kind. The cause of this is that while honest and orderly people are prohibited by the Arms Act from possessing any arms of offence or defence, dacoits secure weapons of different kinds without caring in the least for the law, and attack and plunder the peaceful inhabitants. The Kánara case shows that the Thugs have not yet disappeared from the country. Though dacoits and Thugs are punished by courts of justice when convicted, their number does not seem to have lessened.

The number of dacoits and Thugs does not seem to have lessened owing to the stringency of the Arms Act.

38. The *Kaira Vartamán* (108), in its issue of the 16th December, says that in the Kaira District the cultivators of land suffer heavy losses, and are impoverished by stray cattle, monkeys, &c., destroying standing crops, and recommends Mr. H. R. Cooke, Acting Collector, to issue for a nominal fee licenses to the cultivators in each village to possess arms in order to protect their crops from the devastations of beasts and birds.

A request to Government to issue licenses to keep arms to the cultivators of land in the Kaira District.

Part II.—*Education.*

39. The *Sudhárak* (19), in its issue of the 14th December, writes:—As a rule, we have not much sympathy with the criticism to which University examiners are often subjected by unsuccessful candidates and their friends and guardians. There is no gainsaying the fact that now and then some queer freak on the part of a new or eccentric examiner creates a sudden disturbance in the usual nature of question papers and brings to grief a few candidates who might otherwise have done better. But oftener than not, the complaints uttered against this much-abused class have little ground to stand

A complaint against the results of this year's Bombay University examinations.

upon, as almost every unsuccessful candidate seems to think that he is, as it were, in duty bound to attribute his failure to anything but his own want of preparation. But we must confess that this year's results have considerably shaken our faith in this theory. That less than one-third the total number of candidates should be able to get through the First B. A. Examination, and less than one-fourth through the P. E., is something truly astonishing. No less than 683 candidates had appeared this year for the Previous Examination of our University, of whom 524 have been asked to knock at the door again. This is nothing if not a regular slaughter, and it is not possible to contemplate the disastrous result with a light heart. The present P. E. course is admittedly lighter than the old one, and there is nothing to show that this year's candidates were creatures of extraordinarily poor brains or that they were neglectful of their studies in an uncommon degree. On the contrary, the addition of a year to the old course justifies the presumption that they must have been, if anything, more assiduous than what P. E. students generally are. At least a hundred deserving students, therefore, it might fairly be concluded, have been wrongfully detained in the Previous class this year, and one may well ask, who is responsible for the loss of money they have incurred and the painful shock their feelings must have sustained,—a shock which, in not a few cases, might throw a blight on entire careers? Perhaps some of the examiners, smarting still under the powerful attacks made on their class during the course of the year by Mr. Mehta and others, have thought fit to "kick wildly and kick in all directions." Be that as it may, we think it is the duty of the Syndicate to enquire into the causes that have made the P. E. result so disastrous. Some latitude might certainly be allowed to individual tastes and individual judgment, but vagaries so harmful ought certainly to be put down with a strong hand and in no half-hearted manner.

A complaint against the Bombay University in connection with examinations.

40. Among other things "An Elphinstonian" complains, in the issue of the *Gujarátí* (33) of 13th December, about the universal secrecy observed by the Bombay University as follows:—No State records are preserved with greater care than the records of our University. Students are always complaining that their papers are lost, that mistakes are committed in summing up their marks, and that the examiners instead of carefully examining their papers hurriedly pass them over. Let everything be done with open doors in the University. Let it even return the papers of students to them, if they like to have them, with a small fee. Let us have the number of marks each student gets not only in each subject but in each question. We shall then be better able to handle figures. We shall be able to compare the number of marks the students obtain from different examiners, the average number of marks obtained in different languages, the number of students that fail in different subjects, and many other particulars. All the complaints of students will then cease. At present I shall give one instance, though I can cite many to show that there is some truth in the complaints of students. Some two years ago one Mr. Saraiya was declared to have failed in the B.A. Examination. He at once asked to see the number of marks he had obtained in different subjects. The demand was not acceded to. After great difficulty he was able to get his marks, and lo! there was a mistake of one hundred marks committed by a clerk in summing them up. The mistake was brought to the notice of the examiners and he was declared to have passed the examination in the second class. Now, who is to remunerate him for the trouble and anxiety caused by this unlucky mistake? But let that be put aside, and tell us how we can be sure that this was a rare occurrence when students complain of such mistakes every year. Let the University search its important records and tell us how many students have been sacrificed by such mistakes up to date.

Part III.—*Municipalities.*

Comments on the reply received by the Bombay Municipality from the Supreme Government to their memorial about police charges.

41. The *Rást Goftár* (38), in its issue of the 13th December, writes:—It looks as if the Bombay Municipal Corporation will, after all, have to bear the increased burden of the police charges. The Bombay Government suddenly sprung this charge upon the municipality a few months ago, and the Corporation made an appeal to their conscience on the injustice and inequity of the demand. That body was angry and alarmed at the thought that it was treated as a veritable milch-cow

by the Government to be drawn upon and drained dry under one pretence or another. This was, of course, a very exaggerated view of the situation, but a majority of the Councillors felt it strongly and expression was given to that feeling in some burning and impassioned sentiments in their memorial which have now met with a cold-blooded sneer from Mr. Secretary Lee-Warner. The earnest protest of the Corporation has made no impression whatever upon the Bombay Government, and, what is worse, it has failed utterly to evoke the sympathy of the Supreme Government either. In their view of the municipal liability with respect to the payment of the police charge both the Governor in Council and the Governor-General in Council are cordially at one. As too often happens in such cases, the higher authority has echoed and emphasized the opinion of the subordinate power, and between the two, we are afraid, the Corporation will have to find the means anyhow. There is a last ray of hope in an appeal to the Secretary of State, but it would be a wonder if the official mind at home were to think much differently from the official mind in India. And so the Corporation being by far the weakest party, will have to go to the wall, since it will certainly be thrust to the wall if it did not take it of its own unwilling motion. The proposal will involve an additional outlay of Rs. 1,00,000 per annum on the part of the municipality,—an excess which in these days of expenditure overtopping the revenue it will be not an easy thing to meet. Mr. Lee-Warner has made a great point of the fact that in May 1881 the Corporation had, of its own motion, adopted a resolution that Section 133 (*b*) be amended as follows: "The annual expenses of the police shall be from time to time determined by Government, and three-fourths of the amount so determined shall, on the requirement of Government, be paid out of the municipal funds." We suppose that when they passed this resolution the Corporation did not contemplate such a large increase in the police expenditure as has been now proposed. They went by the figure which stood at the time. They looked only at the present without taking the least thought of future contingencies, and herein we admit they made a serious mistake. But is it for the Government to catch at a tactical blunder to enforce their demand? Would it not better suit their dignity and their power to confine themselves to the broad issues raised by justice and equity? Attempt at a dialectical triumph is as much out of place in such a grave controversy as rhetorical flourishes. One of the strong points in the memorial of the Corporation was that the municipalities of Calcutta and Madras contribute nothing towards their police. It is urged in answer to this that the position of Madras is exceptional, though it is not stated in what respect it is so. We do not know but that its poverty may be the exceptional circumstance. As for Calcutta, it is stated that the city can, "under normal conditions, be legitimately compared with Bombay in this respect, but the normal conditions which would justify such a comparison do not exist at the present time." It is admitted that the Calcutta Municipality was in March 1888 relieved of the charge of Rs. 2,00,000 on account of police, but it is added that this relief was given subject to the condition that the municipality should engage to spend this sum annually on sanitary improvements in the suburban area which has been amalgamated with the town of Calcutta. We have no knowledge here of the conditions under which the consolidation has taken place, and therefore we cannot tell how far the case of Calcutta is different from that of Bombay for instituting a comparison in respect of the police charge. But to obvious reason it appears that sanitary improvements form a necessary and legitimate charge to be incurred by any municipality, and that it is to be presumed that the suburban area will pay a tax just as well as the town of Calcutta for the purpose of supplying means for effecting sanitary improvements. If the Calcutta Municipality has been relieved of the police charge on its engaging to carry out these improvements, the Bombay Municipality might as reasonably be relieved of it in consideration of the vast amount it has spent and is spending on such sanitary works as the underground drainage and the Tansa lake, and of the annual charge it is incurring on the conservancy of the city. For these and other great works it has to provide about Rs. 18,00,000 for debt charges alone. Does not Bombay deserve as well of Government as Calcutta? If the question be considered on the broad grounds of justice and equity, we believe we are not mistaken in adhering to the opinion that the heavy demand made upon the municipality is not justifiable. [The *Kaiser-e-Hind* (87) and the *Gujarátí* (83), in their issues of the same date, express similar sentiments.]

42. The *Indu Prakash* (14), in its issue of the 14th December, writes:—The appeal to Cæsar which the Bombay Municipal Corporation made in the matter of its dispute relating to its liability for the cost of the city police has resulted in, what may fairly be claimed, a victory for the Corporation. The Government of India has decided that "the Corporation should bear the cost of the city police, less any sum not exceeding 25 per cent. of the total cost, and not less than Rs. 90,000 a year, which the Government may think fit to contribute towards it, and less any charges not legally incumbent on the municipality of which the municipality has relieved, or may, in future, relieve the State, *e.g.*, the maintenance of the Queen's Statue and the Victoria Albert Museum." By this decision the Corporation makes a distinct gain in so far as it has got declared and affirmed once for all the liability of the Government to contribute its share of the cost, which the latter was seeking and had already threatened to evade. This arrangement, though more favourable than the proposal of the local Government, is not entirely satisfactory. Now that the court of appeal has given its decision we doubt if it could be altered; but if it is possible to get a review, we should like to have the arrangement modified to a certain extent. In the first place, we should like that the Corporation should accept in exchange for the police charges some equivalent items of State expenditure. We are sorry the offer which was made in 1887 was not accepted. If it is possible to get the offer renewed, an effort should certainly be made to have a transfer of liability. As a matter of principle the municipality should have to pay for those branches of administration over which it can exercise full control. It cannot properly be entrusted with the control of the police. At the same time it has made itself liable to pay a certain amount towards its cost. The municipality, without denying its liability for the amount it has been spending, may ask to spend the same amount upon some works of which it can legitimately claim to have control. If, however, it is no longer open for the municipality to have this choice, and if it must pay its customary quota of police charges, its liability should at least be defined specifically once for all. Let it be settled, as the municipality itself offered, that its share shall be three-fourths and that of the Government one-fourth. The present arrangement of varying limits leaves it open to the local Government to stick to the minimum and leave the major portion of the burden on the municipality. Such an arrangement in a growing city like Bombay can hardly be satisfactory. The Government of India, now that it has intervened, should settle the question finally.

Infectious Diseases Hospitals in Bombay and the local municipality.

43. In noticing the resolution of Government in the General Department dated the 15th instant, on the question of the maintenance of one or more hospitals in Bombay for the reception and treatment of persons suffering from cholera, small-pox and relaxing fever, that is being discussed with the Bombay Municipality, the *Bombay Samachar* (95) and the *Jám-e-Jamshed* (86) of the 19th idem observe that no reasons have been given by Government for not treating any longer cases of infectious diseases in general hospitals in which such cases have been received for a long number of years, advise the Corporation to let Government use the bludgeon clause as threatened, if it be so minded, and allow the rate-payers to see that an indispensable necessity exists for being prepared to have the Bombay Municipal Act subjected to amendments in regard to several shortcomings that are to be found in it.

Part IV.—*Native States.*

Remarks on the administration of the State of Hyderabad (Deccan).

44. The *Subodh Patrika* (18), in its issue of the 13th December, writes:—His Highness the Nizám's Government has of late been issuing from time to time well-written State papers breathing an enlightened and liberal spirit. The latest document of the kind was His Highness' letter to the Minister, in which he gave reasons (and they were very good ones) for which he threw aside the pride and prejudice of an Oriental ruler and chose to appear as a witness before a commission of enquiry in a case to which he himself was a party. This act of the Nizám procured for His Highness deserved credit and applause from all sides, and, taken together with the State papers mentioned above, would indicate a spirit of broad liberality in the Government

of his State. But, after all, the best proof of the reality of such spirit can only be found in the character of the administration and the scrupulous care with which the taxes levied from the subjects are devoted to their welfare. Judged by this standard we are afraid the Hyderabad State will not rank very high among its contemporaries, not to speak of other transactions involving a prodigal use of the public funds. The purchase of the now notorious diamond alone shows little regard for due economy. The Nizám's Regalia is declared by an American *connoisseur* who had an opportunity of examining it personally to be the most splendid in the world, and certainly there was no special need to add to it Jacob's stone at a cost nearly of half a kror, especially at a time when famine is threatening a good portion of the dominions. For even if the diamond is not purchased and the case be won by the Nizám, the transaction is certain to entail an amount of expense which would have gone some way to relieve or avert the impending distress among his subjects. Then, again, though there is much noise about education, all that is heard of is that one or two institutions exist at head-quarters for the instruction of the higher class Mahomedans and very little seems to be done for the education of the common people or the tax-payers, the bulk of whom are Hindus. We speak under correction and would be glad to know that we are mistaken. A liberal grant is made by the Nizám to the Mahomedan College at Alighar. Recently this grant is stated to have been raised from Rs. 1,000 to Rs. 2,000 per month. But if what a Calcutta paper alleges be true, one is reminded by it of Peter being robbed to pay Paul; for, the allegation is that money for this increased grant to the Alighar institution has been found from deductions made from the salaries of officials, both Mahomedan and Hindu alike. Here again we speak subject to correction, but altogether we must say that the Hyderabad administration has to make much progress before it can be said that it has reached the level indicated by enlightened official manifestoes.

The alleged order of the Thákor of Morvi for the compulsory education of his subjects commented upon.

45. In alluding to the report that an order has been issued by His Highness the Thákor of Morvi for the compulsory education of his subjects, the *Jám-e-Jamshed* (86), in its issue of the 14th December, observes:—The order is said to require that children between the ages of 2½ and 8 are to be sent to schools, and persons found disregarding this order will be punished for disobedience. If such a mandate as this has been actually issued, it is sure to prejudice the interests of the people of Morvi. Compulsory education cannot suit the poverty-stricken condition of the subjects of Morvi, and their circumstances ought to be improved before the people are compelled to adopt the rule of compulsory education. Certainly, what was not considered by the Bombay Government a short time ago to be suitable to the circumstances of the citizens of Poona cannot be held to be fit for the people of Morvi, and the alleged order of the Thákor must be held to be quite premature.

46. The *Rájyabhakta* (116), in its issue of the 15th December, is glad that His Highness the Thákor of Morvi has recently issued a notification making the education of boys in his State compulsory, says that as education has not yet made sufficient progress in Native States the people therein cannot generally obtain an honest livelihood and have frequent recourse to dishonest means, and that therefore the Thákor, who has introduced several other reforms, must be congratulated upon this order. The paper hopes that other Native Chiefs will follow suit. [The *Gujarát Mitra* (84) and the *Hitechchhu* (85) of Ahmedabad also, in their issues of the 13th and 17th December, express gratification at the order issued by the Thákor.]

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 21st December 1891.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th December 1891.

List of Newspapers and Periodicals

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	420
2	„ Indian Spectator...	Do.	Do.	1,000
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahomedan Herald	Bombay	Weekly ...	300
5	„ Mahrátta	Poona	Do.	800
6	„ Phœnix	Karáchi	Bi-weekly ...	410
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,450
11	„ Dayán Chakshu	Poona	Do.	800
12	„ Dayánodayá	Bombay	Do.	375
13	„ Dayán Prakásh	Poona	Bi-Weekly ...	500
14	„ Indu Prakásh	Bombay	Weekly	925
15	„ Native Opinion	Do.	Bi-Weekly ...	600
16	„ Prabhákar	Do.	Daily	350
17	„ Rámdás	Bijápur	Weekly	225
18	„ Subodh Patrika	Bombay	Do.	965
19	„ Sudhárak	Poona	Do.	3,000
20	„ Vártáhar	Bombay	Do.	1,325
	MARÁTHI.			
21	The Arunodayá	Thána	Weekly	850
22	„ A'ryávart	Dhulia...	Do.	200
23	„ Bakul	Ratnágiri	Do.	500
24	„ Belgaum Samáchár	Belgaum	Do.	215
25	„ Bhámini Prakásh	Poona	Do.	200
26	„ Chandánshu	Tásgaon	Do.	100
27	„ Chandrodaya	Chiplun	Do.	...
28	„ Chikitsak	Belgaum	Do.	400
29	„ Chitragupta	Karád	Do.	200
30	„ Daivadnya Samáchár	Bombay	Monthly	300
31	„ Dakshin Vritt	Kolhápur	Weekly	150
32	„ Dhárwár Vritt	Dhárwár	Do.	1,000
33	„ Din Mitra...	Yeola	Monthly	...
34	„ Dnyán Ságar	Kolhápur	Weekly	325
35	„ Ganga Lahari	Násik	Do.	200
36	„ Hindu Punch	Thána	Do.	600
37	„ Hitechchhu	Bijápur	Do.	60
38	„ Holkar Sarkár Gazette	Indore...	Do.	422
39	„ Jagadádarsh	Ahmednagar	Do.	300
40	„ Jagad-hitechchhu	Poona	Do.	3,250
41	„ Jagannitrá	Ratnágiri	Do.	150
42	„ Kalpataru...	Sholápur	Do.	250
43	„ Kannada Punch	Bágalkot	Do.	100
44	„ Karmanuk	Poona...	Do.	1,500
45	„ Kesari	Do.	Do.	4,300
46	„ Khándesh Chitragupta	Dhulia	Do.	175
47	„ Khándesh Vaibhav	Do.	Do. ...	50
48	„ Kumtha Vritt	Kumta	Do.	...

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	MARA'THI—continued.			
49	The Mahráshtra Kokil	Bombay	Monthly	1,500
50	,, Mahráshtra Mitra	Sátára	Weekly	250
51	,, Moda Vritt	Wái	Do.	350
52	,, Mutaddi	Ahmednagar	Do.	...
53	,, Nagar Samáchár	Do.	Do.	150
54	,, Násik Vritt	Násik	Do.	300
55	,, Nyáyá Sindhu	Ahmednagar	Do.	170
56	,, Pandhari Mitrá	Pandharpur	Do.	104
57	,, Poona Vaibhav	Poona	Do.	1,100
58	,, Prabodh Chandrika	Jalgaon	Do.	200
59	,, Prabodh Ratná	Bárai	Do.	235
60	,, Pratod	Islámpur	Do.	300
61	,, Rághava Bhushana	Yeola	Do.	140
62	,, Ratnákar	Kaládgi	Do.	100
63	,, Satyá Shodhak	Ratnágiri	Do.	250
64	,, Satyá Sadan	Alíbág	Do.	75
65	,, Sholápur Samáchár	Sholápur	Do.	260
66	,, Shri Shivájí	Poona	Do.	300
67	,, Shubh Suchak	Sátára	Do.	255
68	,, Sudhákar	Pen	Do.	250
69	,, Sumant and Satyá Sudha	Kárwár	Do.	100
70	,, Suryodayá	Thána	Do.	300
71	,, Vanapriya	Chikodi	Fortnightly ...	100
72	,, Vengurla Vritt	Vengurla	Weekly	150
73	,, Vidushak	Karád	Do.	300
74	,, Vidya Vilás	Kolhápur	Do.	375
75	,, Vijay	Sháhápur	Do.	200
76	,, Vividh Dnyán Vistár	Bombay	Monthly	500
77	,, Vrittadhára	Dhár	Weekly	100
78	,, Vrittasár	Wái	Do.	235
79	,, Vritt Sudha	Sátára	Do.	200
	ANGLO-GUJARA'TI.			
80	The Din Mani	Broach	Weekly	350
81	,, Dnyán Sudha	Ahmedabad	Fortnightly ...	250
82	,, Gujarát Darpan	Surat	Bi-weekly ...	500
83	,, Gujaráti	Bombay	Weekly	2,450
84	,, Gujarát Mitrá	Surat	Do.	750
85	,, Hitechchhu	Ahmedabad	Do.	500
86	,, Jám-e-Jamshed	Bombay	Daily	1,600
87	,, Kaiser-e-Hind	Do.	Weekly	2,502
88	,, Rást Goftár	Do.	Do.	1,660
89	,, Surat Akhbár	Surat	Do.	600
90	,, Suryá Prakásh	Do.	Do.	350
	GUJARA'TI.			
91	The Ahmedabad Times	Ahmedabad	Weekly	250
92	,, Ajab	Surat	Monthly	1,200
93	,, Akhbáre Sodágar	Bombay	Daily	1,000
94	,, A'ryá Dharm Prakásh	Do.	Monthly	314
95	,, Bombay Samáchár	Do.	Daily	1,800
96	,, Broach Mitrá	Broach	Weekly	350
97	,, Broach Samáchár	Do.	Do.	700
98	,, Buddhi Prakásh	Ahmedabad	Monthly	600
99	,, Chának	Surat	Do.	500
100	,, Deshi Mitrá	Do.	Weekly	900
101	,, Dnyán Vardhak	Bombay	Monthly	700
102	,, Fursad	Do.	Do.	450
103	,, Gap Sap	Do.	Fortnightly ...	500
104	,, Gul Afshán	Do.	Monthly	1,200
105	,, Hindi Punch	Do.	Weekly	225
106	,, Hindusthán	Ahmedabad	Do.	716
107	,, Kaira Khetiwádi Patrá	Nadiád ...	Monthly	1,250
108	,, Kaira Vartamán	Kaira	Weekly	100
109	,, Kásid-e-Mumbai	Bombay	Tri-weekly ...	1,200
110	,, Káthiáwár Times	Rájkot	Bi-weekly ...	1,200
111	,, Kelavni	Baroda	Monthly	500
112	,, Madhur Vachan	Bombay	Do.	1,412
113	,, Nure Elam	Do.	Do.	330
114	,, Pársi Tihthár	Do.	Fortnightly ...	800
115	,, Praja Matá	Ahmedabad	Weekly	500
116	,, Rájyabhaktí	Bombay	Do.	687
117	,, Sameher Bábádur	Ahmedabad	Do.	300
118	,, Satyá Mitrá	Bombay	Do.	300
119	,, Satyavakta	Ahmedabad	Do.	1,500
120	,, Satyodaya	Dohad	Do.	75

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—continued.			
121	The Saurâshtrâ Darpan	Jámnagar	Monthly	1,000
122	„ Shrimáli Shubhechchhak	Do.	Do.	300
123	„ Stri Bodh...	Bombay	Do.	588
124	„ Stri Mitrâ	Do.	Do.	697
125	„ Svadesh Bandhu	Mahudha	Weekly	200
126	„ Svadesh Vatsal	Ahmedabad	Monthly	300
127	„ Udichya Hitechchhu Patrâ	Do.	Do.	550
128	„ Vidnyán Vilás	Rájkot	Do.	825
129	„ Vidya Mitrâ	Bombay	Do.	450
	Anglo-Ka'narese.			
130	The Kannada Suvarte...	Bombay	Weekly	800
	English, Maráthi and Kánarese.			
131	The Karnátak Patrâ	Dhárwár	Weekly	400
	Ka'narese.			
132	The Chandrodayâ	Dhárwár	Weekly	200
133	„ Karnátak Vritt	Do.	Do.	...
134	„ Lok Bandhu	Do.	Do.	120
135	„ Rasik Ranjini	Gadag	Do.	300
136	„ Satyâ Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
137	The Shri Siddheshvar	Bágalkot	Weekly ...	150
	Hindi.			
138	The Bhárata Bhráta	Rewáh...	Fortnightly ...	400
139	„ Bráhma Patrika	Poona	Weekly	200
140	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
141	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
142	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
143	„ Dhár State Gazette	Dhár	Weekly	280
144	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	45
145	„ Gwalior Gazette	Gwalior	Do.	830
146	„ Jouhar	Bombay	Do.	...
147	„ Kushful Akhbár...	Do.	Do.	200
148	„ Mukhbir	Do.	Do.	250
	Persian.			
149	The Ikbil	Karáchi	Weekly	160
	English, Mara'thi and Hindi.			
150	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
151	The Baroda Vatsal	Baroda	Weekly	900
	Sindi.			
152	The Aftab-i-Sind	Karáchi	Weekly	...
153	„ Múnawin-i-Majma-i-Mahammadi ...	Do.	Do.	360
154	„ Muin-ul-Islám	Do.	Do.	280
155	„ Prabhát	Do.	Do.	
156	„ Sind Samáchár	Do.	Do.	...
157	„ Sind Sudhár	Do.	Do.	650
	Anglo-Portuguese.			
158	A Colonia Goana	Bombay	Weekly	...
159	O Anglo-Lusitano	Do.	Do.	1,500
160	O Portuguez Britannico	Do.	Do.	...

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ā) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

1. The *Mahratta* (5), in its issue of the 20th December, reproduces from the *India* newspaper the following catechism for British electors:—*Question.*—What is the condition of the Indian people under British rule? *Answer.*—The great mass of the people are miserably poor, living from hand to mouth upon an insufficient quantity of the coarsest grain. They have no savings, and are hopelessly in debt to the money-lenders. Their condition is, therefore, most precarious, and one bad harvest is sufficient to cause millions to die of starvation. During eighteen years there were sixteen great famines, in which twelve millions died of hunger. In the Madras and Bombay famine alone in 1876-77, five and a half millions died, that is, a number larger than the whole population of Ireland. *Question.*—What is the cause of this extreme poverty? *Answer.*—The soil of India is fertile, and the Indian cultivators are very skilful and industrious. With good administration the country would be a garden. The extreme poverty of the Indian people is caused by the errors and extravagance of the Government, which is entirely in the hands of English civil and military officials. The interest of these officials is adverse to peace, economy and reform. They carry on wars of aggression, such as those in Afghanistan and Burmah, and thereby gain distinction and promotion for themselves; they draw salaries far in excess of those paid to any other class of officials in the world; and they overtax the people, making them pay in proportion double the taxation paid in Great Britain. Being foreigners they are ignorant of the needs and wishes of the people. *Question.*—Does the taxation press heavily upon the poor? *Answer.*—Yes. For example, there is the tax upon salt, which is a necessary of life to the Indian vegetarian. The Government maintain a monopoly of salt and charge the people twenty times what it costs them. The average income of the Indian people is three half-pence per day. So that they cannot afford to buy enough of this dear salt, and much disease and suffering are the result. In England the average consumption of salt is 50 lbs. per head per annum; in India it is only 10 lbs. Harsh and cruel laws are passed to punish any one who uses any but Government salt. *Question.*—Have the Indian people no voice in the management of their affairs? *Answer.*—None at all. One British elector has more direct power over the affairs of India than the two hundred and twenty millions of British Indian citizens all put together. *Question.*—Do not the Indian people complain? *Answer.*—Yes, constantly; but they obtain no redress. Their only appeal lies to the India Office in London, and the authorities in the India Office are retired Indian officials,—the very persons against whom the complaints are made. *Question.*—Do they not petition Parliament? *Answer.*—Last year eight hundred petitions were presented from India, containing nearly half-a-million signatures. But the majority of members of Parliament are utterly indifferent to Indian affairs, because no votes depend upon them. *Question.*—Who, then, is responsible for all this wrong-doing and suffering? *Answer.*—The British elector. Because he alone has the power, and it is his duty to see that justice is done. A combination of effort on the part of the various committees in India which, we take it, will be charged with the work that has to be done there, and of the British committee, if energetically and painstakingly undertaken, cannot fail to make the Indian National Congress session of 1893 in England an epoch in the history of the relations existing between India and the sovereign power which controls India's destinies.

"Poverty and starvation in India: who is responsible?"

2. The *Hindustán* (106), in its issue of the 20th December, observes:—After several foreign yokes and vicissitudes India was about to gain undisturbed tranquillity and peace under the British Government, which has been so full of blessings to the country, but the disquieting news of Russia's movements in Central Asia and her advance towards this country has unnerved and caused anxiety to the people. India's passing under foreign rule was due to want of unity among the Natives, which has made them impotent. It will, therefore, be a pity if Russia makes an advance upon the country, for the people of India will not be able to assist in resisting it. We, however, would recommend our Native brethren to shake off their lethargy, which has proved India's bane, and to

The present condition of the people of India.

remember that until they drive away disunion from among them, the political regeneration of India will be out of the question. May God infuse into India's people a desire to rise above their present low level, and make the stay of the benign British Government permanent and abiding in India!

Comments on the reply of Government to the petition made on behalf of Indian traders in South Africa.

3. The *Rást Goftár* (88), in its issue of the 20th December, writes:—The Bombay Government has stated in reply to the petition made on behalf of Indian traders in South Africa that it is under the consideration of Her Majesty's Government. The petition having been made some months ago, the reply is somewhat tardy, and it is also rather disappointing inasmuch as it indicates no period within which the petitioners may expect a final decision from the authorities. The Indian traders in the British colonies in South Africa, and, for the matter of that, in other settlements established by foreign powers in that part of the world, are subjected to gross ill-treatment by the European settlers. They regard the Indians as intruders, who have no business to go there, and reap the fruits of their thrift, industry and enterprise. The money they acquire is so much of the substance of the lands carried away by persons who have no natural right to it. The colonists can tolerate Indian coolies, whose hard work can only go to advance and enrich the Europeans; but they cherish a mortal hatred of Indian merchants, whose work only goes to enrich themselves. Those traders must have some good qualities, along with some bad ones, to be able to beat the natives in their own country and on their own ground. It is attempted to bear the former down with heavy disabilities. They are subjected to galling affronts, and they can often obtain no redress in courts of law for personal insults or injuries suffered from the white man. Yet, like the Jews, they have vitality enough to outlive the insults, injuries and disabilities that are heaped upon them, and to thrive in spite of them all. Their triumph over all these difficulties is most exasperating to the colonists, and their Governments are now contemplating measures for the expulsion, bag and baggage, of these obnoxious aliens from their territories. The Chinese are now forbidden a home in Australia and in America, which is the first among the lands of freedom in the world. These countries have denied themselves the benefit of their cheap labour and their thrifty and industrious habits, in order to protect their own workmen against being undersold by the abstemious and plain-living foreigner. The Jews are laid, for much the same reason, under a cruel ban in Russia, where thousands of their families are rigorously driven from their homes and deprived of the means of subsistence. It is a pitiful commentary on modern civilization that it is unable to stand the competition of persons hailing from distant and less civilized lands, and that it can see no way out of the results of their inconvenient success, but by subjecting them to harsh and unjust disabilities, or by devising measures for their expulsion. Such partial laws are especially unworthy of States which boast of their freedom. They are a shocking reaction against the doctrines of free-trade and international brotherhood, which were so persistently proclaimed by Cobden and Bright.

Candidature of Mr. Dádábhái Navroji to enter Parliament and the attitude of the Liberal party in England in the matter.

4. The *Gujarátí* (83), in its issue of the 20th December, writes:—The story of Mr. Dádábhái Navroji's uphill struggle at Central Finsbury is, indeed, a painful one. It is the more disappointing because of the attitude of the Liberal party managers, whose methods, we are constrained to say, are the reverse of speeding India's dear and respected representative in England on his mission. The indiscreet language employed by Lord Salisbury in regard to Mr. Dádábhái Navroji and the unsympathetic attitude of his party in general towards the question of Indian reform, have well nigh alienated the sympathy of the people of this country from them. But it is to be deeply regretted that the Liberals, whose professions of good-will and warm sympathy have always led us to look to them as our friends willing to lend us a helping hand, should have acted in Central Finsbury towards India's Grand Old Man in a manner which has occasioned not only bitter disappointment in the hearts of thousands of our countrymen, but also not a little indignation at their attitude, which is scarcely defensible in the light of the promises they made to Mr. Dádábhái when he first entered the

political arena. If our Liberal friends think over the present situation calmly they will find that they are repeating the mistake committed by the Conservative Premier even in a more objectionable form, and that they are converting by their action their Indian friends and supporters into unfriendly malcontents. Whether the question is looked at strictly from the party point of view or from the imperial one, we feel it our duty to warn the Liberal party against their present tactics in Central Finsbury. Either Mr. Dádábhái Navroji should be honestly and loyally supported in the constituency which he has been so long wooing under so disadvantageous circumstances, or he should be assured of a seat in some other constituency. India has a claim to ask the Liberals to fulfil their promises as just and righteous Englishmen, and also as upholders of political principles to which their present attitude is entirely opposed. In what great esteem and respect Mr. Dádábhái is held by his countrymen is well evidenced by the resolution which is to be placed before the Nágpur Congress.

5. The same newspaper writes :—We have already expressed our conviction that it is very difficult to procure for the Indian National Congress one hundred delegates of the requisite mental capacity and with the required stock of knowledge of the problems of Indian reform and the means of bearing the heavy expenses of a trip to England. If there is to be a Congress in London it ought to be a real success, otherwise it is no use attempting a feat beyond the capacity of our politicians. Nay, it would be distinctly suicidal to enter upon such an arduous and expensive undertaking. The question of holding the National Congress in India every year also needs serious consideration. If the Congress-ship is destined to founder, it is likely to founder on the financial rock, and it is doubtful if the annual strain of the Congress sessions can be successfully borne by the different provinces for any length of time. A suggestion has been made to fix a permanent home for the Congress at some central place like Jabalpur. From a financial point of view it is undoubtedly a good suggestion. But there are other considerations which demand serious thought. We have always looked upon the Congress movement as an organized constitutional attempt to educate public opinion and put Government in possession of the aims and aspirations of the subject populations. We put the educational value of the movement far higher than its tangible results or financial considerations. But the latter none the less deserve to be taken into account. Supposing a permanent home were erected for the Congress, many of the educational advantages accruing from its migratory character would be lost. There can be no real exchange of thought and feeling between Bengalis, Madrasis, Maráthás, and Panjábis by meeting every year in one and the same pavilion. Much of the charm of novelty and of a change of scene will wholly disappear and no close knowledge of the people of the different provinces will be promoted. Upon this ground we are entirely opposed to the permanent location of the Congress. Is there, then, any solution of the difficulty which will lighten the strain of financial obligations and, at the same time, secure the educational advantages to which we have already referred? We are inclined to think that there should be a triennial Congress, and the interval of three years should every time be utilized for promoting provincial conferences, collecting information and establishing Congress organizations in important district towns. It is generally objected to this proposal that it would kill the Congress. We reply that it is the present system that is calculated to kill the movement outright some day. We strongly maintain that by allowing a period of rest, the province which will be called upon to arrange for the triennial Congress would, out of considerations of mere shame, if for no other, do its best not to stigmatize itself as having proved instrumental in bringing about the final collapse of the movement. Besides, by conserving their resources, Congressmen would be less reluctant than now to put their hands deep into their pockets after an interval of three years. So that it will be seen that even from the financial aspect the project of a triennial Congress ought to commend itself to our countrymen in general. The idea of a yearly Congress looks sufficiently tempting. But many fail to see the lurking danger. The proposal to hold a Congress at a central place is plausible to outward appearance; but if it is carefully examined, it will be found to be wanting in *the* one element which is

Difficulties of holding an Indian Congress in London and the advantages of holding it triennially in India, pointed out.

conducive to the success of the movement. The only alternative which more or less combines the useful features of both the preceding schemes is that of holding a triennial Congress. From the educational as well as the financial point of view it is the most acceptable, and we commend it to the thoughtful consideration of the Nágpur Congress.

Remarks on an address recently delivered by His Excellency Lord Harris at Bombay.

6. In noticing the address delivered by His Excellency Lord Harris at the opening ceremony in connection with the girls' new dormitory of the American Maráthi Mission at Bombay, the *Jám-e-Jamshed* (86), in its issue of the 21st December, says:—The American missionaries, while imparting secular education, give more importance to Christian instruction, and have thrown their schools open only to those who are prepared to receive mixed education. Hence the remark made by His Excellency in connection with the new mission dormitory, that Government can far more readily give its help to such institutions than where assistance is required for class or caste purposes, is likely to create a fearful suspicion and misunderstanding among the Native public. The people of India are grateful to Christian missionaries for their sympathy and disinterested efforts to push forward the cause of secular education; but where the question of religious education comes forward, there the Indian officials, and particularly the heads of administrations, will do well to strictly follow the policy of Government as regards non-interference with religious education, in order that no misunderstanding on the subject may arise between the governors and the governed. Of course, no objection whatever could be taken to the greater desire and readiness of Government to give assistance to schools that are attended by all classes of the people than to institutions attended by Hindus, Pársis, or Mahomedans alone; but the institutions conducted by the American missions give religious education, and hence the appropriateness of the remark made by His Excellency is questionable. We trust no invidious distinction was meant by His Excellency when he made the remark above referred to.

Remarks on the address delivered by His Excellency the Commander-in-Chief, Bombay, at the Rájkumár College, Rájkot.

7. The *Indian Spectator* (2), in its issue of the 20th December, writes:—The recent frank and manly address of His Excellency the Commander-in-Chief to the students of the Rájkumár College at Rájkot deserves more than a passing mention. We may revert to it in future. Meanwhile, we cannot help saying that unless Sir George Greaves is prepared, like His Royal Highness the Duke of Connaught, to put into practice the excellent military sermon he has preached, he will lay himself open to a charge of tantalizing the Rájkumárs of Káthiáwár. But Sir George is too good a soldier and gentleman to give hopes which he will not help to realize to the best of his powers. We trust it may be given to His Excellency to take up the very important proposals made by his predecessor in office, which the higher authorities have not yet been able to negative, however slow they may be to move with the spirit of the times. To us the question of a regular military training for cadets of the princely families in India seems to be more practical than of volunteering *en masse*.

8. The *Mahratta* (5), in its issue of the 20th December, writes:—The speech which His Excellency the Commander-in-Chief delivered at Rájkot to the Rájkumárs attending the college, breathes sentiments of which anybody can be proud. Sir George Greaves, in the first place, tells the public—and the public of England ought to take special note of it—that it is simple nonsense to say that England can do without India and India without England. He says that if England and India do keep together, no power on earth can injure us. This is certainly true to the letter. And, if Indian rulers only fortified themselves with the affection of the people, expenditure in scientific frontier schemes would be altogether needless. To those who deprecate the value of Government service we would commend the remarks of Sir George, wherein he refers to the one advantage which service bestows upon the country. The military head of Government in this province sees that a mixed service has very great advantages both to the rulers and to the ruled. If Natives in the service, the Commander-in-Chief observes, rub shoulders with English gentlemen, that will be good

for both. We are so bound together in the future of India, says His Excellency, that the more we know of each other, the better. Any social intercourse between the two races depends for its good results upon the relative positions which they occupy. Sir George speaks truth when he says that it is the rubbing of shoulders together which is of real use. We have observed with the greatest regret that the *sáhebs* do not condescend to receive even our Princes and Chiefs as they do their brothers in service, irrespective of their relative official ranks, in the evening parties and social gatherings that take place now and then in the several large towns of the presidency. Natives are not treated with proper respect. There is not that rubbing of shoulders which does the good. Sir George Greaves would give the Princes their fit positions in the imperial troops. He tells us that he has been in service for forty-one years, and it would be folly to suppose that he does not know that ranks of officers in the army are not yet thrown open to the Natives. We, therefore, presume that something very happy is in store for the sons of Chiefs and noblemen in the immediate future. It may be that the Royal predecessor of Sir George has moved in the matter and induced Government to institute a statutory military service similar to the statutory civil service, the death-knell of which was sounded during the administration of Lord Dufferin. The concluding remarks of Sir George Greaves are indeed spirit-stirring, and if the parents and guardians of the young Rájkumárs at Rájkot only follow the advice of Sir George, they will have done ever-lasting service to the British Empire. Sir George tells the Rájkumárs "Give your fathers and relations and the Government of the country no peace until they have found employment for you." The only employment consistent with their position and the requirements of the State is employment in the higher ranks of the military service, and these can only be obtained after these Kumárs have passed through regular military training in an Indian Sandhurst. Our contemporary of the *Times of India* makes very useful reference to this movement in commenting upon the speech of Sir George Greaves. Indian Princes and noblemen ought now to come to the front and put life and vigour into the Duke of Connaught Memorial Fund movement. The Committee of the Deccan Sardárs ought to take the advice of the Commander-in-Chief and show courage, nerve and determination as their forefathers did in good old days. The subject is very important, and it is high time, we believe, that it should be placed before the public of England. Cannot the Deccan Sardárs send a deputation to England and move the Secretary of State to induce the Government of India to reconsider their decision?

9. The *Indu Prakásh* (14), in its issue of the 21st December, writes:—The address delivered to the Princes of the Rájkumár College by Sir George Greaves the other day was remarkable for its outspoken advocacy of the necessity of opening higher military service in India to Native families of high birth and position. "If you ask me what you should do," said he to the Kumárs, "I would say, 'soldier, soldier, every one of you,' and when soldiering in the regular army has disciplined your minds and given you practice in that which you were born to—leading men—go back to your Ráj and your estates, and take your place in the government of men and in the management of your affairs." Sir George Greaves promises the Kumárs that a day will come when they will be given that share in the affairs of this great and glorious India which their birth and position have rendered them eligible for. We do not know if the day will ever come, for we do not know if the policy of distrust and suspicion which obtains at present will ever be replaced by one of trust and confidence. The project of an Indian Sandhurst, although started under the best auspices, fell through, and we know well why. The same questionable policy will also come in the way of Sir George Greaves' promised dream. Those whose political creed is to divide and rule will see nothing but mischief in the aims of Sir George Greaves; and it is quite possible that Sir George will receive a courteous reproof for what are likely to be thought his frightfully outspoken and rather mischievous utterances at Rájkot. [The *Poona Vaibhav* (57), in its issue of the 20th December, says that it is much pleased with the address of the Commander-in-Chief, as it is manly, straightforward and free from cunning, and hopes that the Rájkumárs will learn it by heart.]

10. The *Gujarát Mitra* (84), in its issue of the 20th December, approves of the advice given by Sir George Greaves to the Rájkumárs, says that it is a happy sign of the times that the Government, who have by disarming the Natives made them effeminate and paid no heed to their clamour that they should treat the Natives with due consideration, have perceived their mistake though so late, hopes that Government will now give proper treatment to Native Chiefs and other Natives, and strongly advises the latter not to waver in their deep loyalty to the British Government.

11. The *Anglo-Lusitano* (159), in its issue of the 17th December, writes :—

The quantity of salt allowed by the Anglo-Portuguese Treaty for local consumption in Portuguese India.

The quantity of salt allowed by the Anglo-Portuguese Treaty for local consumption in Portuguese India is 14 lbs. per head. It is contended on the Portuguese side that this is insufficient and that it should at least be doubled. The British Government might argue that the allowance of 14 lbs. ought to suffice, considering that the consumption in their own territories is much less. It ought to be noted, however, that the percentage for British districts is arrived at by including in the total population large numbers of people who get no cooked food at all, and, consequently, use no salt. In Portuguese India at least 75 per cent. of the population partake of not less than three full meals, and there is no starving population. Moreover, the habits of the Christian population of Portuguese India as regards food are far different from those of the non-Christian population of British India. But there is no need of these arguments when we have the experience of twelve years to prove that the population of Portuguese India find the quantity of salt allowed by the Treaty insufficient for their wants. The British Government cannot be unaware of the fact that there is general discontent among the people of Portuguese India on this subject. The 14 lbs. per head is allowed at cost price free of duty, the people having to buy any extra quantity they require at an enhanced rate. This being so, and the salt industry being in the hands of the English, it is evident that the British Government are taxing foreign subjects on foreign soil.

12. The *Mahomedan Herald* (4), in its issue of the 18th December, writes :—

Approval of the appointment of A'ga Akbar Sháh as Sheriff of Bombay for the ensuing year.

We have great pleasure in noticing the appointment of His Highness A'ga Akbar Sháh as Sheriff of Bombay for the next year. It is needless to add that the selection made by Government will satisfy all communities, and especially the Khoja community to which the nominee belongs.

13. The *Surya Prakásh* (90), in its issue of the 19th December, in common with several of its contemporaries, requests Government to be careful in adopting at once measures for the relief of the famine-stricken in the Madras Presidency and other parts of India, and prays the authorities to stop the export of food grains to Europe as a scarcity of food is already felt in the country.

Relief measures recommended for the famine-stricken districts in India.

14. The *Native Opinion* (15), in its issue of the 20th December, writes :—

Remarks in connection with the distress prevailing in the affected districts of the Bombay Presidency.

We are glad His Excellency Lord Harris has, as we suggested in our last issue, made up his mind to spend a few days in the districts affected by famine. His Excellency will leave Bombay in Christmas and spend a week between Bijápur and Miraj. This is as it should be, since Government seems to be in earnest and means practical work. According to yesterday's *Bombay Gazette*, "the outlook is disquieting and there is reason to believe that it will be soon necessary to open relief works, &c." This is good news, but Government ought not to stop here. They will do well to publish in the dailies twice a week what Government does in the matter of relief, so that people will know what is being done. At the same time, we may here draw attention to the serious mistake the managers of the last famine relief-works committed. They prescribed full day's work as the test for the day's relief, and

the result was appalling. We hope those in charge of relief will profit themselves by past experience and will not devise hard and fast rules and make the life of the famine-stricken still more miserable.

15. The *Arunodaya* (21), in its issue of the 20th December, says that there are good grounds to believe that the Bombay Government are taking active steps to relieve people from distress, that the people should be highly thankful for this, that though the present Governor of Bombay is given to play he is not forgetful of the miseries suffered by the people from a scarcity of corn, and that if His Excellency Lord Harris did not allow any people to die of starvation he would earn great credit for administrative tact.

16. The *Dhárwár Vritt* (32), in its issue of the 17th December, says:—His Excellency Lord Harris deserves praise for resolving to start on a tour through Bijápur and other districts which are visited by famine. We request His Excellency to go to affected villages in those tálukas and personally note the state of the crops and the condition of the rayats and their cattle. His Excellency should be prepared to grant remissions of land assessment and to start relief-works. The condition of the crops in the Gadag, Navalgund and Ron tálukas as described in the *Bombay Gazette* is quite incorrect. The people in these tálukas have abandoned their homes and cattle, not to go on a pilgrimage, but to save their own lives. No doubt some big merchants have some corn in store, but they do not sell it. Such is the state of the people this year and they will not be able to cultivate their lands next year, unless Government give them *tayai* to buy cattle and seed with. As the people are reduced to a miserable condition it will be the height of cruelty on the part of Government to try to recover from them two instalments of land assessment at one time. His Excellency the Governor should go through all the distressed tálukas, relieve people from their sufferings, and show them that they are not mistaken in considering the British rule as a paternal Government.

17. The *Pratod* (60), in its issue of the 21st December, praises His Highness the Nizám's Government for taking timely precautions against the impending famine in some of the districts of that State, refers to the refusal of Mr. Crawley-Boevey, Collector of Dhárwár, to grant a remission of land assessment to the people in his district, and says:—The people of the Gadag Táluka in the Dhárwár District are suffering from famine, and yet they are refused remission of assessment by the hard-hearted Collector. It will be better if Government transfer the Collector to some other district. Distress and scarcity prevail also in the Sátára District, but from the conduct of Mr. Candy, the Collector, in regard to forests and the income-tax it is difficult to foretell how he will behave towards the people of his district. Government should take care not to be guided solely by the reports of district officers as they frequently do not represent correctly the condition of the people, and should bear in mind that it is the Government, and not their district officers, who will be blamed for failing to take proper precautions to save the people from starvation.

Remarks in connection with the Land Indebtedness Commission.

18. The *Poona Vaibhav* (57), in its issue of the 20th December, disapproves of the appointment of the Honourable Ráo Bahádur K. L. Nulkar on the Land Indebtedness Commission, observing that though he is a Native by birth his views are thoroughly anglicised, that not possessing much knowledge of the real condition of agriculture and the agriculturists he is not likely to be of much use on the Commission, and that his appointment appears to be purposely made by Government with a view to throw dust into the eyes of the public, and remarks:—It would have been better if no Native at all had been appointed on the Commission than to have nominated the Honourable Mr. Nulkar. The Commission should take evidence of those who have suffered by the operation of the Deccan Agriculturists' Relief Act and not of those who have been engaged in supervising its working, as the latter are sure to justify it through selfish motives. Since the introduction of the Act the condition of the agriculturists has become more miserable than before. Government and not the sáwkárs are the cause of the ruin of the agriculturists, who are forced to go to the latter to borrow money. Unless, therefore, a reasonable reduction is made in the assessment, the condition of the agriculturists will remain unimproved in spite of the Deccan Agriculturists' Relief Act.

19. The *Kaiser-i-Hind* (87), in its issue of the 20th December, approves of the general tenour of the new Factory Act which is to come into force from the 1st proximo, but does not like the limitation put on female labour, approves of the memorial of the female mill hands of Ahmedabad, requests the Bombay Government to recommend the memorial for the favourable consideration of the Supreme Government, and hopes that the memorialists will not be deprived of their bread. [The *Hindusthán* (106), in its issue of the same date, wishes the Bombay Government to favourably consider the memorial.]

The new Indian Factories Act and the female mill hands at Ahmedabad.

20. A correspondent of the *Muswin-i-Majma-i-Muhammadi* (153), in its issue of the 7th December, writes:—The Government officers say: The winter has now set in and the touring season commenced. Let us prepare to go on circuit, draw travelling allowances, plunder the people, enjoy pleasures, drink milk, eat goats, fill pockets with money, and engage riding camels. But why engage them on monthly pay? We can get conveyance stage by stage from the Tapedárs and Zamindárs. In God's country we can get what we desire. It is in consideration of the advantages of tour that we incur so much expenditure at head-quarters. Gamblers and pick-pockets enrich themselves at fairs and gatherings, while in our case our tour has the same object. Warn the Zamindárs and subordinate servants of Government to be ready and to collect fuel, grass, fowls and eggs and to be prepared to spend their own pay. Tell them that they have plundered many people, but now monsters are coming. Be careful to serve. Don't mind if your office work be bad.—Oh tour! You have not only disgraced yourself, but have also brought infamy upon officers who pay double prices for the articles they are supplied with. Butlers and Munshis are a source of annoyance to the people, otherwise there are innumerable advantages in officers' tours.

Remarks in connection with the coming winter tours of Government officers in Sind.

21. The *Prabhát* (155), in its issue of the 5th December, says:—In consequence of the abolition of the Civil Court at Mirpur Batoro, the people are subjected to considerable hardship. Some time ago we showed that in order to effect a small economy Government put the inhabitants of Mirpur to great inconvenience. We are now informed that many people have given up all idea of filing suits against their debtors. Their reason is that the cost of litigation would exceed the amount sought to be recovered. The chief duty which Government owes to the people is to administer justice to them. Now, if Government in order to save only a small sum of money neglect to perform that duty, it does not speak well for them. People will be disappointed and the good name of Government will thereby suffer. The want of a Civil Court at Mirpur Batoro is greatly felt, and the complaints of the people are not without foundation. Every one knows that the expenses of litigation are ruinous. The plaintiff must purchase an expensive stamp before his plaint can be filed or he can be allowed to appear in court. He cannot do without a pleader. Only when he pays a heavy fee to a pleader, does he feel confident of his claim being substantiated, for the decision does not depend entirely upon facts but also upon the technicalities of law. Besides this there are many other expenses to be incurred. But people are accustomed to these inconveniences and expenses. Now if they are required to leave their native places and go about after the Judge, they have got reasonable ground for complaint. It is right that Government should listen to these complaints. We also beg to bring this matter to the notice of the Judicial Commissioner and trust that he will make some arrangement.

Inconvenience alleged to be suffered by the people by the abolition of the Civil Court at Mirpur Batoro in Sind.

22. The *Muswin-i-Majma-i-Muhammadi* (153), in its issue of the 7th December, says:—It is rumoured that in consequence of the transfer of the engine shed from Radhan to Dádu all the buildings at the former station will be handed over to the Revenue Department and that all the public offices, revenue and judicial, now located at Mehar will be stationed at Radhan. We do not know how far this rumour

Disapproval of the proposed transfer of the táluka head-quarters from Mehar to Radhan in Sind.

is true. But if it be true, we are unable to understand why Government should abandon the present building at Mehar, worth thousands of rupees, and change the head-quarters of the táluka. The only advantage that, we understand, will accrue from this transfer is that Government servants will be enabled to go to their native places more rapidly than at present, while the subjects will be put to considerable inconvenience. The town of Mehar is the centre of the táluka. If Government offices are removed therefrom it will become desolate. If the water at Mehar is brackish, sweet water can be easily supplied. To remove offices only on this paltry ground is against common sense. For our own part, we do not think Government will take such a step.

Dissection of the unclaimed corpses of Mahomedans dying in the J. J. Hospital, Bombay, disapproved of by the Mahomedan community.

23. The *Bombay Samachár* (95), in its issue of the 23rd December, expresses a hope that the prayer which will be shortly submitted to Dr. Gray, Principal of the Grant Medical College, by the Mahomedan community of Bombay in accordance with a resolution passed at a meeting of certain prominent Mahomedan gentlemen of Bombay, to stop the dissection of the unclaimed bodies of Mahomedans who die in the J. J. Hospital and to hand over the corpses to such Mahomedans as may undertake to give them a religious burial, will receive due attention and will be granted at an early date.

Alleged appearance of influenza in Gujarát.

24. The same newspaper, in its issue of the 25th December, says that this year a severe outbreak of fever and cough has appeared in Gujarát, increasing the death-rate of that province, that this epidemic appears to be nothing less than influenza which has made India its home for the last two or three years, and that it behoves Government and the charitable public to ascertain the real nature of the outbreak and to take measures to drive it away or mitigate it.

Disapproval of the opinion recently expressed by Mr Acworth and the Honourable Mr. Justice Telang about the late Vishnu Shástri and his work, entitled, "Nibandhamála."

25. The *Kesari* (45), in its issue of the 22nd December, refers to the lecture recently delivered by Mr. Acworth, Municipal Commissioner, Bombay, on Maráthi poetry and to the remarks made on that occasion by the chairman, the Honourable Mr. Justice Telang, about the late Vishnu Shástri Chiplunkar and his periodical, the Nibandhamála, disapproves of the opinions expressed by these gentlemen in deprecation of the Nibandhamála, and severely takes the Honourable Mr. Justice Telang to task for some remarks he is reported by a correspondent of the *Kesari* to have made in contempt of Mr. Vishnu Shástri and his Maráthi essays. The paper adds that the Honourable Mr. Justice Telang has, in his attack on the late Vishnu Shástri, disclosed many of his own defects and that Mr. Telang's knowledge of the Maráthi language is not such as to entitle his opinion about Vishnu Shástri as a prose writer to any weight at the hands of the Maráthi-reading public. [The *Dnyán Prakásh* (13), in its issue of the 24th December, expresses similar sentiments.]

The organisation of the new Detective Police Department in the Bombay Presidency approved.

26. The *Gujarátí* (83), in its issue of the 20th December, praises Major J. Humfrey, Inspector-General of Police, Bombay, for his zeal to improve the police force of the presidency, and approves of the new Detective Department organised by him and of the appointment of Ráo Sáheb Prínshankar Tripurúshankar as the head of this department. [The *Din Mani* (80), in its issue of the 22nd December, expresses similar sentiments.]

A complaint about delay in the delivery of letters at Navsari in the Baroda State.

27. A correspondent of the *Gujarát Mitra* (84), in its issue of the 20th December, complains that the single delivery peon for the Mota Falia section of the town of Navsari in the Baroda State takes about 7 hours to finish his daily work, and that consequently some of the residents of that quarter receive their letters seven hours after arrival of the post and are thereby much inconvenienced, and recommends the postal authorities to engage a second peon.

28. The *Muawin-i-Majma-i-Muhammadi* (153), in its issue of the 7th December, says:—There is no separate post master at Khairpur Nathe Shah. The postal business is done by a school-master. People are, therefore, obliged to suffer great inconvenience. Formerly when there was a full-time post master on Rs. 20 per mensem, great facilities for the people existed. It is to be wondered at that at the head-quarters of the táluka the postal arrangements are so defective. It is apparent that no stranger will do any work so satisfactorily as he who is specially responsible for it. A man of another department will be bound to give preference to his own legitimate work. It therefore follows that the school-master to whom the postal work is entrusted at Khairpur Nathe Shah will neglect either the school or the postal work. The town of Khairpur is, in many respects, more important than that of Mehar, where there is a separate post master. On the appointment of a full-time post master it is expected that the revenue of the post office at Khairpur will increase. We hope that the authorities will see to this and make some suitable arrangement.

A postal complaint of the people of Khairpur Nathe Shah in Sind.

Part II.—*Education.*

29. Writing on the Bombay University examinations and the examiners, the *Indian Spectator* (2), in its issue of the 20th December, says:- Some time ago it was nearly taken for granted that the examiner was infallible. In the course of some five or six years we have seen that public opinion—other than Native public opinion—is greatly changed. This is a clear gain. It is an important concession by our adversaries that there is really something to find fault with in the ways of examiners and of the Syndicate that appoints them and controls or is supposed to control them. If we recur to this subject, to which we have in the past devoted so much space, it is because the recent English paper for the University School Final Examination gives us an apt occasion to point out the old moral once more. This question paper fairly beats all previous question papers. It may be well styled an original production, distancing all its competitors. We are sorry to have to condemn the judgment of the Syndicate in appointing examiners who, it seems, will take some time yet to learn by means of what questions to test the English knowledge of candidates for the University School Final Examination. We have complained before that there are persons who think any examiner may do for the Natives. And with that we come across examiners who think any questions will do to test their knowledge.

The Bombay University examinations and the examiners.

30. The *Native Opinion* (15), in its issue of the 20th December, writes:—Good as the result of the last Second B. A. Examination has been, there is one feature connected with it which requires special notice. Since the departure of Dr. Wordsworth, the charge of the history and political economy chair had come to be entrusted to two competent Native graduates of this University in succession, we mean Professors Banáji and Pádhye. We have always held that of the collegiate chairs, that of English Literature should always be graced by a first-class Oxonian, and that of History and Political Economy and Moral Philosophy by men of the calibre of Professors Wordsworth and Selby. Learning under such men is by itself an advantage, inasmuch as the instruction imparted, not only widens one's breadth of views, but gives a tone to one's thinking faculty. Unfortunately, such teachers as these are rare, and the Educational Department does not seem in a mood to indent upon England any longer for men like Professor Wordsworth. Be that as it may, the special feature of the last B. A. Examination we refer to is that out of some nine students who had taken up history and political economy, about fifty per cent. have passed, one of them coming in the second class. One of the successful students has also carried the James Taylor Prize. Excellent as this result is, it is creditable not only to Professors Banáji and Pádhye, but to their *alma mater* also. If this experiment proves anything, it proves that where the services of such men as Dr. Wordsworth are not available, or where the responsible authorities are not disposed to engage their

Native Professors in colleges preferred to second-rate European Professors in the absence of first-rate European scholars.

services, the services of competent Natives might be preferred to those of second-rate Europeans.

Alleged mismanagement of the Fardunji Sorábji Párakh School of Art at Surat.

31. The *Gujardt Darpan* (82), in its issue of the 20th December, complains that mismanagement exists in the Fardunji Sorábji Párakh School of Art at Surat, which is maintained jointly by Government and the local municipality. The paper says that this state of things is due to the school committee being composed of inexperienced persons, who are not anxious for the efficient working of the institution and who often change the Superintendent, and is of opinion that if the municipality cannot improve the condition of the school the best course would be for Government to take up its management into their own hands.

Part III.—*Railways.*

A complaint about the inconvenience suffered by passengers at the Ruk Station on the N.-W. Railway line.

32. The *Aftab-i-Sind* (152), in its issue of the 2nd December, says:—The hours of arrival and departure of trains running on the frontier of Sind are very inconvenient, and passengers travelling by the up and down mail trains are obliged to wait unnecessarily at the Ruk Station for a long time. No accommodation is provided for them there. They are, therefore, put to great inconvenience, which the railway authorities should try to remove as soon as possible. The winter has set in, and it will be very hard for passengers to lie on the open platform at night. It is not for half an hour or so that they are required to wait, but for four or five hours together. There is no Musáfarkhána, but only one shop at the Ruk Station, and water is sold there at the rate of one glass for a pice. It is only at this station that we hear of such a high price being charged for water. We hope the railway authorities will take notice of this and remove the hardship.

Part IV.—*Municipalities.*

Remarks on the conduct of the Bombay Government towards the Bombay Municipality in the matter of police charges and the contagious diseases hospitals.

33. The *Mahratta* (5), in its issue of the 20th December, writes:—The Bombay Municipal Corporation have had two very tough questions to fight out, viz., the police charges and the contagious diseases hospitals. We regret to find that on both these questions they have lost, with the displeasure of Government in the bargain. We regret the decision of the Government of India in the matter of the police charges, but we regret more the decision of the Government of Bombay in the matter of the *hospitals*. Government are determined upon taking extreme action and compelling the Corporation to keep the hospitals open during all the twelve months of the year. The cost of doing that is a trifle, but it is the sacrifice of the principle that pains us most. It remains to be seen what action the Corporation takes, and we have little doubt that they will fight the battle to the bitter end. We should very much wish that the Corporation should not yield. Let the Government keep the hospitals, charge the expenditure to the Corporation and recover it from its funds. In the meantime, an appeal should be made to the higher authorities. If they fail to get justice there, let the matter be taken to Parliament. If the representatives of the presidency town, who have a good cause and all the means at command, do not show sufficient rigidity of character, they will not only reduce their own worth, but encourage District Collectors to pounce upon the rights of the smaller municipalities.

34. The *Kaiser-e-Hind* (87), in its issue of the 20th December, writes:—The Government of Bombay is evidently on the war-path. This is to be expected so long as it has at its back an adviser like Mr. Lee-Warner. He brought the Government into ill odour by his ill-advised skirmishes with the Poona Municipality. Having been utterly routed there, he has since been trying conclusions with the Bombay Municipal Corporation. But, as we said before, he is destined to achieve anything but glory. He may ever so many times drag out

"historical" documents so-called from their damp and dank cellars,—now a century old State instruction, now a thirty years old educational letter,—but these will avail him not. Neither will distorted statements and reports of hocus-pocus committees specially formed to register foregone conclusions would be of any advantage. They are dross and may be consigned to the bottom of the sea. It must have gone hard with the Provincial Government to find the Supreme Government brushing aside the "historical" argument, directing it to continue the minimum contribution from which it threatened to exempt itself, and giving a sharp reminder that it has been extravagant in its demands regardless of existing facts, such as the insignificant increase in the population of the city. The Government of India's reply is, if closely looked into, half the victory of the Corporation. But the Corporation should not rest content with that alone. We see that Mr. Geary is courteous enough not to allow the local Government to suffer another humiliating defeat. He is anxious to let things alone. So he wishes the Corporation to accept the proposals embodied in the reply of the Government of Bombay. This will never do. The Corporation has throughout rested its case on right principles, and right principles must triumph in the end, notwithstanding the dust-storm that may be artificially raised round it. The Corporation, *pace the* "*slavists*," feels that full justice is not yet done even by the Government of India, so that it is necessary to appeal to the Secretary of State. There is even a strong feeling on the subject outside the Corporation Hall—a feeling which the latest demand for the maintenance of the contagious diseases hospital has vastly aggravated. There is a sullen dissatisfaction at the arbitrary and one-sided procedure of the local authorities. So much is the depth of this angry feeling that we have heard on very good authority that there is about to be held a public meeting of the rate-payers to indignantly protest against the way in which the additional police charges are to be foisted on them. The protest will be in support of the Corporation's proposal to appeal to the Secretary of State. We are glad to see Mr. P. M. Mehta is once more forward in the matter, and we wish him every success in his new agitation on behalf of the best interests of the city. Meanwhile the municipal whip has gone the round of our daily contemporaries, vociferously urging members to be present at both Monday's and Wednesday's meetings, so that it is clear the Government clique is going to have a packed meeting and catch votes for the *mábáp* (?) Sarkár!

35. The *Gujarátí* (83), in its issue of the 20th December, observes:—From the heavy pecuniary liabilities which the Bombay Government are trying to throw upon the Municipal Corporation of Bombay in connection with the police force, primary education and the maintenance of hospitals for infectious diseases, it appears that the local Government do not care for the unreasonableness of their demands and are acting high-handedly, and it is much to be regretted that the Supreme Government should sit silent on an important occasion like this. Thus the franchise of local self-government bestowed on the Corporation is a mere sham and the Corporation is being persistently denied its privileges and burdened with more charges than it is bound to pay under the new Municipal Act. It is therefore high time that a Commission should be appointed to fix the respective liabilities of the Corporation and the Government, and if this be not done soon the Corporation will be frequently threatened by Government with the bludgeon clauses.

Remarks in connection with the proposed imposition of a house-tax in Hyderabad and Shikárpur (Sind).

36. The *Phœnix* (6), in its issue of the 19th December, writes:—Our readers are aware of the exceedingly well meant attempt of the Bombay Government to coax or intimidate the municipalities of Hyderabad and Shikárpur into the imposition of a house-tax, and they have also learnt from our news-columns about the stout resistance offered to these measures by both the cities, in spite of the unavailing bluster of over-zealous officials. We feel that the tax should not have been pressed so unconstitutionally, and that the opposition should have given greater consideration to the scheme of the local Government, and we proceed to give our reasons. Firstly, and this, though unperceived, lies at the bottom of the agitation, there is a lurking suspicion about the sincerity of Government motives The suspicion may be unjust, but there is a great deal to suggest it. To hear

official apologists of the house-tax discourse learnedly on the evils of octroi and the consequent hardships on the poor, is like hearing the Devil quote scripture. A Government responsible for the salt-tax maintained (and rightly maintained) in the face of the demonstrated burden it is to the poor, cannot decently preach sermons on the iniquity of the comparatively innocent octroi. Again, the readiness with which Government multiplies municipalities in small places and then proceeds to throw on them its own educational and police charges, appears to give colour to the view that local self-government is meant not as an educational instrument in the art of government, but as an engine of increased *direct* taxation which the Government does not dare to impose itself. It does not do to show any balances in the budgets, for the municipalities fear being saddled with new duties. But, secondly, it is denied that the octroi is any hardship to the poor. The old creed of the elasticity of taxation, which gave a sure guarantee of the diffusion of taxes on commodities until they reached the consumer, is a dogma now discarded by every economist of repute. The newer doctrine is that burdens have a tendency to remain where originally laid by the Government, unless they are passed on by the special effort of the classes thus taxed. This special effort will be unequally made by the different classes—a fact which has *very important practical consequences*. It thus results that a new duty on a commodity quickly increases the price by the whole amount or more than the amount of the duty, whereas the reduction or abolition of a duty does not lead to a corresponding reduction of price. The reason is that a few dealers, alive to their own interests, quickly combine or otherwise raise the prices, but in the retail market the scattered units of consumers are perfectly helpless, and are totally incapable of making an effort to shake off the old burden, which, therefore, in a great measure sticks to them. Perhaps there is no retail market in the world with more intelligent consumers than the London market; but the abolition of the London coal-duty is an eye-opener. Coal has not been diminished in price; and this viscosity is not wholly accounted for by the advance in the wholesale prices of coal and the miners' strikes. We presume that Messrs. James, Urquhart, Woodburn and Barrow are Tories—all Anglo-Indians are; they know no better, and we guess they do not scruple to take up the favourite refrain of the London Tory organs against the London Country Council. Has it ever occurred to them that the great part of the unpopularity of the Country Council is due to the increase of rates made necessary by the abolition of the coal duty, while the prices of coal do not stand appreciably lower? With that example of the impatience of that pattern of humanity—the English householder—our municipalities are not likely to provoke a similar demonstration against themselves. But here in India there is greater reason for caution. Customary prices here rule largely; therefore the abolition of the octroi is merely putting into the pockets of the trader the sum which the municipalities are compelled to forego. It is useless to quote the variations in the prices of salt with the salt-duty; the conditions of the manufacture and sale of salt are different. But, *thirdly*, while any relief to the poor by a remission of octroi is, at the least, questionable, the burden of the house-tax on the poor and the rich alike is only too apparent. But we have already allowed ourselves the luxury of an unusually long article. We must, therefore, postpone for the next issue the remaining considerations which make for the position of the opposition, and *one very important* reason, on the Government side, which entitled the Government proposition to greater consideration than it has received.

37. The *Sind Sudhár* (157), in its issue of the 5th December, says:—One of the several grievances which the Mahomedans of Sind set forth in their address to His Excellency Lord Harris was that the present election system prevailing in the municipalities, *i. e.*, the one by which the town was divided into wards and each ward required to return its own member, should be discontinued. They contended that by that principle of election Mahomedans were precluded from obtaining seats on municipal boards. They therefore expressed their opinion that, as was suggested by Mr. Erskine, a certain number of representatives should be chosen from each sect and community, as they said that by that arrangement all communities could be fairly represented on municipal boards. We are not aware whether

The Mahomedans in Sind and local self-government.

Mr. Erskine was of opinion that each community should be allowed the right of returning its own members, but we dare say that the present system of election by wards works satisfactorily. In matters of this kind no partiality should be shown to any particular religion. If in choosing members preference is given to any religion, it is certain that the work will not go on properly and that no improvement can ever be expected. If any member is returned by Hindus and Mahomedans together, it is certain that he will be bound to protect the interest of both the communities and thus no dispute will arise. In the beginning, when Government intended to divide towns into wards and to choose one or two members for each ward, the subject was thoroughly discussed in newspapers and the Sabhas and associations publicly stated that the nomination of members by communities and religions would produce religious complications. Lord Ripon has undoubtedly conferred a great boon on the people of India by introducing a local self-government scheme, but the good results of local self-government have not yet been realized. In order to secure all the advantages intended to be conferred by the local self-government scheme, it is necessary that the people should unite and the voters should be competent, intelligent and careful. Most of the present voters do not even understand the meaning of the word *vote*. This is a great defect which should be remedied. Only those persons should be allowed to vote who understand their responsibility. If this is done nobody will blame the local self-government scheme.

Part V.—*Native States.*

The Manipur tragedy and the alleged cause of Mahárája Surchandra's death.

38. The *Mahratta* (5), in its issue of the 20th December, writes:—The Manipur tragedy has closed, and closed, perhaps, for ever. Nobody will ever re-open it. But the sorrowful facts in it will ever remain staring the administration of Lord Lansdowne full in the face. They have brought disgrace upon many, and the British nation must bring to book those through whose ignorance, neglect or obstinacy the disgrace was brought upon them. The circumstances connected with Mahárája Surchandra's death call for an enquiry, and if the enquiry is not held and public mind satisfied, a deep discontent will have been caused. The Mahárája's death is attributed to starvation and its results, and the country has a right to ask why the charge so publicly made has not been explained away. It ought to be disproved at the earliest day.

The Manipur affairs and remarks thereon.

39. The *Gujarát Mitra* (84), in its issue of the 20th December, observes:—The manner in which the late Malhárráo Gáikwád of Baroda was arrested while he was on a visit to the Resident and the attempt made by the late Mr. Quinton to arrest the Jubráj of Manipur in open Darbár, indicate dishonest motives on the part of Government. Such arrests make the Native Chiefs look upon Residents and their Darbárs with suspicion. Government should therefore issue a regular warrant whenever they may want to arrest a Native Prince and send a small military force to his place of residence to give effect to the warrant, without giving him previous intimation, even at the risk of bloodshed, which, indeed, would be preferable to loss of honour and prestige of the paramount power. Both Mr. Quinton and the Jubráj deserve censure, and it is gratifying that the Secretary of State for India has acknowledged the mistake of the British officer.

Alleged prevalence of a fever epidemic in Káthiáwár and a suggestion to the Political Agent and the Native States in the province.

40. The *Káthiáwár Times* (3), in its issue of the 21st December, writes:—An epidemic of fever has been raging for a month almost throughout the province of Káthiáwár—rather an unusual thing at this time of the year. It is accompanied with nasty cough and sore throat. In some of the districts a large number of people has already succumbed to it, and it is believed that if mortuary returns are called for ten per cent. of the deaths, over and above the usual death-rate, would come to be ascribed to the epidemic. We know not what steps the Agency and the Native Princes have taken to check the further spread of the fever; but if no steps have been taken, which is by no means probable, with Mr. Ollivant as Political Agent,

it would be very advisable to impress upon all Print officers and the States the extreme necessity for adopting immediate precautions for preventing further mischief by detailing hospital assistants to attend upon the people at convenient localities or at their houses, if need be. In short, resort may be had to the arrangement generally adopted at the time of cholera epidemics. In Rájkot itself a large number of people are laid up with fever in the Civil Station and a larger still in the city. It would be well, we think, if hospital assistants were ordered to attend upon the people, supplying free medicines to such as cannot afford to pay for them.

41. A correspondent of the *Bombay Samáchár* (95), in its issue of the 25th December, states that on or about the 17th instant the village of Lákhávád in the Vánkáner State in the Káthiáwár Agency was plundered by a gang of armed dacoits, who carried away valuables worth about Rs. 2,500.

Perpetration of dacoity in the State of Vánkáner in the Káthiáwár Agency.

G. M. SATHE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 29th December 1891.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 31ST DECEMBER 1892.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

1. The *Pramod Sindhu* (1), in its issue of the 23rd December, writes:—

A certain change in the new rules about legal practitioners in Berár recommended.

We are very happy to note that Mr. Gopálráo Wáman Bápat, B.A., son of our popular Extra Assistant Commissioner Mr. Wámanráo Bápat, has successfully passed the examination for the degree of LL.B. of the University of Bombay. He is a young gentleman of great promise, was educated at one of our local High Schools, and held a scholarship of Rs. 20 a month as a Berár student. We congratulate him heartily and wish him a long and useful career. By his well deserved success the contingency contemplated by us in reviewing the new rules about the legal practitioners in Berár has come to pass, and the question then raised as speculative may now properly be put as requiring immediate solution at the hands of our Local Government. Under the rules now before us no High Court Vakil can be allowed to practise here as a lawyer unless he has exercised his profession for at least 3 years in the High Court in which he is first enrolled. Shall we then keep Mr. Gopálráo out of his profession for that long period to carry out the rule? Such a course would be absurd in the extreme. He was brought up at one of our High Schools. We encouraged him to study at an University by paying him Rs. 20 a month for three years. He has fulfilled our expectations and taken two high degrees and is now qualified to take rank among the respected High Court Vakils of Bombay, and may easily choose to return to the scenes of his youth to carry on his profession and give the advantage of his "book-learned skill." Since this province helped him in his education it is but proper that the people of this province should reap the benefit of his learning. The rule mentioned above, however, comes in the way and the question is, should the said rule be allowed to stand as it is? We pointed out before the desirability of so modifying it as to admit Berár students at once, and we repeat the same recommendation now. As stated before, it appears to us that the framers of the rule inadvertently forgot to make the provision we demand, and it is now time that the same should be formally introduced. There are many similar cases and they may come to the front any time within a few years hence.

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2. The same newspaper says that last week a highway robbery was committed on the road between Amráoti and Elichpur and ornaments worth about three thousand rupees that were on the person of the wife of Mr. Dinkar Náráyan, a well-known pleader of Elichpur, were carried away, that it is surprising that people should be robbed of their property on a road of such extensive traffic, and that it will be unsafe to use the road unless the offenders are at once detected and severely dealt with according to law.

A highway robbery committed on the road between Amráoti and Elichpur.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 3rd January 1893.

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